

{THE}

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FOR

MARCH AND JUNE, 1821.

VOL. XXIII.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάντα
Νῆϊς ἔφυς Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPICR. INCERT.

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Errata in No. XLIV.

P. 358. l. 12. for **لوز العندي** read **لوز الهندي**

449. 1st Arabic l. for **الحجار المجمر** read **الحجار**

450. 2nd Arabic l. for **الحجار الجار** read **الحجار**

4th Arabic l. for **الحجار الجار** read **الحجار**

And continue the last line after the single word in the last line but one, p. 450.

CONTENTS OF NO. XLV.

	PAGE
An Inquiry into the Symbolical Language of Ancient Art and Mythology. Part I. By RICHARD PAYNE KNIGHT	1
An Inquiry into the opinions of the ancient Hebrews, respecting a future Immortal Existence. Part III. By the Rev. D. G. WAIT	17
Classical Criticism:— <i>Eurip. Phœniss.</i> v. 861.	20
On Mr. Bellamy's New Translation of the Bible	21
Latin Poems:— <i>Ad Postumum, ut recuperata Salute Genio et Musis indulgeat.</i> — <i>Ad Franciscum Manoel, Poëtam Lusitanum, ex gravi morbo convalescentem</i>	26
<i>Sylva, or Silva</i>	30
Classical Criticism:— <i>Meaning of τραχὺς.</i> — <i>Use of ὀμᾶν and δοξέω by Demosthenes and Xenophon</i>	31
On the Mythology of the Greeks. Part I. By THOMAS TAYLOR	35
Miscellanea Classica, No. XI.	41
A short Account of the Library at Vienna. By Dr. NOEHDEN	52
Disputatio de Linguae Græcæ Pronunciatione. a C. J. C. REUVENS	67
Prologue and Epilogue to the Phormio of Terence, performed at Westminster School, Dec. 1820	86
Oxford Prize Poem:— <i>Coloni in Africæ oram Occidentalem missi.</i> By H. ATKINS, Nov. Coll. Soc.	89
Observatt. in doctissimi Boissonadii Notas ad <i>Pseudo-Herodiani Partitt.</i> Lond. 1819. By E. H. BARKER	94

CONTENTS.

	PAGE.
Classical Criticism	98
Palibothra, and the Golden Fleece	100
Oriental Literature	101
De Origine ac Vi Verborum, ut vocant, Deponentium et Mediorum Græcæ Linguae præsertim Latinæ. Pars II.	103
E. H. BARKER Amœnitates Philosophicæ. No. II.	114
Sketch of the Character of Thomas Dempster	119
A Reply to <i>Kimchi's</i> Article in the last No. of the Classi- cal Journal, on Mr. Bellamy's New Translation of the Bible from the Original Hebrew. By JOHN BELLAMY	122
Prize Greek Poem:— <i>Εἰς τὴν τῶν Ἀθηναίων νίκην ἐν Μαγα- θῶνι</i> , a JAC. DICKSON	132
Biblical Criticism. By J. CROWTHER	153
Of the Latin Historians before Livy. Part I.	159
Thucydides misquoted in Mitchell's <i>Aristophanes</i>	147
Notes on some parts of Archbishop Potter's <i>Antiquities of Greece</i> , by the Rev. J. SEAGER	150
Greek Inscriptions, copied by Mr. Hyde in the Oasis, communicated through Henry Salt, Esq. Consul Gene- ral in Egypt, Part I.	156
On the Metrical Canons of PORSON	166
Brief Notice of Professor Cousin's <i>Procli Opera</i>	168
ADVERSARIA LITERARIA, No. XXVII.—Delphin Edi- tors.—Classical Observations.—Epigrammata:— <i>in Rhi- gam et Socios: in J. H. Porson: Epitaphium Por- soni: Musarum dona: in Apollinem.</i> —De usu loquendi circa Nomina Collectiva.—Ænigmaticus lusus explicatus. — <i>Est de Asinio Pollione mota ad locum Plutarchi in Cæsare.</i> —Propertii locus emendatus	171
Literary Intelligence	185
Notes to Correspondents	187

CONTENTS OF NO. XLVI.

	PAGE
Oriental Customs, illustrative of the Sacred Scriptures.	
No. II.	195
Oxford Prize Latin Poem :— <i>Alexander Tumulum Achillis</i> <i>invisens.</i> By the Rev. H. H. MILMAN	197
Amœnitates Philosophicæ. No. III. By E. H. BARKER	201
On the Genius and Writings of Claudian. Part I.	203
On the Manners of the Heroic Ages, as collected from the Iliad and Odyssey. Part I.	207
Notice sur les <i>Découvertes Philologiques</i> de l'Abbé ANGELO MAJO	211
Notice of the Elements of <i>Greek Prosody</i> and <i>Metre.</i> By THOMAS WEBB	223
Antiquarian Intelligence	224
An Inquiry into the Symbolical Language of Ancient Art and Mythology. Part II. By R. P. KNIGHT.	225
Latin Poem :— <i>Sophombrina Masinissa</i>	241
Professor Lee's Remarks on the Collation of Syriac MSS.	245
A short Account of the Library at Munich. By Dr. NOEHDEN	250
Notæ et Curæ Sequentes in <i>Arati Diopsemea</i> , a TH. FORSTER. No. V.	257
Etymological Researches	262
On the Monuments of Cicero, [<i>with Plates.</i>] By CHAS. KELSALL	265
Classical Criticism	275
Emendation of a Passage in Livy, iii. 51.	278
African Fragments. By JAMES GREY JACKSON	279
Observations on the Translation of an Arabic Paper, rela- tive to <i>Mungo Park's</i> Death. By J. G. JACKSON	286
Notes on some Points of Archbishop POTTER's <i>Antiqui- ties of Greece.</i> Part II. • By the Rev. J. SEAGER.	292
Miscellanea Classica, No. XII.	296
The Villas of Cicero. By C. KELSALL	300

	PAGE
Critical Remarks on the Fragments of Sappho, Alcæus, and Stesichorus.	306
On the word <i>Silva</i> , or <i>Sylva</i> . By E. H. BARKER	309
Biblical Criticism 6.....	312
Notes on Longinus. By the Rev. J. SEAGER	317
Notice of a Specimen of a Translation of <i>Telemachus</i> , translated into Latin Prose, entitled " <i>De Casibus Telemachi, Lib. primus.</i> "	325
Bibliography	328
On the Origin, Progress, Prevalence, and Decline, of Idolatry. Part IV. By the Rev. G. TOWNSEND	330
Somnia Thucydidea, No. 1.	341
Notice of R. P. KNIGHT'S <i>Carmina Homerica, Ilias et Odyssea, &c.</i>	345
Latin Poem:— <i>In Ducis Burdigalensis ortum.</i> P. A. LEMAIRE	361
Greek Inscriptions, copied by Mr. HYDE in the Oasis: communicated through HENRY SALT, Esq. Consul General in Egypt. Part II.	365
Professor LEE'S Answer to some Observations on his Translation of an Arabic Inscription	371
Cursory Observations on the Article in the <i>Quarterly Review</i> , relative to the New Edition of <i>Stephens' Greek Thesaurus</i>	376
Of the Latin Historians before Livy. Part II.	378
Remarks on the Review relative to <i>Stephens' Greek Thesaurus</i> , in the last No. of the <i>Quarterly Review</i>	383
ADVERSARIA LITERARIA, No. XXVIII.—Fulvius Ursinus.—Poetical Imitations, &c.—Descriptions of Night	393
Notice of <i>ΕΤΡΙΠΙΛΩΤ ΒΑΚΧΑΙ. Euripidis Bacchæ</i> ; in usum studiosæ juventutis recensuit et illustravit PETRUS ELMESLEY; A. M. Oxon. 1821	397
Literary Intelligence	410
Notes to Correspondents	426



THE
CLASSICAL JOURNAL.

N^o. XLV.

MARCH, 1821.

AN INQUIRY
*into the Symbolical Language of Ancient Art and
Mythology.*

By R. P. KNIGHT.

Intended to be prefixed to the Second Volume of the Select Specimens of Ancient Sculpture, published by the Society of Dilettanti, but the necessarily slow progress of that work, in the exhausted state of the funds to be applied to it, affording the Author little probability of seeing its completion, he has been induced to print this proposed Part of it, that any information which he may have been able to collect, on a subject so interesting to all lovers of elegant art, may not be lost to his successors in such pursuits, but receive any additions and corrections which may render it more worthy to appear in the splendid form, and with the beautiful illustrations of the preceding Volume.

PART I.

1. As all the most interesting and important subjects of ancient art are taken from the religious or poetical mythology of the times; a general analysis of the principles and progress of that mythology will afford a more complete, as well as more concise, explanation of particular monuments, than can be conveyed in separate dissertations annexed to each.

2. The primitive religion of the Greeks, like that of all other nations not enlightened by Revelation, appears to have been elementary; and to have consisted in an indistinct worship of the sun,

VOL. XXIII. CL. JL. NO. XLV. A

2 An Inquiry into the Symbolical Language

the moon, the stars, the earth, and 'the waters,' or rather to the spirits supposed to preside over those bodies, and to direct their motions and regulate their modes of existence. Every river, spring, or mountain, had its local genius or peculiar deity; and as men naturally endeavour to obtain the favor of their gods, by such means as they feel best adapted to win their own, the first worship consisted in offering to them certain portions of whatever they held to be most valuable. At the same time that the regular motions of the heavenly bodies, the stated returns of summer and winter, of day and night, with all the admirable order of the universe, taught them to believe in the existence and agency of such superior powers; the irregular and destructive efforts of nature, such as lightning and tempests, inundations and earthquakes, persuaded them that these mighty beings had passions and affections similar to their own, and only differed in possessing greater strength, power, and intelligence.

3. In every stage of society men naturally love the marvellous; but in the early stages, a certain portion of it is absolutely necessary to make any narration sufficiently interesting to attract attention, or obtain an audience: whence the actions of gods are intermixed with those of men in the earliest traditions or histories of all nations; and poetical fable occupied the place of historical truth in their accounts of the transactions of war and policy, as well as in those of the revolutions of nature and origin of things. Each had produced some renowned warriors, whose mighty achievements had been assisted by the favor, or obstructed by the anger, of the gods; and each had some popular tales concerning the means by which those gods had constructed the universe, and the principles upon which they continued to govern it: whence the Greeks and Romans found a Hercules in every country which they visited, as well as in their own; and the adventures of some such hero supply the first materials for history, as a cosmogony or theogony exhibits the first system of philosophy, in every nation.

4. As the maintenance of order and subordination among men required the authority of a supreme magistrate, the continuation and general predominance of order and regularity in the universe would naturally suggest the idea of a supreme God, to whose sovereign control all the rest were subject; and this ineffable personage the primitive Greeks appear to have called by a name expressive of the sentiment, which the contemplation of his great characteristic attribute naturally inspired, Ζεὺς, Δεῦς, or *Deus*, signifying, according to the most probable etymology, reverential

¹ Φαίνονται μοι οἱ πρῶτοι τῶν ἀνθρώπων τῶν περὶ τὴν Ἑλλάδα τοὺς μόνους θεοὺς ἡγήσασθαι, οὐσπερ νῦν πολλοὶ τῶν βυρβαρῶν, ἥλιον, καὶ σελήνην, καὶ γῆν, καὶ ἀστρα, καὶ οὐρανόν. Platon, in *Cratyl.*

fear or awe.¹ Their poets, however, soon debased his dignity, and made him the subject of as many wild and extravagant fables, as any of his subject progeny; which fables became a part of their religion, though never seriously believed by any but the lowest of the vulgar.

5. Such appear to be the general principles and outlines of the popular faith, not only among the Greeks, but among all other primitive nations, not favored by the lights of Revelation: for though the superiority and subsequent universality of the Greek language, and the more exalted genius and refined taste of the early Greek poets, have preserved the knowledge of their sacred mythology more entire; we find traces of the same simple principles and fanciful superstructures, from the shores of the Baltic to the banks of the Ganges: and there can be little doubt, that the voluminous poetical cosmogonies still extant among the Hindoos, and the fragments preserved of those of the Scandinavians, may afford us very competent ideas of the style and subjects of those ponderous compilations in verse, which constituted the mystic lore of the ancient priests of Persia,² Germany,³ Spain,⁴ Gaul, and Britain: and which in the two latter countries were so extensive, that the education of a Druid sometimes required twenty years.⁵ From the specimens above mentioned, we may, nevertheless, easily console ourselves for the loss of all of them, as poetical compositions; whatever might have been their value in other respects.

6. But besides this vulgar religion, or popular mythology, there existed, in the more civilized countries of Greece, Asia, and Egypt, a secret or mystic system, preserved, generally by an hereditary

¹ Παρά τισι δὲ καὶ θεὸς λέγεται (ὁ Ζεὺς); Phryn. de Nat. Deor. c. 2.

The letter Z was, as is well known, no other than ΔΣ, or ΣΔ, expressed by one character, and in the refinement of the language, and variation of dialects, the Σ was frequently dropped, as appears from the very ancient medals of Zancle in Sicily, inscribed ΔΑΝΚΛΕ.

In the genuine parts of the Iliad and Odyssey, there is no instance of a vowel continuing short before ΔΕΟΣ, ΔΕΙΝΟΣ, ΔΕΙΔΩ, &c.; so that the initial was originally a double consonant, probably ΔΣ, which at first became ΔΔ, and afterwards Δ, though the metre of the old poets has preserved the double time in the utterance.

² Vices centum milia versuum a Zoroastre condita. Hermippus apud Plin. lib. xxx. c. 1.

³ Celeberrant (Germani) carminibus antiquis, quod unum apud illos memorie et memoriae genus, Tuistonem deum terra edidit, et filium Mannum originem gentis comitantesque. Tacit. de M. G.

⁴ Τῆς παλαιᾶς μνήμης εἰσὶν (ταυρῶν) τοὶ συγγραμματα καὶ ποιήματα, καὶ πορτοὶ ἐμμετρίων ἐξακισχίλιων ἐτών, ὥς φασί. Strab. lib. iii. p. 139.

⁵ Magnum innummum versuum ediscere dicuntur, itaque nonnulli annos vienos in disciplina permanent; neque hoc esse existimant ea litteris mandare. Cæc. de B. G. lib. vi.

4 An Inquiry into the Symbolical Language

priesthood, in temples of long-established sanctity; and only revealed, under the most solemn vows of secrecy, to persons who had previously proved themselves to be worthy of the important trust. Such were the mysteries of Eleusis, in Attica; which being so near to the most polished, powerful, and learned city of Greece, became more celebrated and more known than any others; and are, therefore, the most proper for a particular investigation, which may lead to a general knowledge of all.

7. These mysteries were under the guardianship of Ceres and Proserpine; and were called τελεται, *endings* or *finishes*, because no person could be perfect that had not been initiated, either into them, or some others. They were divided into two stages or degrees; the first or lesser of which was a kind of holy purification, to prepare the mind for the divine truths, which were to be revealed to it in the second or greater.¹ From one to five years of probation were required between them; and at the end of it, the initiate, on being found worthy, was admitted into the inmost recesses of the temple, and made acquainted with the first principles of religion;² the knowledge of the God of nature; the first, the supreme, the intellectual;³ by which men had been reclaimed from rudeness and barbarism, to elegance and refinement; and been taught not only to live with more comfort, but to die with better hopes.⁴

8. When Greece lost her liberty, the periods of probation were dispensed with, in favor of her acknowledged sovereigns;⁵ but, nevertheless, so sacred and awful was this subject, that even in the lowest stage of her servitude and depression, the Emperor Nero did not dare to compel the priests to initiate him, on account of the murder of his mother.⁶ To divulge any thing thus learnt was every where considered as the extreme of wickedness and impiety; and at Athens was punished with death;⁷ on which account Alcibiades was condemned, together with many other illustrious citizens,

¹ Μυστηρια δε δυο τελεῖται του ενιαυτου, Δημητρι και Κορη, τα μικρα και τα μεγαλα. και εστι τα μικρα ὡς περ προκαθαρσις και προαγνευσις των μεγαλων. Scho-liast. in Aristoph.

² Salmas, not. in J. J. Spartan. Hist. p. 116. Meurs. Eleusin. c. viii. &c.

³ ὡν τέλος εστιν ἡ τῆς πρώτου, και κυριου, και νουτου γνωσις. Plutarch de Is. et Osir.

⁴ Mihi cum multa eximia divinaque videntur Athenæ tuæ peperisse—tum nihil melius illis mysticis, quibus ex agræstis immanique vitæ exculsi, ad humanitatem mitigati sumus initiæque, ut appellantur, ita τινεσσι principia vitæ cognovimus: neque solum enim lætitia vivendi rationem accepimus, sed etiam cum spe meliori moriendi. Cicero. de Leg. l. i. c. 21.

και μην ἂ τῶν ἄλλων ακουεις, οἱ πειθουσι πολλους, λεγοντες ὡς ουδεν ουδαμῃ τῇ διαλυθεντι κακον, ουδε λυπηρον εστιν, οἶδα ὅτι κωλυει σε πιστευσεν ὁ πατριος λογος, και τα μυστικα συμβολα των περι των Διονυσουσιν οργιασμων, ἃ συνισμεν ἀλλήλοις οἱ ποιῶντωντες. Plutarch. de Consul. l. x.

⁵ Plutarch. in Demetr.

⁶ Sueton. in Neron. c. 31.

⁷ Andocid. orat. de myst. Sam. Petit. in leg. Attic. p. 33.

whose loss contributed greatly to the ruin of that republic, and the subversion of its empire.¹

9. Hence it is extremely difficult to obtain any accurate information concerning any of the mystic doctrines: all the early writers turning away from the mention of them with a sort of religious horror;² and those of later times, who have pretended to explain them, being to be read with much caution; as their assertions are generally founded in conjecture, and, oftentimes warped by prejudices in favor of their own particular systems and opinions in religion and philosophy. Little more direct information is, indeed, to be obtained from ancient writers, than that contained in the above cited passages; from which we only learn that more pure, exalted, and philosophical doctrines concerning the nature of the Deity, and the future state of man, were taught, than those which were derived from the popular religion.

10. From other passages, however, we learn that these doctrines were conveyed under allegories and symbols;³ and that the completely initiated were called *inspectors*:⁴ whence we may reasonably infer that the last stage of initiation consisted in an explanation and exposition of those allegorical tales and symbolical forms, under which they were veiled. "All that can be said concerning the gods," says Strabo, "must be by the exposition of old opinions and fables; it being the custom of the ancients to wrap up in enigma and fable their thoughts and discourses concerning nature; which are not therefore easily explained."⁵ "In all initiations and mysteries," says Proclus, "the gods exhibit themselves under many forms, and with a frequent change of shape; sometimes as light, defined to no particular figure; sometimes in a human form; and sometimes in that of some other creature."⁶ The wars of the

¹ Thucyd. lib. iv. c. 45, &c.

² Τ' ἄλλα μὲν εὐστομα κείσθω, καθ' Ἡρόδοτον, ἐστὶ γὰρ μυστικώτερα. * Plutarchi. Sympr. l. ii. q. 3.

Æschylus narrowly escaped being torn to pieces on the stage for bringing out something supposed to be mystic, and saved himself by proving that he had never been initiated. Clem. Alex. Strom. in Aristot. Nicom. Eth. l. iii. c. 1.

³ Ὀρφικοὶ διὰ συμβόλων, Πυθαγόρειοι διὰ εἰκόνων τὰ θεῖα μῆνυν ἐφίμενοι. Procl. in Theol. Plat. l. i. c. 4.

— διὸ καὶ τὰ μυστήρια ἐν ἀλληγορίαις λέγετὰ, πρὸς ἐκπλήξιν καὶ φρικὴν, ὥσπερ ἐν σκοτῇ καὶ νυκτὶ. Demetr. Phaler. de Eloc. s. 100.

⁴ Ἰνσπῆται. All that is left in ancient authors concerning the ceremonies of initiation, &c., has been diligently collected and arranged by Meursius in his Eleusinia.

⁵ Πας δ' ὁ περὶ τῶν θεῶν λόγος ἀρχαίως ἐξετάζει δοξὰς καὶ μύθους, ἀντιτιτομένων τῶν παλαιῶν, ἃς εἶχον ἐννυίας φυσικὰς περὶ τῶν πραγμάτων, καὶ προστιθεμένων αἰ τοῖς λόγοις τὸν μύθον· ἅπαντα μὲν οὖν τὰ φινίγματα λυεῖν ἀκριβῶς οὐ ραδίον. lib. x. p. 474.

⁶ Ἐν ἅπασιν γὰρ τοῖς τοῖς θεοὶ πᾶσιν μὲν ἑαυτῶν προτείνουσι μορφαί, πολλὰ δὲ σχήματα διαλλαττόντες φαινόνται· καὶ τότε μὲν αὐτῶν αὐτῶν προβεβληται φῶς, τότε δὲ εἰς ἀνθρώπου μορφήν ἐσχηματισμένον, τότε δὲ εἰς ἄλλοιον τύπον προεληλυθός, εἰς τὴν πολιτ. Πλάτ. p. 380.

6 *An Inquiry into the Symbolical Language*

Giants and Titans; the battle of the Python against Apollo; the flight of Bacchus, and wandering of Ceres, are ranked, by Plutarch, with the Egyptian tales concerning Osiris and Typhon, as having the same meaning as the other modes of concealment employed in the mystic religion.¹

11. The remote antiquity of this mode of conveying knowledge by symbols, and its long-established appropriation to religious subjects, had given it a character of sanctity unknown to any other mode of writing; and it seems to have been a very generally received opinion, among the more discreet Heathens, that divine truth was better adapted to the weakness of human intellect, when veiled under symbols, and wrapt in fable and enigma, than when exhibited in the undisguised simplicity of genuine wisdom, or pure philosophy.²

12. The art of conveying ideas to the sight has passed through four different stages in its progress to perfection. In the first, the objects and events meant to be signified, were simply represented: in the second, some particular characteristic quality of the individual was employed to express a general quality or abstract idea; as a horse for swiftness, a dog for vigilance, or a hare for fecundity: in the third, signs of convention were contrived to represent ideas; as is now practised by the Chinese: and, in the fourth, similar signs of convention were adopted to represent the different modifications of tone in the voice; and its various divisions, by articulation, into distinct portions or syllables. This is what we call alphabetic writing; which is much more clear and simple than any other; the modifications of tone by the organs of the mouth, being much less various, and more distinct, than the modifications of ideas by the operations of the mind. The second, however, which, from its use among the Egyptians, has been denominated the hieroglyphical mode of writing, was every where employed to convey or conceal the dogmas of religion; and we shall find that the same symbols were employed to express the same ideas in almost every country of the northern hemisphere.

13. In examining these symbols in the remains of ancient art, which have escaped the barbarism and bigotry of the middle ages, we may sometimes find it difficult to distinguish between those compositions which are mere efforts of taste and fancy, and those

¹ Τα γὰρ Γίγαντες καὶ Τιτανικὰ παρ' Ἑλλήσιν ἀδομένα, καὶ Κρονοῦ τινος ἀθεσμοὶ πράξεις, καὶ Πυθωνος ἀντιτάξεις πρὸς Ἀπολλῶνα, φυγαὶ τε Διονυσίου καὶ πλαναὶ Δήμητρος, οὐδὲ ἀπολείπουσι τῶν Ὀπιριακῶν καὶ Τυφώνικων, ἄλλων τε, ἃν πασὶν ἐξεστὶν ἀνέκθην μυθολογουμένων ἀκούειν ὅσα τε μυστικοῖς ἱεροῖς περικαλυπτομένα καὶ τελεταῖς, ἀρρητὰ διασώζεται καὶ ἀθεάτα πρὸς τοὺς πολλοὺς, ὁμοίον ἔχει λόγον. Plutarch. de Is. et Osir.

² Maxim. Tyr. Dissert. x. s. 4.

which were emblems of what were thought divine truths: but, nevertheless, this difficulty is not so great, as it, at first view, appears to be: for there is such an obvious analogy and connection between the different emblematical monuments, not only of the same, but of different and remote countries, that, when properly arranged, and brought under one point of view, they, in a great degree, explain themselves by mutually explaining each other. There is one class, too, the most numerous and important of all, which must have been designed and executed under the sanction of public authority; and therefore whatever meaning they contain, must have been the meaning of nations, and not the caprice of individuals.

11. This is the class of coins, the devices upon which were always held so strictly sacred, that the most proud and powerful monarchs never ventured to put their portraits upon them until the practice of deifying sovereigns had enrolled them among the gods. Neither the kings of Persia, Macedonia, or Epirus, nor even the tyrants of Sicily, ever took this liberty; the first portraits, that we find upon money, being those of the Egyptian and Syrian dynasties of Macedonian princes, whom the flattery of their subjects had raised to divine honors. The artists had indeed before found a way of gratifying the vanity of their patrons without offending their piety, which was by mixing their features with those of the deity, whose image was to be impressed; an artifice which seems to have been practised in the coins of several of the Macedonian kings, previous to the custom of putting their portraits upon them.¹

15. It is, in a great degree, owing to the sanctity of the devices, that such numbers of very ancient coins have been preserved fresh and entire: for it was owing to this that they were put into tombs, with vases and other sacred symbols, and not, as Lucian has ludicrously supposed, that the dead might have the means of paying for their passage over the Styx: the whole fiction of Charon and his boat being of late date, and posterior to many tombs in which coins have been found.

16. The first species of money that was circulated by tale, and not by weight, of which we have any account, consisted of spikes, or small obelisks of brass or iron; which were, as we shall show, symbols of great sanctity and high antiquity. Six of them being as many as the hand could conveniently grasp, the words *obolus* and *drachma*, signifying *spike* and *handful*, continued, after the in-

¹ See those of Archelaus, Amyntas, Alexander II., Perdiccas, Philip, Alexander the Great, Philip Arrhæus, and Seleucus I., in all which the different characters and features, respectively given to the different heads of Hercules, seem meant to express those of the respective princes. For the frequency of this practice in private families among the Romans, see Stat. Sylv. l. V. i. 231—4.

8 *An Inquiry into the Symbolical Language*

vention of coining, to be employed in expressing the respective value of two pieces of money, the one of which was worth six of the other.¹ In Greece and Macedonia; and, probably, wherever the Macedonians extended their conquests, the numery division seems to have regulated the scale of coinage; but, in Sicily and Italy, the mode of reckoning by weight, or according to the lesser talent and its subdivisions,² universally prevailed. Which mode was in use among the Asiatic colonies, prior to their subjection to the Athenians or Macedonians, or which is the most ancient, we have not been able to discover. Probably, however, it was that by weight, the only one which appears to have been known to the Homeric Greeks; the other may have been introduced by the Dorians.

17. By opening the tombs, which the ancients held sacred, and exploring the foundations of ruined cities, where money was concealed, modern cabinets have been enriched with more complete series of coins than could have been collected in any period of antiquity. We can thus bring under one point of view the whole progress of the art, from its infancy to its decline, and compare the various religious symbols which have been employed in ages and countries remote from each other. These symbols have the great advantage over those preserved in other branches of sculpture, that they have never been mutilated or restored; and also that they exhibit two compositions together, one on each side of the coin, which mutually serve to explain each other, and thus enable us to read the symbolical or mystical writing with more certainty than we are enabled to do in any other monuments. It is principally, therefore, under their guidance that we shall endeavour to explore the vast and confused labyrinths of poetical and allegorical fable; and to separate as accurately as we can, the theology from the mythology of the ancients: by which means alone we can obtain a competent knowledge of the mystic, or, as it was otherwise called, the Orphic faith,³ and explain the general style and language of symbolical art in which it was conveyed.

18. Ceres and Bacchus,⁴ called, in Ægypt, Isis and Osiris; and, in Syria, Venus and Adonis, were the deities, in whose names, and under whose protection, persons were most commonly instructed in this faith.⁵ The word Bacchus or Iacchus is a

¹ Το μεντοι των οβελων ονομα, οί μεν δι παλαι βουπουροις οβελοις εχρωντο προς τας αμοιβας, ον το υπο τη δρακι πληθος εδοκει καλεισθαι δραχμη. τα δε ονοματα, και του νομισματος καταπεροντος, εις την νυν χρεια ενεμεινεν εκ της χρειας της παλαιας. Poll. lib. ix. c. vi. s. 77. see also Eustath. in Il. p. 136. Ed. Rom.

² See Bentley on the Epistles of Phalaris, &c. ⁴

³ Pausan. l. i. c. 39.

⁴ Πλησιον ναος εστι Δημητρος αγαλματα δε αυτητε και η παις, και δαδα εχων Ιακχος. Pausan. in Att. c. ii. s. 4.

⁵ Την μιν γαρ Οσφιδος τελετην τη Διονυσου την αυτην ειραι, την Ισιδος τη της

title derived from the exclamations uttered in the festivals of this god ;¹ whose other Latin name, Liber, is also a title signifying the same attribute as the Greek epithet ΑΥΣΙΟΣ or ΑΥΣΩΝ, which will be hereafter explained. But, from whence the more common Greek name ΔΙΟΝΥΣΟΣ is derived, or what it signifies, is not so easy to determine, or even to conjecture with any reasonable probability. The first part of it appears to be from ΔΕΥΣ, ΔΙΟΣ, or ΔΙΣ, the ancient name of the supreme universal god ; but whether the remainder is significant of the place, from which this deity came into Greece, or of some attribute belonging to him, we cannot pretend to say ; and the conjectures of etymologists, both ancient and modern, concerning it, are not worthy of notice.² An ingenious writer in the Asiatic Researches derives the whole name from a Sanscrit title of an Oriental demi-god ;³ and as Ausonius says it was Indian,⁴ this derivation appears more probable than most others of the kind.

19. At Sicyon, in the Peloponnesus, he was worshipped under another title, which we shall not venture to explain, any further than that it implies his having the peculiar superintendence and direction of the characteristics of the female sex.⁵ At Lampsacus too, on the Hellespont, he was venerated under a symbolical form adapted to a similar office ; though with a title of a different signification, Priapus, which will be hereafter explained.⁶

20. According to Herodotus, the name Dionysus or Bacchus, with the various obscene and extravagant rites that distinguished

Δημητρης ὁμοιοτατην ὑπορχεῖν, τῶν ὀνομάτων μόνον ἐνῆλλαγμένον. Diodor. Sic. lib. i. p. 101. Ed. Wessel.

Ὀσίριν Διονύσον εἶναι λεγούσιν (Αἰγυπτιοί). Herodot. lib. ii. c. 42.

Ὁ μακάρ, ὅστις εὐδαιμών
τελέτας θεῶν εἰδὼς
βίωσαν ἁγιστενεῖ
τάτε Μᾶτρος μεγάλας
ὀργια Κυβέλας θεμιστευων,
ἀνα θυρσὸν τε τινάσσων,
κισσῷ τε στεφανωθείς,
Διονύσον θεραπευεῖ.

Eurip. Bacch. v. 73.

¹ They are in fact the same name in different dialects, the ancient verb FAXΩ, in Laconian BAXΩ, having become by the accession of the augment FIFAXΩ, v. ιαχῶ.

² See Macrobius. l. i. c. 18. Bryant on Ancient Mythology.

³ Vol. iii. p. 304.

⁴ Ogygia me Barchum vocat,
Osirin Ægyptus putat,
Mystæ Phanaum nonnunant ;
Dionysum Indi existimant, &c.

⁵ Διονύσον δὲ ἤδη σιωπῶ τον ΧΟΙΡΟΨΑΛΛΗΝ· Σικυωνιοὶ ταῦτον προσκυνούσιν, ἐπὶ τῶν γυναικείων ταξάντες τον Διονύσον μοριών. Clem. Alex. Cohort. p. 33.

⁶ Τιμάται δὲ παρὰ Λαμψακηνοῖς ὁ Πριάπος, ὃ αὐτὸς ὢν τῷ Διωνυσῷ ἐξ ἐπιθέτου καλούμενος οὕτως, ὥς Θριαμβὸς καὶ Διθυραμβὸς. Athenæ. Deipnos. lib. i. c. 23.

10 *An Inquiry into the Symbolical Language*

his worship, was communicated to the Greeks by Melampus;¹ who appears to have flourished about four generations before the Trojan war;² and who is said to have received his knowledge of the subject from Cadmus and the Phœnicians, who settled in Boeotia.³ The whole history, however, of this Phœnician colony is extremely questionable; and we shall show in the sequel that the name Cadmus was probably a corruption of a mystic title of the deity. The Cadmeii, a people occupying Thebes, are mentioned in the *Iliad*,⁴ and Ino or Leucothoe, a daughter of Cadmus, is mentioned as a sea-goddess in the *Odyssey*;⁵ but no notice is taken in either poem of his being a Phœnician; nor is it distinctly explained whether the poet understood him to have been a man or a god; though the former is most probable, as his daughter is said to have been born mortal.

21. General tradition has attributed the introduction of the mystic religion into Greece, to Orpheus, a Thracian,⁶ who, if he ever lived at all, lived probably about the same time with Melampus, or a little earlier.⁷ The traditions concerning him are, however, extremely vague and uncertain; and the most learned and sagacious of the Greeks is said to have denied that such a person had ever existed;⁸ but, nevertheless, we learn from the very high authority of Strabo that the Greek music was all Thracian or Asiatic;⁹ and, from the unquestionable testimony of the *Iliad*, that the very ancient poet *Thamyris* was of that country.¹⁰ to which tradition has also attributed the other old sacerdotal bards, *Musæus* and *Eumolpus*.¹¹

22. As there is no mention, however, of any of the mystic dei-

¹ 'Ελλῃσι γὰρ δὴ Μελαμπους ἐστὶ ὁ ἐξηγηταμένους τοῦ Διονυσίου τὸ τε οὐνομα, καὶ τὴν θυσίην, καὶ τὴν πομπὴν τοῦ φαλλοῦ. lib. ii. c. 49.

² *Odys.* O. 226. et seqq.

³ Πυθεσθαὶ δέ μοι δοκεῖ Μελαμπους τὰ περὶ τοῦ Διονυσίου παρὰ Καδμοῦ τε τοῦ Τυρίου, καὶ τῶν συν οὐτῶν ἐκ Φοινίκης ἀπικόμενων εἰς τὴν νῦν Βοιωτικὴν καλεομένην χώραν. Herodot. ii. 49.

⁴ E. 807.

⁵ E. 334.

⁶ Φασὶ πρῶτον Ὀρφεα, τὸν Ἱταροῦ, μεταπτήσασμενον τὰ παρ' Αἰγυπτίωσι, Ἑλλῃσι μεταδόναι μυστήρια. Euseb. *Præp. Evang.* lib. i. c. 6.

Ὀρφεὺς μὲν γὰρ τέλετας θ' ἡμῖν κατέδειξε.

φωνῶν ἑαπεχέσθαι.

Aristoph. *Βατραχ.* v. 1032.

Ἄπαντα γὰρ ἢ παρ' Ἑλλῃσι θεολογία τῆς Ὀρφικῆς ἐστὶ μυσταγωγίας ἐκγονος. Proclus in Theol. Plat. lib. i. c. 5.

Τέλετην ἀγούσιν (Αἰγινηταὶ) ἀνα πᾶν ἔτος Ἑκάτης, Ὀρφεα τὸν Θράκα καταστήσασθαι τὴν τέλετην λεγόντες. Pausan. in Cor. c. xxx. l. 2.

⁷ According to the *Parian* or *Arundelian* marble, the Eleusinian mysteries were introduced 175 years before the Trojan war; but Plutarch attributes their introduction to Eumolpus, de Exil.

⁸ Orphicum poetam docet Aristoteles nunquam fuisse. Cic. de N. D. lib. i. c. 28. The passage is not in the works of Aristotle now extant.

⁹ lib. x. p. 471.

¹⁰ lib. B. 695.

¹¹ Plutarch. de Exil.

ties; nor of any of the rites with which they were worshipped, in any of the genuine parts either of the Iliad or Odyssey, nor any trace of the symbolical style in any of the works of art described in them; nor of allegory or enigma in the fables, which adorn them; we may fairly presume that both the rites of initiation and the worship of Bacchus, are of a later period, and were not generally known to the Greeks till after the composition of those poems. The Orphic hymns, too, which appear to have been invocations or litanies used in the mysteries,¹ are proved, both by the language and the matter, to be of a date long subsequent to the Homeric times; there being in all of them abbreviations and modes of speech not then known; and the form of worshipping or glorifying the deity by repeating adulatory titles not being then in use, though afterwards common.²

23. In Egypt, nevertheless, and all over Asia, the mystic and symbolical worship appears to have been of immemorial antiquity. The women of the former country carried images of Osiris, in their sacred processions, with a moveable phallus of disproportionate magnitude, the reason for which Herodotus does not think proper to relate, because it belonged to the mystic religion.³ Diodorus Siculus, however, who lived in a more communicative age, informs us that it signified the generative attribute,⁴ and Plutarch that the Egyptian statues of Osiris had the phallus to signify his procreative and prolific power;⁵ the extension of which through the three elements, of air, earth, and water, they expressed by another kind of statue, which was occasionally carried in procession, having a triple symbol of the same attribute.⁶ The Greeks usually represented the phallus alone, as a distinct symbol, the meaning of which seems to have been among the last discoveries revealed to the initiated.⁷ It was the same, in emblematical writing, as the Orphic epithet ΠΑΤΤΕΝΕΤΩΡ, *universal generator*; in which sense it is still employed by the Hindoos.⁸ It has also been observed among the idols of the native Americans,⁹ and

¹ 'Οστις δε ἡδὴ τελετὴν Ἐλευσινί εἶδεν, ἡ τὰ καλούμενα Ὀρφικά ἐπελεξάτο, οἶδεν δ' λέγω. Pausan. in Attic. c. xxxvii. s. 3.

² ——— στεφανὸς σπουδῇ ἀπ' αὐτοῦ (τοῦ κισσῦ) ποιεῖσθαι, ὥς καὶ στεφανώσασθαι εἶχον, ἐφύμνουστας καὶ τὰς ἐπωνυμίας τοῦ θεοῦ ἀνακαλοῦντας. Apian. lib. v.

³ Διότι δὲ μείζον τε ἔχει το αἰδοῖον, καὶ κινεῖ μουνὸν τοῦ σώματος, ἐστὶ λόγος περὶ αὐτοῦ ἱερός λεγόμενος. lib. ii. c. 88.

⁴ Lib. i. c. 88.

⁵ Πανταχοῦ δὲ καὶ ἀνθρωπομορφον Ὀσιρίδος ἀγάλμα δεικνύουσιν, ἐξορθαζόν τῳ αἰδοίῳ, διὰ τὸ γονιμὸν καὶ τροφίμῳ de Is. et Osir.

⁶ Ἀγάλμα προτιθενται, καὶ περιφέρουσιν, οὐ το αἰδοῖον τριπλασιῶν ἐστιν. Ibid. p. 365.

⁷ Post tot suspiria epoptarum, totum signaculum lingue, simulacrum membri virilis revelatum. Tertull. adv. Valentinianus.

⁸ Sonnerat Voyage aux Indes.

⁹ Laitau Mœurs des Sauvages, vol. i. p. 150.

12 *An Inquiry into the Symbolical Language*

ancient Scandinavians;¹ nor do we think the conjecture of an ingenious writer improbable, who supposes that the may-pole was a symbol of the same meaning; and the first of May a great phallic festival both among the ancient Britons and Hindoos; it being still celebrated with nearly the same rites in both countries.² The Greeks changed, as usual, the personified attribute into a distinct deity, called Priapus, whose universality was, however, acknowledged to the latest periods of heathenism.³

24. In this universal character, he is celebrated by the Greek poets under the title of Love or Attraction, the first principle of animation; the father of gods and men; and the regulator and disposer of all things.⁴ He is said to pervade the universe with the motion of his wings, bringing pure light: and thence to be called the splendid, the self-illuminated, the ruling Priapus;⁵ light being considered, in this primitive philosophy, as the great nutritive principle of all things.⁶ Wings are attributed to him as the emblems of spontaneous motion; and he is said to have sprung from the egg of night, because the egg was the ancient symbol of organic matter in its inert state; or, as Plutarch calls it, the material of generation,⁷ containing the seeds and germs of life and motion without being actually possessed of either. It was, therefore, carried in procession at the celebration of the mysteries, for which reason, Plutarch, in the passage above cited, declines entering into a more particular disquisition concerning its nature; the Platonic Interlocutor, in the Dialogue, observing, that though a small question, it comprehended a very great one, concerning the generation of the world itself, known to those who understood the Orphic and sacred language; the egg being consecrated, in the Bacchic mysteries, as the image of that, which generated and contained all things in itself.⁸

¹ Ol. Rudbeck. Atlant. p. ii. c. v. p. 165, 192, 194, and 305.

² Maurice's Indian Antiquities, vol. vi. p. 87—94.

³ PRIEPO PANTHEO. Titul. ant. in Gruter. vol. i. p. 195. No. 1.

⁴ See Anstoph. *Ornith.* 693. ed. Brunk. Hesiod. *Theogon.* 116. Parmenid. apud Stobæ. c. xi. *Orph. Hymn.* α. xxix. et lvi.

⁵

—γαμφαες ερνος,
δσων δς σκοτρεσαν απημαρωςας δμ:χλην,
παντηδινεις περυγων ριπαις κατα κοσμον,
λαμπριν αγων φαος αγκυν' αφ' ου σε φανητα κυκλησκον,
ηδη Πριηπον ανακτα, και αυταυγη ελικωπον.
Orph. Hymn. V. v. 5.

⁶

ει τα θνητων μη κατασχυνεσθ' ετι
γενεθλα, την γουν παντα βοσκουσιν φλογα
αιδισθ' ανακτος ηλιου. Sophocle. *Ced. Tyr.* 1437.

⁷ Τλη της γενεσεως. Sympon. lib. ii. q. 3.

⁸ Ες μεσον ειλκε προβλημα περι του ουου και της ορνιθος, οποτερον γενοιτο προτερον αυτων. και Ξυλλας ο εταιρος, ειπων, οτι μικρω προβληματι, καθαπερ οργανω, μεγα και

25. As organic substance was represented by the symbol of the egg; so the principle of life, by which it was called into action, was represented by that of the serpent; which having the property of casting its skin, and apparently renewing its youth, was naturally adopted for that purpose. We sometimes find it coiled round the egg, to express the incubation of the vital spirit; and it is not only the constant attendant upon the guardian deities of health,¹ but occasionally employed as an accessory symbol to almost every other god,² to signify the general attribute of immortality. For this reason it served as a general sign of consecration;³ and not only the deified heroes of the Greeks, such as Cecrops and Erichthonius, but the virgin Mother of the Scythians, and the consecrated Founder of the Japanese, were represented terminating in serpents.⁴ Both the Scythians and Parthians, too, carried the image of a serpent or dragon, upon the point of a spear, for their military standard;⁵ as the Tartar princes of China still continue to do; whence we find this figure perpetually represented on their stuffs and porcelaine, as well as upon those of the Japanese. The inhabitants of Norway and Sweden continued to pay divine honors to serpents down to the sixteenth century;⁶ and almost all the Runic inscriptions, found upon tombs, are engraved upon the sculptured forms of them;⁷ the emblems of that immortality, to which the deceased were thus consecrated. Macha Alla, the god of life and death among the Tartars, has serpents

βαρυ σαλευόμεν το περι του κοσμου της γενεσεως, απηγορευτε. — αεισω
 ξυνεταίσι τον Ορφικον και Ιερην λογον, ος ουκ ορνιθος μονον το ωον αποφαινει πρε-
 σβιτερον, αλλα και συλλαβων απασαν αυτην παντων ομου πρεπυγενειαν
 ανατιθησι· και τ' αλλα μεν ευστομα κεισθω (καθ' Ηροδοτον), εστι γαρ μυστικωτερα.
 — — — — — οθεν ουκ ατο τροπου τοις περι των Διονυσον ηργιασμοις, ως μμημα του τα
 παντα γεννωτος και περιεχοτος εν εαυτη. συγκαθωσιωται. — ενεχεσθαι δυσμασιν
 Ορφικοις η Πυθαγορικοις. και το ωον; — αρχην ηγουμενοις γενεσεως, αφοσιουσθαι.
 Plutarch. Sympos. l. ii. q. iii. s. 1.

¹ Δρακοντα αυτη (τω Ασκληπιω) παριστασι, οτι ομοιον τι τω αυτη πασχουσιν οι
 χρωμενοι τη ιατρικη, κατα το οιονει αναεαζειν εκ των νοσων, και αποδυεσθαι το
 γηρας. Plutarch. de Nat. Deor. c. xxxiii.

² Παρ παντι των νομιζομενων παρ' υμιν θεων οφιο συμβολον μεγα και μυστηριον
 αναγραφεται. Justin Martyr. Apol. ii. p. 70.

³ Pingit duos angues, pueri, sacer est locus. Pers. Sat. i.

⁴ Μυθολογουσι Σκυθαι γηγειν παρ' αυτοις γενεσθαι ταρθενον· ταυτην δ' εχειν τα
 μεν ανω μερη του σωματος μεχρι της ζωνης γυναικειαι, τα δε κατωτερα εχινης·
 ταυτην δε Δια μιγεντα γεννησαι παιδα Σκυθην ονομα. Diodor. Sic. ii. 43. Kämpfer,
 Hist. of Japan, b. ii. p. 145.

⁵ Arrian. in Prat. p. 80. Lucian. de Hist. conscrib. p. 39.

⁶ Serpentes ut sacros colebant, — ardim salvatores atque penates existimantes, —
 reliquæ tamen hujus superstitione cultus — in novnullis secretis solitudinum
 a diabusque perseverant, sicuti in septentrionalibus regnis Norvegiæ ac Vermelan-
 diæ. Ol. Mænn. de Gent. Septent. Hist. Epit. l. iii.

⁷ Ol. Varchi Hunagr. Ol. Rudbeck. Atlant. No. iii. c. 1.

14 *An Inquiry into the Symbolical Language*

entwined round his limbs and body, to express the first attribute, and human skulls and scalps on his head, and at his girdle, to express the second.¹ The jugglers and divines also, of North America, make themselves girdles and chaplets of serpents, which they have the art to tamé and familiarise;² and, in the great temple of Mexico, the captives taken in war, and sacrificed to the sun, had each a wooden collar, in the shape of a serpent, put round his neck while the priest performed the horrid rites.³ In the kingdom of Juida, about the fourth degree of latitude, on the western coast of Africa, one of these reptiles was lately, and perhaps is still, worshipped as the symbol of the Deity;⁴ and when Alexander entered India, Taxilus, a powerful prince of the country, showed him a serpent of enormous size, which he nourished with great care, and revered as the image of the god, whom the Greek writers, from the similitude of his attributes, call Dionysus or Bacchus.⁵ The Epidaurians kept one in the same manner to represent Æsculapius;⁶ as did likewise the Athenians, in their celebrated temple of Minerva, to signify the guardian or preserving deity of the Acropolis.⁷ The Hindoo women still carry the lingam, or consecrated symbol of the generative attribute of the Deity, in solemn procession between two serpents;⁸ and, in the sacred casket, which held the egg and phallus in the mystic processions of the Greeks, was also a serpent.⁹ Over the porticoes of all the ancient Egyptian temples, the winged disc of the sun is placed between two hooded snakes, signifying that luminary placed between its two great attributes of motion and life. The same combination of symbols, to express the same attributes, is observable upon the coins of the Phœnicians and Carthaginians;¹⁰ and appears to have been anciently employed by the Druids of Britain and Gaul, as it still is by the idolaters of China.¹¹ The Scandinavian goddess Isa

¹ Voyage en Sibérie par l'Abbé Chappede d'Auteroche, pl. xviii. The figure in brass is in the collection of Mr. Knight.

² Lafitau Mœurs des Sauvages, t. i. p. 253.

³ Acosta's History of the Indies, p. 382.

⁴ Hist. gén. des Voyages, t. iv. p. 305.

⁵ Max. Tyr. Dissert. viii. c. 6.

⁶ Liv. Hist. lib. xi. capitum.

⁷ Herodot. lib. viii. 41.

⁸ Sonnerat Voyage aux Indes, t. i. p. 253.

⁹ See the *crista mystica* on the nummi *cristaphori* of the Greek cities of Asia, which are extremely common, and to be found in all cabinets and books of ancient coins.

¹⁰ Médailles de Duteils, p. 1. Mus. Hunter. tab. 15. fig. v. and viii.

¹¹ See Struckley's *Abury*, the original name of which temple, he observes, was the snake's head and it is remarkable the remains of a similar circle of stones in Boeotia had the same name in the time of Pausanias.

Κατὰ δὲ τήν*ες Γλασσαντα ευθειαν ἐκ Θηβων λίθοις χωρίον περιεχόμενον λογάσιμ Οφεως καλοῦσιν οἱ Θηβαιοι κεφαλὴν. Pausan. Boeot. c. xix. s. 2.

or Disa was sometimes represented between two serpents;¹ and a similar mode of canonization is employed in the apotheosis of Cleopatra, as expressed on her coins. Water-snakes, too, are held sacred among the inhabitants of the Friendly Islands;² and, in the mysteries of Jupiter Sebazius, the initiated were consecrated by having a snake put down their bosoms.³

26. The sort of serpent most commonly employed, both by the Egyptians, Phœnicians, and Hindoos, is the hooded snake: but the Greeks frequently use a composite or ideal figure; sometimes with a radiated head, and sometimes with the crest or comb of a cock;⁴ accessory symbols, which will be hereafter further noticed. The mystical serpent of the Hindoos, too, is generally represented with five heads, to signify, perhaps, the five senses: but still it is the hooded snake, which we believe to be a native of India, and consequently to have been originally employed as a religious symbol in that country; from whence the Egyptians and Phœnicians probably borrowed it, and transmitted it to the Greeks and Romans; upon whose bracelets, and other symbolical ornaments, we frequently find it.

27. Not only the property of casting the skin, and acquiring a periodical renovation of youth, but also that of pertinaciously retaining life even in amputated parts, may have recommended animals of the serpent kind as symbols of health and immortality, though noxious and deadly in themselves. Among plants, the olive seems to have been thought to possess the same property in a similar degree;⁵ and therefore was probably adopted to express the same attribute. At Athens it was particularly consecrated to Minerva; but the statue of Jupiter at Olympia was crowned with it;⁶ and it is also observable on the heads of Apollo, Hercules, Cybèle, and other deities;⁷ the preserving power, or attribute of immortality, being, in some mode or other, common to every

¹ Ol. Rudbeck. Atlant. pt. iii. c. 1. p. 25., and pt. ii. p. 343, fig. A., and p. 510.

² Missionaries' first Voyage, p. 238.

³ Arnob. lib. v. p. 171. Clem. Alex. Cohort. ad Gentes, p. 14. Jul. Firmic. c. 27.

⁴ See La Chaussée Mus. Rom. vol. ii. tab. xiii. and xiv. The radiated serpent is common on gems.

⁵ Virgil Georgic. ii. v. 30. and 181.

Εκβλαστάνει δὲ μάλιστα τὰ ελαίνα, καὶ ἀργὰ κείμενα· καὶ ἐργασμένα πολλάκις εὖαν ἱμάδα λαμβάνει, καὶ ἐχρὶ τυκὸν ὑπερτέρων, ὥστερ ἤδη τις στρόφους τῆς θύρας ἐβλαστήσῃ, καὶ ἡ κυλίον πλινθίνου κωπή τιθεῖσα εἰς πῆλον. Theophrast. Hist. Plant. lib. v. c. ix.

⁶ Στεφανὸς δὲ ἐπικεῖται οἱ τῇ κεφαλῇ μεμνημένος ελαίας κλώνας. Pausan. in Eliac. 1. c. vi. s. 1.

⁷ See coins of Rhægium, Macedonia, Aradus, Tyre, &c.

16 *An Inquiry into the Symbolical Language, &c.*

personification of the divine nature. The victors in the Olympic games were also crowned with branches of the oleaster or wild olive;¹ the trunk of which, hung round with the arms of the vanquished in war, was the trophy of victory consecrated to the immortal glory of the conquerors:² for as it was a religious, as well as military symbol, it was contrary to the laws of war, acknowledged among the Greeks, to take it down, when it had been once duly erected.

28. Among the sacred animals of the Ægyptians, the bull, worshipped under the titles of Mnevis and Apis, is one of the most distinguished. The Greeks called him Epaphus,³ and we find his image, in various actions and attitudes, upon an immense number of their coins, as well as upon some of those of the Phœnicians, and also upon other religious monuments of almost all nations. The species of bull most commonly employed is the urus or wild bull, the strongest animal known in those climates, which are too cold for the propagation of the elephant;⁴ a creature not known in Europe, nor even in the northern or western parts of Asia, till Alexander's expedition into India, though ivory was familiarly known even in the Homeric times.⁵ To express the attribute strength, in symbolical writing, the figure of the strongest animal would naturally be adopted: wherefore this emblem, generally considered, explains itself, though, like all others of the kind, it was modified and applied in various ways. The mystic Bacchus, or generative power, was represented under this form, not only upon the coins but in the temples of the Greeks:⁶ sometimes simply as a bull; at others, with a human face; and, at others, entirely human except the horns or ears.⁷ The age, too, is varied; the bull being in some instances quite old, and in others quite young; and the humanised head being sometimes bearded, and sometimes not.⁸

¹ Κοτινου στεφανω. Aristoph. Plut. 586.

² Ibid. 913.

³ Ὁ δὲ Ἀπῖς κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶ Ἐπαφός. Herodot. l. ii. c. 153.

Ἴους ποτ' ἐκγονον
Ἐπαφόν, ὃ Δίος γένεθλον,
καλεσ' ἐκαλεσα.

Eurip. Phœnis. 688.

⁴ Cæsar. de B. B. lib. vii.

⁵ Pausan. lib. i. c. 12. This proves that the coins with an elephant's skin on the head, are of Alexander II., king of Epirus, son of Pyrrhus.

⁶ Ταυρῶν, l. c. Διονυσία. Lycophr. 249.

Ταυρομορφὸν Διονύσον ποιοῦσιν ἀγάλματα πολλοὶ τῶν Ἑλλήνων αἱ δ' Ἥλειων γυναῖκες καὶ παρακαλοῦν ἐνέυχουμαι, πυθὶ βοεῖν τὸν θεὸν εἰλθεῖν πρὸς αὐτάς. Ἀργείοις δὲ Βουγενῆς Διονύσος ἐπικληρ ἐστὶ. Plutarch. de Is. et Osir.

Ἐν δὲ Κυζίκῳ καὶ ταυρομορφὸς ἰδρυταὶ (ὁ Διονύσος.) Athen. Deipnos. lib. vi. p. 476.

⁷ Bronzi d' Ercolano, t. i. tav. 1. Coins of Camerina, and plate ix. of the 1st volume of "the Select Specimens."

⁸ Coins of Lampsacus, Naxos, and plates xvi. and xxxix. of vol. i.

AN INQUIRY

*into the Opinions of the ancient Hebrews, respecting a
future immortal Existence.*

PART III.—[Continued from No. XLIII. p. 129.]

WE collect from the clear manner, in which this doctrine is delivered in the New Testament, as a fundamental part of religion, both by our Saviour and his apostles, that it was presupposed to have existed in the Mosaic and Prophetic Dispensations. It was practically exemplified at Christ's transfiguration; and the persons, who appeared on that occasion, were Moses and Elijah. Hence Huet remarks, "Rabbinorum etiam multorum constans est doctrina, pios homines post mortem in beatas quasdam sedes longe a cælo positas recipi. Sub solio gloriæ ligatas esse proborum hominum animas tradit Cabala. Quem locum, si sibi consentire velint, Abrahamo quoque assignare debent, non eum ad Dei dextram collocare. Legatur super hoc argumento Sepher et Emanâ; res egregie confirmata reperietur." In the parable, likewise, of Dives and Lazarus, we find the connexion between the two Testaments maintained, by the introduction of Abraham. Παλαιὸς μὲν οὖν ἐστὶ τις ὁ λόγος οὗτος (says Plato in the Phædo 107) οὗ μνημόνεον, ὥς εἰσιν ἐνθάδε ἀφικόμεναι ἐκεί (ψυχαί). Nor did a nation ever exist that had not some idea of the immortality of the soul; and if such a knowledge be traced among Heathen worshippers of the Deity, can we suppose that those, whom he favored with an express revelation, were left in total ignorance of a subject so intimately connected with morality, and so well calculated to advance the performance of religious duties? The doctrine of the Pagan philosophers, who believed in a resurrection, may be summed up in these words: ἔστι καὶ τῷ ὄντι καὶ τὸ ἀμβιβώσκεισθαι, καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι, καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς μὲν ἀγαθαῖς ἀμεινον εἶναι, ταῖς δὲ κακαῖς κένιον. From the book of Job we infer, that when God shall gather to himself man's breath, he shall exist וְכָל יוֹמָא בְּרִיתָּהּ; and the

¹ Plato in Phædone.

application of a great variety of passages in the Old Testament by the writers of the *New*, in support of this doctrine, authorises us to conclude, that the authors of these had precisely the same meaning, which their Christian commentators ascribed to them. The Targumin on Deut. xxxiii. 6. Is. xxvi. 19. Ezek. xxxvii. 3. 5. Hos. vi. 2. xiii. 14. Dan. xii. 2. are satisfactory evidences of the opinions prevalent at the period in which they were written; and Josephus, speaking of the *ἐγγαστρίμυθος* at Endor, remarks, *ἡ δὲ ἐγγαστρίμυθος τὸν Σαμουήλον, ὅστις ἦν, καλεῖ τοῦτον ἐξ αὐτοῦ*.

The rabbinical Jews firmly believed the immortality of the soul. Whosoever denies this (מִי שֶׁכָּפַר בַּחַיִּית הַמָּתִים) say (the most ancient commentators) shall not live in the days of the Messiah, even if all his other works be good. The *שְׁלֵם הַמָּתִים*, the *כֶּסֶם כְּבוֹד*, the *צִדּוֹר הַדַּיִם* on the one hand, and on the other, the *אֶרֶץ הַחַתּוּתִית-צִלְמֹת-יֵשׁוּעַ הַיָּחִיד, בְּאֵר שֶׁחַת* must be referred to ideas familiar to the people, for whose reading the respective works were intended, and certainly induce us to imagine, that these ideas were of very remote antiquity, at the time of the composition of the books in which these expressions occur. "Know thou," says Maimonides, "that man must necessarily die, and be resolved into that, from whence he was originally composed."

We must, also, make considerable deductions from the statement of Epiphanius (Hæres. 9.) that the Samaritans neither knew nor believed the resurrection;—at least, our present Samaritan Pentateuch avouches no such doctrine. The prejudices entertained by the Jews against them, and from them transmitted to the Fathers, who rarely had patience to weigh an assertion, whether it was or was not gratuitous, easily unravel the cause of the many aspersions heaped upon them. Hence we discover Josephus losing no opportunity of depressing them, if by so doing he can exalt his own nation; and as in later times the Pharisees indiscriminately applied the opprobrious epithet *סָדּוּקִים* to both Sadducees and Samaritans, the latter became, frequently, charged with the Heresy, if not the Deism of the former. When Epiphanius admits, that the *Ασσηναιοι*, who were Samaritans, acknowledged the resurrection, he completely refutes his other assertions, and it has been ably proved by Leland, that when the Samaritan Chronicle was written, this doctrine was by no means denied by them; therefore, both Jews and Samaritans argued from the works of Moses a future immortal existence.

ancient Hebrews of a future Existence.

We have but little concern with the Karaites, who believed that the souls of the just, immediately after death, ascended to Olam Happa, and those of the wicked descended to Gibinnom. The books Yetsirah, Sohar, and Bahia, falsely ascribed to Abraham, but undeniably of very great antiquity, show that this doctrine was of no recent invention, and the Gentile and Cabalistical schemes of Transmigration exhibit the various ways, in which man has endeavoured to explain to himself the eternal duration of the soul. Josephus says of the Pharisees, that they thought *ψυχὴν δὲ πᾶσαν μὲν ἀθάarton, μεταβαίνειν δὲ εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνον, τὴν δὲ τῶν φαυλῶν εἰς αἰῶνα τιμωρίᾳ κολλᾶσθαι.* These idle dogmata τῶν συζητητῶν τοῦ αἰῶνος τούτου, (rabbinical *תנאים וזנאים*) St. Paul admirably refuted, in the 15th chapter of his first Epistle to the Corinthians, which forms the lesson to our Burial Service, and therein established the genuine doctrine of the resurrection on its true and only foundation. Clemens Romanus, in his first Epistle to the Corinthians, elegantly alludes to this subject, *καταμυσόμεθα, κ. τ. λ.* The fable, that the garden of Eden, Gibinnom, and the throne of glory, were among the seven things created before the foundation of the world, evinces the remote date which the Jewish fabulists ascribed to these opinions:—See Maimasse Ben Israel, and the author of the book *Cosri*. We must bear in mind, that they borrowed largely from Plato and Aristotle, and in a great degree accommodated Scriptural interpretations to their notions; for instance, the rabbinical *מלכות* is immediately discerned in the *βραχέχεια* of the latter. The sentiments of the Alexandrine school greatly influenced their theological inquiries, from whence the *Gilgal Hamediamoth*, &c. flowed to them from the puerile mysticisms of the oriental writers. No small portion of the Mithraic tenets is observable in the accounts of Or-Haensoph; and no small transcript of the *ψυχὴ κορυβ* in the rabbinical legends of Pandalphon.

But our position rests on a more stable basis than the idle dreams of these visionary men; and we have shown that *that basis is divine Revelation*. If the books of Moses inculcated no such doctrine, it is strange, whence the sentiments relating to an immortal state, which we have produced, before the times of the Jewish prophets, could have originated. But, if we admit the New Testament to be an adequate exposition, and our Saviour to be a correct expositor, we must, in opposition to certain learned men, decide that the books of Moses *did contain* these opinions; consequently, that a future condition of

everlasting rewards and punishments was believed and expected by the ancient Hebrews.

الناس أخفاف وشتي في الشيم
وكلهم يجيئه بيت الادم

DANIEL GUILDFORD WAIT.

Blagden Rectory.

CLASSICAL CRITICISM.

It appears very strange to me, that the acute genius of Porson did not discover any thing better than the common reading, or the several emendations which have been attempted of the following passage:—Eurip. *Phœniss.* v. 861. Ed. Pors. The common reading *ὡς καὶ ἀνὴρ* seems unintelligible and absurd. What resemblance can an old man have to a chariot? The most sagacious hunter after similitudes would be puzzled in attempting to discover it. The interpretation of the Scholiast in King's Ed. will give him no assistance, *ὡς καὶ ἄρμα μὴ ἔντος τοῦ κίνουτος ἡνιοχου ἀκίνητον μὲναι, οὕτω καὶ πρῶτον ἂν μὴ τις αὐτὸν ἀνακουστικῶς ἐαυτῷ χεῖρα οὐ δύναται.* Pierson conjectures *ὡς καὶ τιτῆς*. Fr. Jacob, *ὡς καὶ ἀνὴρ*. Musgrave, *ὡς καὶ ἀνὴρ*. "Elegantæ sapè sunt (says Porson). Piersoni, Jacobi, Musgravi emendationes; nulla tamen adeo certa, ut omnem dubitationem præcidat. Musgravi sententiam quodammodo confirmat Electæ locus:

Ὡς πρῶτον τῶνδ' ὁδὸν οἶκον ἔχει

Ῥοσπ' ἡρῶναι τὰδε πρῶτοναι ποδὶ.

Ὅπως δὲ πρὸς τὴν τοῦ πρῶτου ἑλάνκτον

ἀνδρὶ ἀκίνητον καὶ ἀκίνητον γόνυ."

None of these readings appear to convey a clear and accurate conception to the mind. Musgrave's, which Porson pronounces the best, seems too far fetched and distant from that simplicity, which is such a characteristic feature of Euripides. Valckenzer's conjecture *ὡς καὶ ἀνὴρ* (ut scilicet γόνυ subaudiat) is liable to the same objection.

What I would humbly propose then, as an improvement on this passage, is to read *ἀνάγκη* instead of the common *ἀνάγκη* to substitute *γς* for *τε*, putting a comma instead of a full stop after *τέκνον*. The passage thus altered will be as follows,

λαβου δ' αὐτου, τέκνον,
ὡς παρ' ἀνάγκη· καὶ γς προσβητου φίλῳ
χειρὸς θυγατρὸς ἀναμνην κουφισματα.

Take hold of him, my son, since it is quite necessary; yes, the foot of an old man usually requires the assistance of some foreign hand. An old man requires to be supported by the hand of another. This reading seems to convey at least a clear and intelligible idea; nor am I aware that an unwarrantable liberty has been taken with the text; The phrase *παρ' ἀνάγκη* is quite legitimate as it occurs in Herod. lib. i. c. 112. εἰς πᾶσα ἀνάγκη δόθηναι ἐκκεμμενον. *Γς* and *τε* are often substituted for one another; and the former of these particles is often rendered as has been done here: see Monk's Alcest. v. 41. I have followed the advice of the great Porson in attempting to improve this passage; what success, let others judge: and I shall be happy to discover that they, like me, can find ὅδῳ κρινομεν ἀνάγκη. Accents I consider as quite superfluous; and have therefore abstained from the use of them. We Hyperboreans cannot adapt our organs to such delicate inflections of voice as they require.

Edinburgh.

A. C.

ON MR. BELLAMY'S NEW TRANSLATION OF THE BIBLE.

IT is of importance to the public to ascertain whether Mr. Bellamy's censures of the authorized version of the Bible are just, and whether his new translation has the merit of superior accuracy. The main point at issue between Mr. Bellamy and his opponents is, not whether the authorized translation is or is not capable of improvement, for many of our eminent divines, who are fully sensible of its general accuracy and excellence, have expressed an earnest desire to see it revised and brought

If our Correspondent "followed the advice of the great Porson," he would not "consider accents as quite superfluous."—Ed.

Abraham gave up the ghost and died, is truly translated. In answer to this bold assertion, I say, that in the single word *vayiga'ang*, which is rendered 'gave up the ghost,' there is no authority for a word of the four which are made out of this verb; it cannot be a verb, a noun, and an adverb." "The word *heremes* is but one word, which certainly cannot make a participle active and a noun; viz. *creeping thing*. The word *heremes* is a noun, and is truly rendered, *the reptile*, and should be so rendered; Gen. i. 26, ch. vi. 14, xiii. 17, 19. 1 Kings iv. 23. Ezek. xxxviii. 20, &c. &c." "I have not followed the common version, like our critics: the word *yichaou* cannot be rendered [as] in the common version both *save* and *alive*, as this objector contends: if she were *saved*, common sense says she would be *alive*." It is evident that the English expressions *to be with child*, *to give up the ghost*, *creeping thing*, *to save alive*, convey the same meaning, or nearly so, as the words *to conceive*, *to expire*, *reptile*, *to preserve*, though the latter may be considered as more strictly literal. On the principle laid down by Mr. Bellamy it may be maintained that *he went out* is not an accurate translation of *he stretched forth*, of *he rose up*, of *surrexit*; because in all these instances a single verb is translated a pronoun, a verb, and an adverb. A translation may be considered *exactly literal*, if it corresponds word for word with the original: it may be considered *accurate*, if it conveys the sense of the original in corresponding words or equivalent expressions.

On examining the 134 passages in which Mr. W. has charged Mr. B. with violations of the Hebrew grammar, I find they may be arranged in 3 classes. 1st, those which Mr. B. acknowledges to be errata. 2nd, Those respecting which he has returned *no answer*. 3rd, Those respecting which he has endeavoured to vindicate his New Translation. Of the first class there are only 2. Gen. i. 17, and iii. 11. Of the second class there are no less than 55, considerably more than a third of the whole number. With regard to these passages Mr. W.'s objections to the New Version remain, I apprehend, unanswered. I will now request the attention of your readers to a few passages out of Mr. W.'s 134, concerning which Mr. B. has replied to the strictures of Mr. W. It would occupy too much room to quote Mr. Whittaker on Mr. Bellamy at full length. I will therefore abstract from them as much as appears necessary to

† Bellamy p. 68, 69.

‡ Bellamy p. 131.

§ Bellamy p. 132.

24 On Mr. Bellamy's New Translation

the point at issue. Gen. i. 2. "וַיִּהְיֶה" (Part. pres. sing. fem. Pihel)—The New Translator's note says that this word does not belong to the Pihel; but to the *hiphil* form. "Whittaker. " No one can doubt, that when the spirit of God moved upon the face of the waters, God was the cause." Bellamy. Mr. B. does not, and cannot deny that וַיִּהְיֶה belongs to the conjugation *Pihel*, not *Hiphil*. Mr. W's argument therefore remains in full force.

Gen. iv. 4. "וַיִּבְרֵא" (3d pers. sing. præt. Hiph.) *And Abel, he also brought of the firstlings of his flock.* King's Bible. "*But Abel came even with firstlings of his sheep.*" "New Version. Mr. Bellamy's interpretation would have been correct, had the original been נָבֵא (3d pers. sing. pret. Kal.) See Grammar."

W. "The verb is in Hiphil; but the authorised version plainly supposes by the words, *And Abel he also*, &c. that Cain brought of the firstlings of his flock as well as Abel. It is not possible to preserve the literal Hiphil in all cases, nor is it at all necessary, because understood; as in the verb וַיִּשָּׁכֶן *vayishkon*, and he placed, וַיִּשְׁכֵּן *vayashkinou*, and set up, Josh. xviii. 1. Thus the translators have given the true sense in these two passages: the same is frequent throughout the authorised version." B. A faithful translator is bound to give a literal and grammatical translation, where the idiom of the two languages will admit of it, which is clearly the case in the present instance, in which there is not the slightest difficulty or obscurity. וַיִּבְרֵא signifies 'to bring,' or 'to cause to come,' and the passage is clearly and correctly translated in the authorised version. וַיִּשְׁכֵּן Josh. xviii. 1. is rightly translated in the King's Bible, 'and set up.' The verb is in Hiphil, and signifies 'to cause to abide,' 'to cause to stand,' 'to cause to remain,' &c. 'Set' in English corresponds with the Hiphil conjugation in Hebrew. Its primary meaning is evidently 'to cause to sit,' as 'to lay,' is 'to cause to lie,' 'to raise,' 'to cause to rise,' &c.

Mr. B. accuses Mr. W. of "utter defection in the grammar of the sacred language," because he has ventured to assert that נָבֵא in one passage is the 3d pers. sing. pret. Kal, and in another he participle Benoni sing. masc. If Mr. W. errs, he has the consolation of erring in good company. It is scarcely necessary

* There are so many errors of the press in Mr. Bellamy's work, besides those noticed in the table of errors, that I have been obliged to correct them here and in some other places.

to remind the Hebrew scholar that the 3d sing. pret. Kal, and the part Benoni sing. masc. are the same in the verb קָרָא , " קָרָא venit, &c. קָרָא et venit; veniet: קָרָא venietis." Taylor's Heb. Conc. in verb. קָרָא . "Verbum קָרָא et similia, hic," (i. e. in præterito conj. Kal) "sic flectuntur קָרָא קָרָא &c. Partic." (i. e. Part. Benoni) "a קָרָא est קָרָא קָרָא &c." Buxtorf. Epit. Gram. Heb. Nota in verb. קָרָא . Gen. iv. 26. " קָרָא (3d pers. sing. pret. Hophal, from קָרָא) Then began men to call upon the name of the LORD. King's Bible. Who began to profane in the name of Jehovah. New Version.—[The word] literally means, *a beginning was made, ceptum est*, as Montanus renders it; another meaning has been attached to it, viz. *it was profane*,—then it was a profane thing to call upon the name of the LORD. The New Translator has apparently given it both these meanings, and omitted the word קָרָא altogether." W. "I have said that the word *man* [men] is not in the original Hebrew. I have preferred the marginal reading, which agrees with the Hebrew. No man knowing any thing of the original can doubt the sense in [of] the New Translation. But our critic thinks the New Translation is rather *fanciful*: such *fanciers* were the marginal translators, and the translator of the Vulgate. But I have omitted the translation of קָרָא [likra, likro] says this writer. This I deny: the marginal reading says, *profanely called upon*,¹ which is a good reading. The true meaning is, to call on the name of the Lord in an *irreverent or profane* manner. Therefore, whether we say, *called profanely*, or *began to profane*, it amounts to the same; to call, in that sense, is to profane!" B. This exquisite reasoning of Mr. Bellamy requires very little comment. The verb קָרָא certainly cannot have two significations *at the same time*. If it signifies 'ceptum est,' the sense in which the King's Bible takes it, it cannot *at the same time* signify 'profanum fuit.' Mr. B. is reduced to this alternative: either he has translated קָרָא *who began to profane*; in which case he has given a new and unwarranted sense to both words, besides giving Hophal the sense of Hiphil, and has given no translation of קָרָא to call, or he has translated קָרָא *who began*, and has given the new sense of *to profane* to קָרָא . In either case he has given a new sense

¹ I have sought in vain for this marginal reading in two Bibles: in both I read, 'or to call themselves by the name of the Lord.'

to IN, for I challenge Mr. Bellamy to produce any competent authority for giving the sense of 'who' to this adverb. I have in vain searched Taylor's Hebrew Concordance and Noldius's Concordantiæ Particularum for any thing like this sense of the word: If Mr. Bellamy is allowed to give new senses to words and sentences, and to quote Mr. Bellamy's authority alone in support of these new senses, the controversy can never have an end; but if he is required to support his innovations, not by assertion, but by *satisfactory proof*, the question as to his competence will very soon be decided in the mind of every one who has any grammatical knowledge of the Hebrew language. Mr. Bellamy complains of the attacks which have been made on his New Version. Be it remembered that he threw the first stone, by accusing the learned and able translators of our authorised version, of ignorance and repeated blunders, and of the strange and unheard-of absurdity of giving an indecent translation to passages, which have no indecent meaning in the original Hebrew.¹

Falmouth, Oct. 1820.

KIMCHIL

LATIN POEMS.

AD POSTUMUM,²

Ut recuperata Salute Genio et Musis indulgeat,

CARMEN.

NON evasimus integri
Infamem stabili pigram hyemem, nive,
Qua non sævior altera.
Unquam, aut rorporibus perniciosior
Terris incubuit; tamen
Exacta est, et adhuc, POSTUME, vivimus.
Dpris libera vinculis
Ripæ prætereunt flumina; tutius
Sulcant æquora navitæ,
Nec salsa adsiliunt lictoribus vada.

¹ "The indelicate sense in the following passages of the authorised version, is NOT TO BE FOUND IN THE ORIGINAL HEBREW, but for obvious reasons I have not specified them. GEN. xxxv. 22. xxxviii. 9. &c. &c." Bellamy's Critical Examination, p. 20.

² By M. Mathéon de Curnieu. *Postumus* is Le Chevalier de Parny, a French poet, whom the French call the rival of Tibullus.—EDIT.

Jam, spirante Favonio, :
 Frondes arboribus, gramina pascuis,
 Atque hortis redeunt rosæ ;
 Rident prata novis pfecta coloribus ;
 Sylvas pervolitant aves,
 Et mulcent variis cantibus æthera ;
 Respondentque loquacibus
 Lymphis et liquido murmure rivuli ;
 Flavis aurea messibus
 Mox æstas adcrit, quam modo frugifer
 Autumnus perimet, modo
 Cessurus gelidis ipse Aquilonibus.
 Sic anni series fluit ;
 Certam continuis mensibus orbitam
 Æterno seniel ordine
 Præscripsit Deus, et mitibus asperas
 Alternat vicibus vices ;
 Errant perpetuis sidera cursibus ;
 Perstant cardinibus suis
 Orbes, ipsaque firmat diuturnitas
 Cœli tecta adamantina,
 Et, quas Sol peragrat, signiferas domos.
 At nos tempore vincimur,
 Et morsu tacito nos minuit dies
 Inclusos spatio brevi,
 Currentesque viam non iterabilem.
 Ergo, POSTUME, dum licet,
 Vitæ (nam fugiunt) gaudia callido
 Usu sedulus occupa, et
 Quid florum superest, si superest, lege.

AD F. M.,¹

Poëtam Lusitanum, ex gravi morbo convalescentem,

CARMEN.

(Auctore Matheton de Carnéu. 1804.)

SIC est ; neque humanæ immerito gemens
 Inflicta genti tot quereris mala,

¹ *Francesco Manoel*, a Lyric poet of the first rank, who died at Paris in 1810, Feb. 25.—EDIT.

**FRANCISCE, damnatosque duri
Terrigenas miseros laboris.**

**Eheu! quot atris pestibus urimur!
Urunt medentes acrius; ingruunt
Mentis tumultus æstuosi,
Quos et amor movet et cupido**

**Insana samæ: quid, quod et insuper
Viris adhærens mercurialibus
Plerumque paupertas acumen
Ferrea et ingenium retundit?**

**Hac lege rerum callidus Arpiter
Mundique Rector ambiguo semel
Mortalibus concessit uti
Munere; ne nimium beati,**

**Fretique vanis artibus, ebrios
Dum fluxa sensus gaudia detinent,
Hanc lucis usuramque vitæ
Perpetuam propriamve sperent.**

**Nobis iniquas sic variat vices,
Volvens arenam clepsydra mobilem,
Ut, dulcibus miscens amara,
Stare diu vetet ulla fatum.**

**Spirare primam qui dedit, ultimam
Decrevit horam: ver breve currimus,
Fessique mox curvati subimus
Canitiem stabilesque rugas.**

**Ergo querelis pone modum tuis;
Condisce vitam, nec muliebriter
Frangi, neque extolli insolenter
Socraticum patiare pectus.**

**Est vir ferendo: tu neque desines
Recti decorique officii tenax,
Per damna, per fraudes malorumque
Insidias animosus ire.**

**Quo pristæ virtus, quo Patrias vocat
Cura adjuvandæ consilio aut manu;
Scriptisque falles seu jocosis
Tædia, seu libeat severis.**

Olim procellas et celerem fugam¹
 Nosti, relinquens, non avibus bonis,
 Laresque moerentesque amicos,
 Et patriam reditus negantem ;

Sed liberales vertere spiritus
 Calumniosum non valuit nefas ;
 Nec magna divinis sonantem
 Carminibus cohibere venam.

Quam pæne nuper pessima febrium
 Te injurioso proruit impetu !
 Quam pæne non tangenda furvæ
 Stamina subsecuere Parcæ !

Laborioso quum tibi anhelitu
 Virile tussis concuteret latus,
 • Horrenda (vidi) luridusque •
 Marcida tingeret ora pallor.

Flevisse Clio, Melpomene suum
 Flevisse fertur, visa iterum sibi
 Lugere Flaccum ; sed rapaci
 Te Deus herbipotens ab Orco.

Salvum reduxit, non sine plurimo un-
 dequaque plausu. Reddere debitum
 Carmen memento ; nec reposta
 Pulchra dies careat lageua.

Sic te benigno numine Delius
 Diu sororum servet amans choro,
 Longumque depellat senectam
 Difficilem querulosque morbos !²

¹ Philosophical opinions, too warmly professed by Manoel, who was a Portuguese, and a priest, incensed against him the Inquisition, and he was obliged to make a hasty departure.—*EDIT.*

² We wish the Author of these elegant verses had been acquainted with the rules for the scansion of Alcaic verse in No. xxii. of the Classical Journal.—*EDIT.*

SYLVA, OR SILVA.

THE orthography of this term remains so remarkably unsettled, that the same author, in two works published in succession,¹ is found to adopt both modes of writing it. Not without consideration certainly, and probably, as it is conceived, on right grounds, he abides by the latter mode, which it would seem, has the authority of all ancient MSS.

The analogy between *ῥλν* and *Silva* appears the sole argument adduced by those who adopt the *y*, as if it were an ascertained point that the Greek now in print was the parent from which the Latin is sprung; or that any deviation in Latin from this model must necessarily be a corruption. That the two tongues have an intimate relation, is evident; that the ancestors of each nation once spoke the same dialect, may be true; and even that in Greek the deflection may be less from the primitive tongue; but that this is to be predicated of every individual word, or of this word in particular, can by no means be admitted. —

In another term which exists in both tongues, *ῥς*, *sus*, the original form, *σῦς*, remains: in another, in which the sibilant has been in like manner dropped, or transposed, by the Greeks, *ῥλς*, *sal*, it is observable that in every other European tongue, whether of Celtic, Slavonic, or Teutonic derivation, the same name however differently pronounced, is given to this substance, and in every other tongue is the initial *s* retained, with the exception of the three Cimbric dialects, Armorian, Welsh, and Cornish. Horne Tooke remarks, that the words of a language in its progress, as an army in its march, are more likely to suffer loss by the desertion of letters, than to receive the accretion of others. In these terms *silva*, *sus*, and *sal*, therefore, it is more probable that the deviation from the primordial term has been in the Greek, by converting the *s* into an aspirate, and that in fact the Roman term approaches nearest the original.

In the sound of the vowel, there probably was as little uniformity in the two dialects. A term of such ordinary occurrence must, by different tribes, have been differently pronounced.

¹ Wakefield's *Georgics*, 1788, *Sylva*, passim.—Wakefield's *Silva*, 1793, &c.

In the Teutonic dialect the term for salt, for example, appears to have been pronounced *salz*, *sealt*, *sel*, *sol*, *sul*, *zout*.¹ How then can we be justified in correcting by our etymological notions, the Roman spelling, by the Greek? But even if it were as true as it is incredible, that *ὑλη* was the original term, and *silva* its derivative, if the only proof to which we can resort, if MSS. concur in giving *silva*, what right can we have to correct them? Even in modern tongues we cannot take a similar liberty: we know, for instance, that the word *fancy*, is derived from *φαντασία*, yet no one now ventures to write, *phancy*.

One of our most eminent men, as distinguished by his conversational talent, as by his learning, (and by saying this, he is sufficiently identified,) accounts for some persons pronouncing *kewcumber*, by their wish to show that they know how to spell the word: so, probably, they who write *sylva*, want to prove their acquaintance with Greek.

A remark made by Jacob Bryant well deserves attention: "When people see two languages that have a similitude, they almost always suppose that one is derived from the other. They may just as well, when they see in a large family, two children like one another, imagine one to be the parent, the other the offspring; whereas these two, and all the brothers and sisters, are from a former parent: for similitude does not intimate precedency."

CLASSICAL CRITICISM.

Meaning of τραχύς.

THERE is a peculiar signification of the word *τραχύς*, which H. Stephens and other Lexicographers have omitted, and which is not sufficiently expressed by the Latin *asper*. In the follow-

¹ Wachteri Glossarium, 1351.

ing instances it appears to imply *impatient of opposition, sensible of offence*, or, without a periphrasis, may perhaps be rendered by our word *hasty*.

Æsch. Prom. v. 35. Ἄπας δὲ τραχὺς ὅστις ἀν νέον κρατῇ.

Sept. c. Theb. 1046. Τραχὺς γὰρ μέντοι δῆμος ἐκφυγὼν κακὰ.

The following passage from Plutarch is quoted by H. Stephens under the word *δύσαρκτος*, and is very apposite: Οὐδὲν γὰρ οὕτω γαῦρον καὶ τραχὺ καὶ δύσαρκτον ὥς ἀνὴρ ἔφυ εὐπραγίας δοκούσης ἐπιλαμβανόμενος.

Eur. Med. 446. Οὐ νῦν κατέϊδον πρῶτον, ἀλλὰ πολλάκις,

Τραχεῖαν ὀργὴν, ὥς ἀμήχανον κακόν :

In this instance, a *hasty temper* seems the exact interpretation of *τραχεῖαν ὀργήν*.

Use of οἶμαι and δοκίω by Demosthenes and Xenophon.

Mr. Barker, in the *Classical Journal*, No. V. p. 152., has noticed a curious use of οἶμαι in Demosthenes, as in the following instances: ἀλλ', οἶμαι, καθήμεθα οὐδὲν ποιοῦντες: again, "καὶ ὅποι τις ἀν, οἶμαι, προσθῆ καὶ μικρὰν δύναμιν, πάντ' ὠφελεῖ.

The use of δοκίω in Xenophon is equally curious, and nearly parallel; K. Π. i. 1, 1. Πολλοὺς δ' ἰδοκοῦμεν καταμνησθῆναι καὶ ἐν ἰδίοις οἴκοις, κ. τ. λ. Ibid. i. 1, 2. Πάσας τοίνυν τὰς ἀγέλας ἰδοκοῦμεν ὅρᾳ μᾶλλον ἐπελούσας πείθεσθαι τοῖς νομεῦσιν, ἢ τοὺς ἀνθρώπους τοῖς ἄρχουσι. Ibid. i. 1, 6. Ὅσα οὖν καὶ ἐπιθόμεθα, καὶ ἡσθῆσθαι δοκοῦμεν περὶ αὐτοῦ, κ. τ. λ.

M.

ON THE MYTHOLOGY OF THE GREEKS.

PART I.

As the mythology of the Greeks is intimately connected with their philosophy and theology, it is not at all wonderful, since the moderns are ignorant of the latter, that they have not genuinely developed the former. Lord Bacon, indeed, has done all, in attempting to unfold this mythology, that great genius, without the assistance of *genuine philosophy*, is able to effect. But the most piercing sagacity, the most brilliant wit, and the most exquisite subtilty of thought, without this assistance, are here of no avail. It is indeed easy for ingenious men to explain an ancient fable, in a way which to the superficial observer shall appear to be the precise meaning which its inventor designed to convey, though it be in reality very far from the truth. This may be easily accounted for, by considering that all fables are images of truths; but those of the Greeks, of truths with which but few are acquainted. Hence, like pictures of unknown persons, they become the subjects of endless conjecture and absurd opinion, from the similitude which every one fancies he discovers in them to objects which are generally known, and with which he is familiar. He who understands the explanations given by the Platonic philosophers, of these fables, will immediately subscribe to the truth of this observation, as he will find that these interpretations are a *scientific* development of their external or apparent meaning.

In order to demonstrate this, I shall present the reader with an elucidation of some of the principal fables of the Greeks, by these philosophers, and particularly of those of Homer: preparatory to which, it will be necessary, in the first place, to consider whence the ancients were induced to devise fables; in the second place, to show what the difference is, between the fables of philosophers and those of poets; and in the third place, to enumerate the different species of fables, and give examples of each.

As to the first particular then, the ancients employed fables,¹ looking to two things, nature and our soul. They employed them by looking to nature, and the fabrication of things, as fol-

¹ Vid. Olympiodor. MS. Schol. in Platonis Gorgiam.

lows.—From things that are visible, we believe in things invisible; and from bodies, in incorporeal natures. For, seeing the orderly arrangement of bodies in the universe, we understand that a certain incorporeal power presides over them. As we therefore see that our body is moved, but is no longer so after death, we conceive that it was a certain incorporeal power which moved it. Hence perceiving that we believe in things incorporeal and invisible from things visible and corporeal, fables came to be adopted, in order that we might arrive from things visible to invisible natures; as for instance, that on hearing the adulteries, bonds, and lacerations, of the Gods, the castrations of heaven, and the like, we may not rest satisfied with the apparent meaning of such particulars, but may proceed to the unapparent, and investigate its true signification. After this manner therefore, looking to the nature of things, were fables employed.¹

But from looking to the human soul, they originated as follows: While we are children we live according to the phantasy; but the phantastic part is conversant with figures, and types, and things of this kind. That the phantastic part in us therefore

¹ The philosopher Sallust likewise, in the following admirable manner, unfolds the reason why fables were employed by the ancients, in his golden treatise *On the Gods and the World*.¹

"The first utility arising from fables is this—that they excite us to inquiry, and do not suffer our reasoning power to remain in indolent rest. That fables therefore are divine, may be shown from those by whom they are employed. For they are used by divinely inspired poets, by the best of philosophers, by those who instituted the mysteries, and by the Gods themselves in oracles. But why fables are divine, it is the province of philosophy to investigate. Since, then, all beings resemble in similitude, but turn away abhorrent from dissimilitude, it is requisite that assertions about the Gods should be similar to them, in order that they may be adapted to the dignity of their essence, and may render the Gods propitious to those by whom the assertions are made, which can alone be effected through fables. Hence fables imitate the Gods, and the goodness of the Gods, according to the effable and suitable, the visible and invisible, the perspicuous and the concealed. For as the Gods impart to all men in common the benefits produced by sensibles, but to the wise alone the benefits of intelligibles, thus also fables proclaim to all men that there are Gods, but who they are, and in what their nature consists, they unfold to those who are capable of obtaining this knowledge. They likewise imitate the enigmas of the Gods. For the world also may be called a fable, bodies, indeed, and sensible things being visibly contained in it, but souls and intellects subsisting in it latently. And besides this, to teach all men the truth concerning the Gods, produces contempt in the stupid, through their inability of understanding it, and indolence in the worthy, but to conceal the truth in fables, prevents the contempt of the former, and compels the latter to philosophise. Why, however, do fables speak of thefts, adulteries, paternal bonds, and other absurd and atrocious deeds? May it not be said, that such narrations are attended with this admirable effect—that the soul, through the apparent absurdity, is immediately led to conceive that these assertions are veils, and that the truth contained in them is arcane."

¹ Vid. Cap. III.

may be preserved, we employ fables, in consequence of this part rejoicing in fables. It may also be said, that *a fable is nothing else than a false discourse,¹ adumbrating the truth: for a fable is the image of truth.* But the soul is the image of the natures prior to herself; and hence she rejoices in fables, as an image in an image. As we are therefore from our childhood nourished in fables, it is necessary that they should be introduced. And thus much for the first problem, concerning the origin of fables.

In the second place, let us consider what the difference is between the fables of philosophers and poets. Each, therefore, has something in which it abounds more than, and something in which it is deficient from, the other. Thus for instance, the poetic fable abounds in this—that we must not rest satisfied with the apparent meaning, but pass on to the occult truth. For who, endued with intellect, would believe that Jupiter was desirous of having connexion with Juno, and on the ground, without waiting to go into the bed-chamber? So that the poetic fable abounds, in consequence of asserting such things as do not suffer us to stop at the apparent, but lead us to explore the occult truth. But it is defective in this, *that it deceives those of a juvenile age.²* Plato, therefore, neglects fables of this kind, and banishes Homer from his Republic; because youth, on hearing such fables, will not be able to distinguish what is allegorical from what is not.

Philosophical fables, on the contrary, do not injure those who go no farther than the apparent meaning. Thus for instance, they assert that there are punishments and rivers under the earth: and if we adhere to the literal meaning of these, we shall not be injured. But they are deficient in this, that as their apparent signification does not injure, we often content ourselves with

¹ Conformably to this definition of a fable by Olympiodorus, Timæus the Locrian, in his treatise *περί ψυχῆς κόσμου καὶ φυσικῆς*, says: *ὡς γὰρ τὰ σώματα νοσήσει ποταμίῃσι καὶ ποταμοῖς, οὕτως καὶ τὰς ψυχὰς ἀπαιροῦμεν ψεύδεσσι λόγοις, ὥστε μὴ αἰσθάνονται ἀλῆθειαν*, i. e. "For as we sometimes restore bodies to health by things of a noxious nature, when this is not to be effected by such as are most salutary; thus also we restrain souls [from evil conduct,] by false assertions, when they are incapable of being led by such as are true." So entirely ignorant, however, are many of the present day, even among those that are called learned, of this definition of a fable, that the fables of Homer are continually defamed by these men, as manifestly incongruous, from not perceiving that they have a hidden meaning, and that like the curtains which formerly guarded the adyta of temples from the profane eye, they are the veils of truths the most luminous and divine.

² Hence it follows that those who are deceived by these fables, i. e. who consider them solely according to their literal meaning, are juvenile in understanding.

this, and do not explore the latent truth. We may also say, that philosophic fables look to the energies of the soul. For if we were entirely intellect alone,* and had no connexion with the phantasy, we should not require fables, in consequence of always associating with intellectual natures. If, again, we were entirely irrational, and lived according to the phantasy, and had no other energy than this, it would be requisite that the whole of our life should be fabulous. Since, however, we possess intellect, opinion, and phantasy, demonstrations are given with a view to intellect: and hence Plato says, that if any one is willing to energise according to intellect, he will have demonstrations bound with adamantinè chains; if according to opinion, he will have the testimony of renowned persons; and if according to the phantasy, he will have fables by which it is excited; so that from all these he will derive advantage.

Plato therefore rejects the more tragical mode of mythologising adopted by the ancient poets, who thought proper to establish an arcane theology respecting the Gods, and on this account devised wanderings, castrations, battles, and lacerations, of the Gods, and many other symbols of the truth about divine natures, which this theology conceals;—this mode he rejects, and asserts that it is in every respect most foreign from erudition. But he considers those mythological discourses about the Gods, to be more persuasive and more adapted to truth, which assert that a divine nature is the cause of all good, but of no evil; and that it is void of all mutation, comprehending in itself the fountain of truth, but never becoming the cause of any deception to others. For such types of theology Socrates delivers in the Republic.

Hence, all the fables of Plato, guarding the truth in concealment, have not even their externally apparent apparatus, discordant with our undisciplined and unperverted anticipations of divinity. But they bring with them an image of the mundane composition, in which both the apparent beauty is worthy of divinity, and a beauty more divine than this is established in the unapparent lives and powers of its causes.

In the third place, with respect to the different species of fables, they are five in number, and are beautifully unfolded by the philosopher Sallust, in his treatise on the Gods and the World,† as follows: “Of fables, some are theological, others physical, others psychical, (or pertaining to soul,) others mate-

* Vid. Cap. IV.

rial, and others are mingled from these. *Theological fables* never employ body, but survey the essences themselves of the Gods; and of this kind, are Saturn's absorptions of his children. For since Saturn is an intellectual¹ God, but every intellect is converted to itself, the fable obscurely indicates the essence of the God. But we may survey fables *physically*,² when they speak of the energies of the Gods about the world. Thus for instance, some conceiving Time to be Saturn, and calling the parts of time the children of the whole of time, say that the children are absorbed by the father. The *psychical* mode of fables consists in surveying the energies of the soul herself; because the intellections of our souls, though they proceed into other things, yet abide in their parents. And the *material* mode, is that which is especially used through merition by the Egyptians, who call bodies themselves, and conceive them to be, Gods. According to this mode, earth is denominated Isis, but moisture Osiris, and heat Typhon; or water is called Saturn, but fruits Adonis, and wine Bacchus. And to assert, indeed, that these are dedicated to the Gods, in the same manner as plants, and stones, and animals, is the province of wise men, but it pertains to madmen only to call them Gods; unless after the same manner as when from custom we call the orb of the sun, and the rays emanating from that orb, the sun itself.

"The *mixed* species of fables may be seen in many other examples, and in that in which it is said that Strife at a banquet of the Gods threw a golden apple, and that a contention about it arising among the Goddesses, they were sent by Jupiter to take the judgment of Paris, who, being charmed with the beauty of Venus, gave her the apple in preference to the rest. For here, the banquet manifests the supermundane powers of the Gods; and on this account they subsist in conjunction with each other. But the golden apple is the world, which, as it consists of contraries, is very properly said to be thrown by Strife. As different Gods, however, impart different gifts to the world, they appear to contend for the apple. And a soul living according to sense, (for this is Paris) and not perceiving the other powers in the universe, says that the apple subsists alone through the beauty of Venus. But of fables, the theological

thus also he is defined by Plato in the *Cratylus* to be *νοητός* *νοῦς*, a pure intellect. Saturn, according to the fable, not only devoured his children, but afterwards refounded them, because intellect not only seeks and procreates, but produces into light and profits.

² I refer the reader who wishes to see the physical species of fables largely unfolded, to the allegories of Heraclides or Heraclitus in Gale's *Opuscula Mythologica*.

pertain to philosophers; the physical and psychical to poets; and the mixed, to the mysteries; since the intention of all mysteries is to conjoin us to the world and the Gods." And thus much for the different species of fables according to the excellent Sallust.

Previous to a development of some of the fables of Homer, it will be requisite to observe that this most divine poet, by combining fiction with historical facts, has delivered to us some very occult, mystic, and valuable information, in those two admirable poems, the *Iliad* and *Odyssey*. Hence, by those who directed their attention to this recondite information, he was said, according to the tragical mode of speaking, which was usual with the most ancient writers, to have been blind, because, as Proclus¹ observes, he separated himself from sensible beauty, and extended the intellect of his soul to invisible and true harmony. He was said therefore to be blind, because *that* intellectual beauty to which he raised himself, cannot be perceived by corporeal eyes. Thus too Orpheus is tragically said to have been lacerated in an all-various manner, because men of that age *partially* participated of his mystic doctrine. The *principal part* of it however was received by the Lesbians; and on this account his *head*, when separated from his body, is said to have been carried to Lesbos. Hence the Platonic Hermias, conformably to this opinion of the hidden meaning of the *Iliad*, beautifully explains as follows the Trojan war, in his Scholia on the *Phædrus* of Plato.

"By Ilion we must understand the generated and material place, which is so denominated from *mud* and *matter*, (*παρα την ιλυν και την υλην*) and in which there are war and sedition. But the Trojans are material forms, and all the lives which subsist about bodies. Hence also the Trojans are called *genuine* (*ιθαγενεις*). For all the lives which subsist about bodies, and irrational² souls, are favorable and attentive to their proper matter. On the contrary, the Greeks are rational souls, coming from Greece, i. e. from the intelligible into matter. Hence the Greeks are called *foreigners*, (*επηλυδες*) and vanquish the Trojans, as being of a superior order. But they fight with each other about the image of Helen, as the poet says [about the image of Eneas];

Around the phantom, Greeks and Trojans fight.³

¹ In Plat. Polit. p. 308.

² Instead of *αλογος*: *ψυχαι* in this place, it is necessary to read *αλογος* *ψυχα*

³ *Iliad* V. v. 451.

Helen signifying intelligible beauty, being a certain vessel (ἐλενοη τις οὐσα), attracting to itself intellect. An efflux therefore of this intelligible beauty is imparted to matter through Venus; and about this efflux of beauty the Greeks fight with the Trojans [i. e. rational with irrational lives¹]. And those indeed, that oppose and vanquish matter, return to the intelligible world, which is their true country; but those who do not, as is the case with the multitude, are bound to matter. As therefore the prophet in the tenth book of the Republic, previously to the descent of souls, announces to them how they may return, [to their pristine felicity] according to periods of a thousand and ten thousand years; thus also Calchas predicts to the Greeks then return in ten years, the number ten being a symbol of a perfect period. And as in the lives of souls some are elevated through philosophy, others through the amatory art, and others through the royal and warlike disciplines; so with respect to the Greeks, some act with rectitude through prudence, but others through war or love, and their return is different [according to their different pursuits].”

It may also be said, that by the Greeks and Trojans, Homer adumbrates the twofold orders of mundane natures, arising from a division of the universe into the incorporeal and the corporeal, and from again dividing the incorporeal into the more intellectual and the more material natures; but the corporeal into the heavens and the sublunary region; the heavens into contrary periods; and the sublunary region into opposite powers. And that he also adumbrates through these, the powers of an opposite characteristic, which subsist in the mundane Gods, in dæmons, in souls, and in bodies. “Hence, says Proclus,² Homer when energising enthusiastically, represents Jupiter speaking, and converting to himself the twofold co-ordinations of Gods; becoming himself, as it were, the centre of all the divine genera in the world, and making all things obedient to his intellection. But at one time he conjoins the multitude of Gods to himself without a medium, and at another through Themis as the medium :

¹ Conformably to this, Proclus in Plat. Polif. p. 398, says, “that all the beauty subsisting about generation [or the regions of sense] from the fabrication of things, is signified by Helen; about which there is a perpetual battle of souls, till the more intellectual having vanquished the more irrational forms of life, return to the place from whence they originally came.” For the beauty which is in the realms of generation is an efflux of intelligible beauty.

² In Tim. p. 300.

40 *On the Mythology of the Greeks.*

“ But Jove to Themis gives command to call
The Gods to council.”¹

For this Goddess pervading every where collects the divine *number*, and converts it to the demiurgic *monad*. For the Gods are both separate from mundane affairs, and eternally provide for all things, being at the same time exempt from them through the highest transcendency, and extending their providence every where. For their unmingled nature is not without providential energy, nor is their providence mingled with matter. Through transcendency of power, they are not filled with the subjects of their government; and through beneficent will, they make all things similar to themselves; in permanently abiding, proceeding; and in being separated from, being similarly present to, all things. Since, therefore, the Gods that govern the world, and the dæmons the attendants of these, receive after this manner unmingled purity, and providential administration from their father; at one time he converts them to himself without a medium, and illuminates them with a separate, unmingled, and pure form of life. Whence also I think he orders them to be separated from all things, to remain exempt in Olympus,² and neither convert themselves to Greeks nor Barbarians; which is just the same as to say, that they must transcend the twofold orders of mundane natures, and abide immutably in undefiled intellection. But at another time, he converts them to a providential attention to secondary natures, through Themis, calls upon them to direct the mundane battle, and excites different Gods to different works.”

As to the recondite meaning of the Odyssey, the opinion of Numenius the Pythagorean appears to me to be highly probable, that Homer in the person of Ulysses represents to us a man who passes in a regular manner over the dark and stormy sea of generation; and thus at length arrives at that region, where tempests and seas are unknown, and finds a nation,

“ Who ne’er knew salt, or heard the billows roar.”

Odys. xi. 122. and xxiii. 270.

“ For indeed,” says Porphyry,³ “ it will not be lawful for any one to depart from this sensible life in a regular way, and in the shortest time, who blinds and irritates his material dæmon; but

¹ Iliad. XX. v. 5.

² i. e. In the highest and purest intellectual splendor.

³ De Antro Nympharum p. 271.

he who dares to do this will be pursued by the anger of the marine and material Gods, whom it is first requisite to appease by sacrifices, labors, and patient endurance; at one time by contending with perturbations, at another time by employing stratagems of various kinds, by all which he transmutes himself into different forms; so that at length being stripped of the torn garments¹ by which his true person was concealed, he may recover the ruined empire of his soul. Nor will he even then be freed from molestation, till he has entirely passed over the raging sea, and taken a long farewell of its storms; till, though connected with a mortal nature, he becomes, through deep attention to intelligible concerns, so ignorant of marine and material operations, as to mistake an oar for a corn-van." Porphyry adds, "Nor is it proper to believe that interpretations of this kind are forced, and are nothing more than the conjectures of ingenious men; but when we consider the great wisdom of antiquity, and how much Homer excelled in intelligence, and in every kind of virtue, we ought not to doubt, that he has secretly represented the images of divine things under the concealments of fable."

T. TAYLOR.

Walworth.

MISCELLANEA CLASSICA.

NO. XI.

[Continued from No. XLII. p. 280.]

I. Elmsl. Annot. in Eurip. Med. p. 150, not. ad init. "Nihil apud Atticos poëtas rarius vocali ε ante particulam ἀν elisa."

¹ i. e. Becoming purified through the exercise of the cathartic virtues. Porphyry elegantly alludes to this denudation through the exercise of these virtues, in the following passage, in his excellent treatise *De Abstinentia*. Lib. I. p. 27. Ἀπολυτεον αρα τους πολλους ημιν χιτωνας, τον τε ορατον τουτον και σαρκινον, και ος ισωθεν ημφισμεθε, προσχεις οντας το ε δερμντινους γυμνοι δε και αχιτωνες επι το πταδιον αβασινωμιν, επι τα τη ψυχης Ολυμπια αγωνισομενοι. i. e. "We must therefore divest ourselves of our many garments, both this visible and fleshy garment, and those with which we are inwardly clothed, and which are proximate to the cutaneous vestments. But we must enter the stadium naked, and without the encumbrance of dress, strenuously contending for the Olympia of the soul."

Mr. Elmsley has forgotten to qualify his observation by confining it to the third persons singular of verbs : see the note itself.

II. Remarks on the "Hints to form the Ovidian Distich," inserted in No. XLIII. of *Clas. Journ.* p. 221-224.

Art. 1. "Four verses out of five, or nearly so, commence with a dactyl." A dactylic commencement is likewise more frequent in pure heroics, though not in the same proportion, especially in Virgil, who employs the opening spondee at least as frequently as any of the Latin poets.

2. "When the sense of the *first* line overflows by a single word into the second, that word almost always forms a dactyl, or a trochee.—The exception to this rule is very rare, and takes place perhaps only with a verb :

Inde duæ pariter, visu mirabile, palmæ
Surgunt : ex illis altera major erat."

In heroics, likewise, a *spondaic* word at the beginning of a line, followed by a pause in the sense, appears generally to be avoided as a fault by the best writers.

6. "The trisyllabic ending is avoided in the short line." There is indeed only one instance, we believe, in the whole of Ovid, in which the short line ends with a trisyllable ; it occurs either in the *Tristia*, or the *De Ponto*, but we are not able to refer to the passage.

7. A somewhat similar rule holds with regard to the successive stanzas of our own Elegiac metre, commonly so called, (see Gray's *Elegy*,) and the octo-syllabic quatrain,¹ one of the most pleasing of our shorter measures. The occasional *interlacement* of the couplets in heroic rhyme is perhaps a more parallel instance.

¹ We shall be excused for quoting a beautiful illustration from Lord Byron :

"Oh! who like him had watch'd thee here?
Or sadly mark'd thy glazing eye,
In that last hour ere Death appear,
When silent Sorrow fears to sigh,
Till all were past? But when no more
'Twas thine to reck of human woe,
Affection's heart-drops, gushing o'er,
Had flow'd as fast—as now they flow."

Lanes to Thyrsa.

9. "The cæsural lengthening of a short syllable—is very uncommon :

Ut rediit animus, tenues a pectore vestes," &c.

We doubt, indeed, whether it ever takes place, except in the case of verbs ending in *it*, the concluding syllable of which is without scruple produced by Ovid. Female appellatives in *ra*, from the Greek *ρᾱ*, are lengthened on account of their derivation :

Mittit Hypermnestra de tot modo fratribus uni.

Perdat opes Phædra ? parces, Neptune, nepoti.

11. The following occurs in the *Tristia* :

Roma relinquenda est : utraque justa mora est.

Of the works written by Ovid subsequently to his banishment, it may be said in general, that as they exhibit less of his characteristic merits (and faults) than his earlier writings, so they are less elaborate in point of metre.

III. Metrical Lines.

Thuc. iii. 40. ἀεὶ πολεμίους· οἳ τε τέροντες λόγῳ—

Xen. Mem. Soc. iv. 2, 10. ἀγαθὸς γενέσθαι, συλλέγεις τὰ γράμματα—

Plat. Theag. p. 128, B. τῶν μακαρίων τε καὶ σοφῶν μαθημάτων.

Dem. Phil. i. p. 42, Reiske. καὶ προσέχειν τὸν νοῦν τούτοις ἐθέλουσιν ἅπαντες—

Polyb. i. 18. εἰς Ἡράκλειαν, πρῶτον μὲν πραξικοπήσας.—

Appian de Bell. Civil. ii. 5. μέλλων ὑπατεύσειν πρῶτος ἐσφέρει γνώμην, ὡς αὐτὸς, οἶμαι, πολλὰ τῶν κυρουμένων—

If the first may be tolerated as a scazon, it ought to have been mentioned, that the iambic line in No. XLIII, p. 172, l. 2, was intended as a comic one.

Polyæn. Strat. lib. iii. sub fin. τοὺς μὲν σὺν αὐτῷ συλλαβὼν ἔδησε, τὰ—

Cic. Acad. I. iv. 14. Essent dicta, in conspectu consedimus omnes.

Tac. Ann. xii. 37. Amisi ? non si vos omnibus imperitare—

——— lvi. 22. Poppæam Divam non credere, cujus in acta—

IV. Fr. Eur. Phaëth. (cited *Cl. Jl.* xliii. p. 169.) πτήσσοντα παῖδ' ἐνουθέτουν—χι. νουθέτουν.

—Fragm. exund. diam. e MS. Par. descript. p. 159.

——— φλόγα μὲν οὐχ ὀρῶ πυρὸς,
γέμοντα δ' οἶκον μέλανος ἐγδόθεν καπνοῦ, κ. τ. λ.

ΜΕΡΟΥ. πῶς φής ; ὅρα μὴ θυμάτων πυρουμένων
κατ' οἶκον ἀτμὸν κείσ' ἀποσταλέντ' ἴδης ;

So in Mason's *Caractacus*, *Caractacus* mistakes the light arising from the conflagration of the sacred grove, for that of the rising sun.¹ The confusion of nuptial festivities with funereal lamentations, which appears in the fragment as it at present stands, bears a singular resemblance to a well-known passage of Mr. Milman's late drama, the *Fall of Jerusalem*. The whole fragment breathes the spirit of Euripides: the description in l. 23-37, fol. 162, is a beautiful example of that style of rural painting which the accomplished translator of Aristophanes, (*Quart. Rev.* No. XLV. on *Female Education in Greece*) has observed to be characteristic of Euripides.

V. We have been favored, by a well known classical scholar, with the following extract from *Noltenius's Lexicon*, as apposite to one *musculological* branch of our lucubrations. It will be perceived that many of the lines (indeed nearly the whole of those quoted from the New Testament) are inadmissible. The extract, however, may amuse some of our readers; and with it we conclude this most frivolous portion of our frivolous labors. We must at the same time request our learned contributor² to accept our thanks for his kindness.

Noltenii Lexicon. P. IV. col. 1867—1870.

Versus improvisos et fortuitos in Cicerone et optimis scriptoribus observamus.

En! Hexametrum, qui Ciceroni in Oratione pro Archia c. 1. obrepsit:

'In qua me non inficior mediocriter esse
Versatum.'

Alius Hexameter occurrit L. 2. Attic. Ep. 18.:

'Displiceo mihi, nec sine summo scribo dolore.'

Item in Orat. post reditum ad Quirites:

Auctores, testes, laudatoresque fuerunt.'

¹ See the fine opening of the sixth book of *The Task*. Hom. Il. xxii.—
χαλκὸς δὲ ἐλάμπετο εἰκέλδος αὐγῇ πυρὸς αἰομένου, ἢ ἡελίου ἀνιόντος.

² One of the minor γελωτοποιοί in that miscellany of Momus, *Blackwood's Magazine*, (No. xliii: pp. 76, 77.) has, in the course of an article devoted to the exposure of an oversight recorded in the *Class. Jl.* No. xli, p. 23, ad fin. arraigned a gentleman as author of the *Miscellanea Classica*. We beg leave to vindicate the accused from this charge, and to assure our facetious friend that Mr. — is as innocent of these articles, as James Hogg, Esq. is said to be of the boorish epistle in the No. of *Blackwood*, which bears his name. This statement is elicited from us by a sentiment of justice.

Item L. 1. de Leg. :

‘ Nullus agricolæ cultu stirps tam diuturna.’

Item in Epp. :

‘ His ego consiliis si te præsentem habuissem.’

Item L. 1. Acad. Quæst. n. 14. :

‘ Quum sunt dicta, in conspectu consedimus omnes.’

Item L. 4. Acad. Quæst. n. 122. :

‘ Crassis occultata et circumfusa tenebris.’

Item Orat. 1. in Catil. init. Iambicus senarius :

‘ Senatus hæc intelligit, Consul videt.’

Ac præter hos Senarios, quos vix possumus effugere, interdum etiam Phalæcum admittit : v. g. •

‘ Successit tibi Lucius Metellus.’

Et Lib. 3. de Oratore, ubi ipse hoc tanquam vitium incessit, totum Distichon imprudens incessit :

‘ Ac mihi quidem veteres illi majus quiddam animo
[Complexi, plus multo etiam vidisse videntur,
Quam quantum nostrorum ingeniorum acies]
intueri potest.’

‘ Tacitus Hexametro incipit Annales suos :

‘ Urbem Romam a principio reges habuere.’

Integer etiam Hexameter apud eundem occurrit in ejus Germ. c. 39. n. 2. :

‘ Anguriis patrum et prisca formidine sacrum.’

Sallustius bellum suum Jugurthinum inchoat Hexametro hoc Spondaico :

‘ Bellum scripturus sum, quod populus Romanus.’

Ita etiam Pentameter Elegiacus occurrit apud *Sleidanum* L. 18.

Commentar. : ‘ Barensis interea Landgraviæ ditionem, quæ supra Francofurtum est, ingressus, oppidum Darmstatum

Partim vi, partim deditione capit.’

Et in veteri Bibliorum versione Psalmo 51. :

‘ Imponent super altare tuum vitulos.’

Item Hexametri rursus ap. Senecam L. 3. de Benefic. c. 17 :

‘ Quem juvat accepisse æquali perpetuâque
Voluptate fruitur.’

Apud eundem ibid. c. 30. :

‘ Quidquid præstiti patri, etiamsi magnum est, infra æstimati-
onem paterni

‘ Muperis est, quia non essem, si non genuisset.’

Sic in Pandectis et apud JCtos veteres sequentes versus fortuiti observati sunt : Apud *Modestinum* L. 3. de Pœnis,

‘ Cædem admiserunt sponte dolore malo.’

Apud *Caium* L. 2. de Legatis ad edictum :

‘Servo legato legari posse, receptum est.’

Apud *Scævolam* L. 2. Responsorum :

‘Pro solido pignus vendere quisque potest.’

Apud *Caium* L. 22. ad Edictum provinciale :

‘Et quum lege quis intestabilis esse jubetur.’

Apud *Ulpianum* L. 25. ad Sab. :

‘Semper in obscuris, quod minimum est, sequimur.’

L. 12. in pr. π. de Public. in rem act. :

‘Quum sponsus sponsæ servum donasset, eumque.’

L. 28. §. 3. π. de judicis :

‘Legatus damni infecti promittere debet.’

L. 46. π. de Ædil. ed. :

‘Quum mihi redhibeas furtis noxisque solutum.’

L. pen. π. de Usu et usufr. et rēditu :

‘Plus habeant redditus, quam si matura legatur.’

Et in Græcis versus hujusmodi fortuiti êo minus evitari queunt, quanto major ibi metri licentia datur, quæ quidem tanta est, ut subinde in prosa occurrat versiculus, qui non nisi dedita opera, ob negligentiorem numeri Poetici custodiam, potest adverti. Ita in ipso Novo Testamento Græco occurrunt sequentia, quæ ad certum aliquod metrum, quod humana sibi finxit solertia, revocari possunt :

Tit. 3. v. 3. Ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς.

Tit. 3. v. 2. Μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεισεῖς.

Hebr. 12, 13. Καὶ τροχιάς ὁρᾷς ποιήσατε τοῖς ποσὶν ὑμῶν.

1 Tim. 6, 16. Οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται.

Jac. 4, 4. Ἡ φιλία τοῦ κόσμου ἔχθρα εἰς θεόν ἐστι.

Matth. 14, 14. Εἶδε πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ’ αὐτούς.

Joh. 17, 20. Καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν.

Joh. 18, 36. Εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία.

Joh. 19, 39. Ἡλθε δὲ καὶ Νικοδήμους ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν.

Rom. 8. v. ult. Τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Luc. 14, 30. Ὅστις ὁ ἀνθρώπος ἤρξατο οἰκοδομεῖν.

Joh. 13, 5. Βάλλει ὕδωρ εἰς τὸν νιπτῆρα καὶ ἤρξατο νίπτειν.

—————16. Οὐκ ἔστιν δούλος μεῖζων τοῦ κυρίου αὐτοῦ.

Luc. 10, 24. Καὶ οὐκ ἤκουσαν καὶ ἰδοὺ νομικὸς τις ἀνέστη.

Joh. 16, 28. Ἐξῆλθον παρὰ τοῦ Πατρὸς, καὶ ἐλήλυθα εἰς τὸν Κόσμον ———

Rom. 6, 13. Καὶ τὰ μέλη ὑμῶν, ὅπλα δικαιοσύνης.

Luc. 21, 18. Θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπύληται.

—————11, 3. Τὸν ἄρτον ὑμῶν τὸν ἐπιούσιον διδου.

Item : Τὸ καθ’ ἡμέραν καὶ ἄφες ἡμῖν τὰς ἀμαρτίας.

Matth. 7, 7. Ζητεῖτε καὶ εὕρησεται. Quatern. Iamb.

Et: Αἰτεῖτε καὶ δοθήσεται. — — — — —

Matth. 23, 6. Καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς.

Joh. 5, 19. Οὐ δύναται υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν.

Et alia innumera.

Ohe! inquis: quid audio? quid video? Tot versus fortuiti occurrunt etiam apud Scriptores *θεοπνεύστους*? At nimirum hi sancti viri scripserunt simplici animo, et sine ullo lenocinio humano, parum morati fortuitum illum verborum concursum, qui ex pigmento et figmento pendet Poetico: et tantum abest ut vitio id dari iis debeat ut potius majestatem sermonis divini coarguat, quod absint hujusmodi cautiones, quas Cicero et alii laborum scrutatores plus nimio aliquando curiosi inculcant. Minutum omnino est et puerile, ubique syllabas metiri et numerare pedes, ne versus quidam nobis obrepant improvisus. Sufficit, si caveatur, ne numerus et cæsura, primo statim obtutu, aures offendat lectoris vel auditoris.

Et vero id spondeo, si cui volupe est, scriptorem aliquem spissiore, sive recentior ille sit, sive antiquior, hoc scopo excutere, ut versus inveniat fortuitos, tot ubique verborum concursus deprehensum iri, qui huic vel illi metro facile respondeant, ut vix venire in numerum possint.

Sic apud omnes scriptores Græcos multa ejusmodi occurrunt. E. g. apud Nazianzenum in Oratione *πρὸς θεολογ.* p. 202.

Ἐν ζοφεροῖς οὕτω καὶ σίμβλοις καὶ ἀσράτοις.

It. apud Æliani L. 1. c. 32.:

Μηδὲ ἄτιμος δοῦναι τῷ μὴ διαφοροῦσθαι.

Ibidem: *Μηδὲν ἄτιμον εἶσθαι, ἀλλ' ὡς ἤδη ἔχῳρει.*

Exstant etiam hujusmodi in Bibliorum Versione Latina:

Matth. 11. 'Væ tibi, Chorazin! Væ tibi, Bethsaida!'

Joh. 3. 'Qui sequitur me, non ambulat in tenebris.'

Luc. 6. 'Non est discipulus supra magistrum.' Phalæcum.

In Scriptis S. Bernhardi tot versus fortuiti leguntur, ut multis videantur studiose inserti esse.

Sic dubium nullum est, quin etiam in Germanica Bibliorum versione ea interdum coalescant verba, quæ ad aliquod metrum redigi possint

Ita Genes. 29. leguntur verba, quæ ad Latinorum leges Prosodicas exacta, justum Hexametrum efformant:

'Dass Isaac scherret mit seinem weibe Rebecca.'

Et Luc. 2, 38. occurrunt bini Trochaici:

'Sieh ich bin des Herren Magd:

γ Mit geschéh, wie du gesagt.'

Conf. Joh. Joach. Mölleri de Versu inopinato in Prosa. Lips. 1688. 4.

VI. Butler on Æsch. Choëph. 343 sqq. *Εἰ γὰρ ὅτ' Ἰάκω,* κ. τ. λ. has forgotten to quote the obvious passages, *Od.* i. 236, and *V.* 306.

VII. Blomf. Not. on Æsch. Agam. 93, 94. (The passage is as follows, 91-95. ἄλλη δ' ἄλλοθεν οὐρανομηχῆς λαμπὰς ἀνίσχει, Φαρμασσομένη χρίματος ἀγνοῦ Μαλακαῖς ἀδόλοισι παρηγορίαις, Πιλάνω μυχόθεν Βασιλείῳ.) "Quidnam sunt unguenti ἀδόλοι παρήγοριαι nemo explicare potuit." Does not παρηγορίαι signify "persuasions," "incentives," or, to use Shakspeare's word, "appliances?" The description altogether reminds us of one in Southey's *Curse of Kehama*, Canto xvii. especially the epithet οὐρανομηχῆς, which seems more literally applicable to the festal lamp of Báli than to the *illuminations* (procul omen abesto) at Argos.

VIII.—1. (Translation.)

Aspice, qua parvus cultu viret angulus, et se

Pandit ad apricum florea terra diem.

Hic humiles violæ fragranti flore remident,

Mistaque cum rubris lilia cana rosis.

Hic procul assiduo populi semota tumultu

Floribus halantem cepit Eliza locum.

Hic animo tranquilla, suaque sumillima sedi,

Accolit intactas, purior ipsa, rosas.

2

Hygeia coeli progenies, mihi

Inaugne numen, sollicitos potens

Lenire morientum dolores,

Atque habetes renovare sensus ;

Seu molle regnum Tiburis uidi,

Vicina sacro seu colis Algido,

Seu grata Penei virentis

Pascua, floriferosque saltus :

Te semper acri nos petimus prece,

Quacunque vasti terminus æquoris

Disjungit oras, qua benigna

Luce potens alit arva Titan.

Te, ne superbas effugias domos,

Regesque, et urbes, et populi timent :

Te miles, intonsa cruentam

Fronde comam religansque lauro,

Ne magna desint gaudia gloriæ;
 Diuque rauris navita fluctibus
 Jactatus, absenteinque præsens
 Jamjam animo patriam revisens;
 Frustra: maligno nam propius pedo
 Morbus propinquat, cordaque sortia
 Jam morte languescunt; nec unquam,
 Præcipiente animam sepulcro,
 Charam licebit visere conjugem,
 Fumumque nota prospicere e casa,
 Qua duxit annos, atque misto
 Traxit opus juvenile ludo.

Ilionæ.

3

Ἐμπεσεν ὠκεανῷ ποταμῷ βαθυδινήντι
 Ἥλιος, κατὰ δ' ὑψηλῶν ὄρεος κορυφῶν
 ἔκφυγεν ἀκάματον σέλας, ἀκτάων τε προπάσων.
 πυκνῷ δὲ νυκτὸς ζόφῳ ἀστέρες, ἧϋθ' ἐμίχλη,
 κεκρύφαται, μήνη δὲ περὶ νεφείσιν ἔσται
 οὐρανὸν εἰσανιούσα, καὶ ἐν νέμεσι σκιεροῖσιν
 ἐσπέριος μεταπαυόμενον Νότος ἄρνυτ' αὐτῇ,
 καὶ τότε μὲν ψιθυρίζει ἐν ὕλῃ, ἄλλοτε δ' αἶψα
 παύεται, ἄλλοτε δ' ἐκ πάμπαν πέσσει, καὶ γὰρ ἐρριμνῇ
 ἐκκατέβησε Σιωπὴ ἀπ' αἰγλήεντος Ὀλύμπου,
 τῷ δ' Ἐπνὸς ἔπεται πόλεων ἀπὸ Κιμμερίων,
 ἰμερόεις, γλυκερὸς, μαλακόπτερος, ὃν ῥά τε πάντων
 στήθεα δέδμηται, ὅσσα τρέφει εὐρείᾳ χερσὶν.
 οἶαι δ' αὖ φωνῇ μινυριζόμεναι στόνοισιν
 νυκτερίδες φίλον ἐς νυκτὸς κνέφας ἐξανιέσιν,
 οἷτε παιημέριοι मुखῷ ἀντραυ θεσπεσίοιο
 πτώσσουσιν, θαυκοῖσιν ἀγαλλόμεναι σκιερῶσιν
 ἀλλ' ὅταν ἥλιος τε δύῃ, καὶ ἐπὶ κνέφας ἔλθῃ,
 καὶ τότε ἄρ' ἐξανιέσιν ἐπὶ σκιδέσσαν ἀρουραν
 δεινὸς δ' ἐξ ἀγροῦ στόνος ἦις τετριγυῖων.
 νῦξ δ' ἦδη τελέθαι, παύσαντο δὲ ἔργ' ἀνθρώπων.

κάδδ' ἀνδροκτασίας παῦσεν νῦξ, ἐγχεῖα δ' ἔστι
 ἐν κλισίῃς, θερμῷ δ' οὐκ ἔρρηπν αἵματι γαῖα,
 νευραὶ δ' οὐκ ἐκλαγξαν εὐξέστοις ἐπὶ τοξοῖς
 οἶοι δ' οὐχ εὐδουσί τις ἢ φυλάκων ἀγερώχων,
 ἢ τις συλητῆρ, νεκύων κατατεθνεϊῶτων,

* Cowper's Task, book i.

* Od. xxiv. 6.

ἢ τίς οὐταμένους δαΐων ὑπὸ θυμοειδέσσιν,
 ἢ σκοπὸς, ὃς φοβερόν θαρσύνῃσι σκηπιάδῃ;
 οἱ δ' ἄλλοι κληῖσι καθεύδουσιν, ποτὶ δὲ σφιν
 ἦδεα κάκχρη πάντα, λυγρὸν μελεδῶματ', ὄνυρος.

Etonæ.

1. Stewart's Philos. Essays, p. 593, 8vo. "A French poet of our own times, in alluding to the wonders of creative power, has attempted, by means of a very singular personification, to rise higher than the sacred historian." (Alluding to the opening of the book of Genesis.) "With what success, I leave the reader to judge:

L'Imagination, féconde, enchanteresse,
 Qui fait mieux que garder et que se souvenir,
 Retracer le passé, devancer l'avenir,
 Refait tout ce qui fut, fait tout ce qui doit être,
 Dit à l'un d'exister, à l'autre de renaître;
 Et comme à l'Eternel, quand sa voix l'appela,
 L'être encore au néant lui répond : Me voilà."

We know not if it be worth remarking, that this curious passage bears marks of being *adumbrated* from Job xxxviii. 35. "Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—Truly may it be said, that there is no bathos so great, as the descent from the sublime to its counterfeit.

2. A writer in the Retrospective Review, No. iv. p. 951, art. Fletcher's Purple Island, notices "the singular skill with which the poet has availed himself of a very mean image, and which he has indeed elevated into something like dignity." The passage is as follows:

Like as when waters, wall'd with brazen wreath,
 Are sing'd with crackling flames, their common foe;
 The angry seas 'gin foam and hotly breathe,
 Then swell, rise, rave, and still more furious grow;
 Nor can be held; but forc'd with fires below,
 Tossing their waves, break out, and all o'erflow.

The Reviewer has omitted to notice the original from which these lines are borrowed: it may amuse some readers, as affording an instance of the very different manner in which the self-same ideas may be expressed—otherwise the imitation is far too insignificant for notice.

Magnæ veluti quædam flamma sonore
 Virgæ suggeritur costis undantis ætheni,
 Exsultantque æstu latices; furit intus aqua!
 Fumidus, atque altè spumis exuberat annis:
 Nec jam se capit unda; volat vapor ater ad auras.

Virg. Æn. vii.

3. Οὐ γὰρ οἱ κακοπραγούντες δικαιότερον ἀφαιδοῖεν ἀν τοῦ βίου, οἷς ἐλπίς οὐκ ἔστ' ἀγαθῆ, ἀλλ' οἷς ἡ ἐλπίς μεταβαλὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται, καὶ ἐν οἷς μάλιστα μεγάλα τὰ διαφέροντα, ἢ τι πταίσωσι. ἀλγεινότερα γὰρ ἀνδρὶ γε φρόνημα ἔχοντι ἢ ἐν τῷ μετὰ τοῦ μαλακισθῆναι κάκωσις, ἢ ὁ μετὰ βρώμης καὶ κοιτῆς ἐλπίδος ἀμα γιγνώσκων ἀναίσθητος θάνατος. Thuc. ii. 48, ad fin.

Somewhat akin to this is the sentiment contained in the following passage of Lord Byron's *Mazeppa*—a passage which, to us, bears a striking resemblance to the γνώμη of an ancient Grecian poet:

——“ Strange to say, the sons of pleasure,
 They who have revell'd beyond measure
 In beauty, wassail, wine, and treasure,
 Die calm, or calmer oft than he
 Whose heritage was misery:
 For he who hath in turn run through
 All that was beautiful and new,
 Hath nought to hope, and nought to leave;
 And, save the future, (which is view'd
 Not quite as men are base or good,
 But as their nerves may be endured),
 With nought perhaps to grieve:—
 The wretch still hopes his woes must end,
 And Death, whom he should deem his friend,
 Appears, to his distemper'd eyes,
 Arrived to rob him of his prize,
 The tree of his new Paradise.
 To-morrow would have given him all,
 Repaid his pangs, repair'd his fall;
 To-morrow would have been the first
 Of days no more deplored or curst,
 But bright, and long, and beckoning years,
 Seen dazzling through the mist of tears,
 Guerdon of many a painful hour;
 To-morrow would have given him power
 To rule, to shine, to smite, to save—
 And must it dawn upon his grave?” 1. 796.

Blomf. Not. on Agam. 101. Perhaps the expression ἀμύνει may defend the reading ἀπληστον.

Thucyd. i. 32. and 37. What Alcinous says of the Phæacians might not inaptly be quoted here :

Οἰκίωμεν δ' ἀπάνευθε, πολυχλόστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. Od. vi. 204.

Homer (Od. vi. 503.) says of Ajax, when escaped from a shipwreck :

————— ὑπερφιάλον ἔπος ἐβόαε, καὶ μέγ' ἀάσθη,
φῇ δ' ἀέκητι θεῶν φύγειν μέγα λαῖτμα θαλάσσης.

Hence Milton may have borrowed the boast of his fallen angels, (*Paradise Lost*, i.)

Both glorying to have scaped the Stygian flood
By their own might—————
Not by the sufferance of supernâl power.

The passage of St. Ambrose, cited Cl. Jl. xl. p. 349. l. 7, seems rather imitated from Hör. Lib. i. Sat. iv. 11, of Lucilius—Cum fueret lutulentus, erat quod tollere velles.

CÆCILIUS METELLUS.

A SHORT ACCOUNT OF THE LIBRARY at VIENNA.

IN the Public Library at Vienna is the original of the celebrated *Tabula Peutingeriana*. It is a map of the Roman Empire, or rather of the ancient world, beginning from the Pillars of Hercules, and extending to India as far as Alexander the Great penetrated. Upon it are marked the roads, and it may thence be considered as having been intended for an *Itinervarium*, or travelling map. From a Latin epigram, which is

preserved in Burmann's *Anthologia Latina*,¹ and other sources,² it is known, that the Emperor Theodosius ordered a geographical survey of the Roman empire to be made, and a map to be constructed; and it has been thought, that the *Tabula Peutingeriana* was that Theodosian map, whence it has also been denominated *Tabula Theodosiana*. But there is a difficulty to be overcome in maintaining that opinion, which is, that the *Theodosian map* was a work executed on geographical principles, and with mathematical correctness, giving both the longitude and latitude of places; and the *Tabula Peutingeriana* is in these respects strikingly defective. It has neither longitude nor latitude, and defers all geographical accuracy and mathematical precision. This is obvious at the first glance: for as it is more than 21 feet in length, and only one foot broad, the disproportion between longitude and latitude is so palpable, that it cannot escape the slightest apprehension. If we suppose the longitude of the ancients to have been to the latitude as 2 to 1, or as Meermann more strictly takes it, as 21 to 9, there is in the breadth of this map, compared to the length, an erroneous diminution of 8 or 9 parts out of 9 or 10.³ This is so gross a deviation from truth, that the document where this inaccuracy exists cannot be presumed to have been the copy of one which was executed with scientific exactness.⁴ It was also supposed that the Emperor Theodosius, of whom the epigram speaks, was *Theodosius the Great*: but this is disproved by Meermann, who incontrovertibly argues, that it was Theodosius the Younger, the grandson of the Great, who is meant by the poet.

The writer of that epigram was Sedulius, who lived in the reign of the second Theodosius, and has addressed those verses to the

¹ T. ii. p. 391. Lib. v. epigr. 115. Versus xii. de divisione orbis terræ, imperante Theodosio conscripti, anno xv.:

Hoc opus egregium, quo mundi summa tenetur,
Æquora, quo montes, fluvii, freta, portus, et urbes
Signantur: cunctis ut sit cognoscere promptum
Quidquid ubique latet, clemens genus, inclyta proles,
Ac per sæcla pius, totum quem vix capit orbis,
Theodosius princeps venerando jussit ab ore
Confici, ter quinis aperit dum fastibus annum.
Supplices hoc famuli, dum scribit, jungit et alter,
Mensibus exiguis, veterum monumenta secuti,
In melius reparatus opus, culpamque priorem
Tollimus, ac totum breviter comprehendimus orbem:
Sed tamen hoc tua nos docuit sapientia, Principi.

² See Meermann's commentary on the foregoing epigram, in Burmann's edition of the Latin Anthologia.

³ This defect was already strongly animadverted on by Velsorus, one of the first editors of the *Tabula Peutingeriana*. See some remarks on this subject, in *Bergier's Histoire des grands caractères de l'Empire Romain*, Tome i. p. 342. (or Livy, lib. i. c. 7.) By Meermann it has been set in a clear light.

⁴ See Meermann, in Burmann's *Anthologia Latina*, t. ii. p. 393.

Prince, under whom he was living, and not to the first Theodosius, who was prior by many years. If it be demonstrated that the *Tabula Peutingeriana* is not a copy of the Theodosian map, the question is, what is it then? From the character of the writing Meermann refers it to the 8th or 9th century; and other circumstances induce him to assign it to the age of Charlemagne, which is about the end of the 8th, and the beginning of the 9th century. He assumes the year 801 for its probable date, and thinks that it is the work of some monk, who courted the favor of that Prince, by presenting to him a map of the Roman Empire, to which he was ambitious to be considered as the successor. Meermann's conclusions carry with them a high degree of probability. The supposed monk seems not to have troubled himself with geographical or mathematical notions, of which he probably was totally ignorant, but to have drawn something for the eye of persons equally superficial with himself. He undoubtedly compiled from more ancient originals. But Meermann is of opinion that some of them must have been anterior to the Theodosian map, and even to the Itinerary of Antoninus Liberalis, because several data in the *Tabula* correspond with a state of things more remote than these periods, and are at variance with what must have been the geography of the Theodosian map, so that the latter was probably unknown to the compiler. Though a very defective performance in many respects, yet the *Tabula Peutingeriana* is of high value to us, for the purposes of ancient geography, deprived as we are of other records. Had we the Theodosian map, and other documents, which are lost, it would necessarily fall in its estimation: but where great scarcity prevails, that which can be obtained, whatever its real worth may be, will rise in importance. From what has been said it will appear, that the labors of some learned geographer would not be ill bestowed on a careful examination of this record. By means of attentive criticism the information of ancient date might perhaps be separated from what is more recent, and some points in geography be ascertained and established. It would be the work for a Danville or a Rennel, who might probably draw light from this confused map; but hitherto such use has not been made of it as might essentially benefit our knowledge of ancient geography.

The manuscript of this geographical delineation is on parchment, consisting of twelve skins, or pieces, which are nicely glued together, and form a length of rather more than 21 feet: the breadth is one foot. It is called *Tabula Peutingeriana* from the Peutingers, a respectable family at Augsburg, in whose possession it was for many years. One of this family, Dr. CONRAD PEUTINGER, made the acquisition of it in the following manner. It had been discovered about the end of the 15th century in a library at Spire, by one Conrad Celler Protocio, who was employed by the Emperor

Maximilian I. in searching for records and documents appertaining to the history of Germany. He visited different parts of the country with that view, and at Spire he found our table. But it seems that he did not consider it as coming within his commission, and he therefore appropriated it to himself, and afterwards disposed of it to Conrad Peutinger. This transfer of possession, according to Scheyb.¹ from whom these particulars are collected, must have taken place between the years 1497 and 1507: consequently, from this date the table may be considered as *Tabula Peutingeriana*. Conrad Peutinger intended to publish it, and had begun to copy some parts; but he did not live to accomplish his intention. After his death, which happened in 1547, it came into the possession of his children, who do not seem to have paid much attention to it: it was forgotten. About 40 years afterwards, VELSER (*Marcus Velserus*), a relation of the Peutinger family, wished to find it, but his search was in vain: he only met with the sketches which Conrad Peutinger had made, and published them as fragments of the table, in 1591. Seven years after this, the same person, viz. Marcus Velserus, had the good fortune to discover it in some old chest in the habitation of the Peutinger family. He eagerly communicated it for publication to his friend ORTELIUS, who copied it and had it engraved; but died before it could be published. He had delegated the office of editor, in the event of his death, to IOANNES MORETUS, under whose direction it made its appearance about the end of 1598. Since that time the original was again mislaid, and thought to be lost: but it was once more found, in the year 1714. The last descendant of the family, *Desiderius Ignatius Peutinger*, was then living, and was prevailed upon to part with it to a bookseller of Augsburg, by the name of Kutz, or rather Küz. That Peutinger died in 1715: and from Küz, or his heir, the table was, in the year 1720, purchased by Prince Eugene. Last of all it came, together with the Prince's Library, in the year 1738, into the possession of the Emperor Charles VI, and is to this day preserved in the Imperial Library at Vienna. It is a great literary rarity, because it is not known that another copy of it does exist, or has existed, any where. After the edition of Moretus, it was published by *Petrus Bertius*, in his *Theatrum Geographiæ Veteris*. Amsterdam, 1618—19; and it again appeared, with the title *Nova Peutingeriæ Tabule imago*, in the works of *Marcus Velserus*, edited by *Christopher Arnold*, of Nuremberg, in 1682. It was next republished by *Horn*, 1686, in his *Geographia Vetus*: and after that annexed to *Bergier's Histoire des grands chemins de l'Empire Romain*, 1728—36. In the latter it is given on a contracted scale, as to breadth, because this suited the convenience of the engraver. The last and most complete

¹ In the dissertation prefixed to his edition of the *Tabula Peutingeriana*.

edition, by Scheyb, appeared in a distinct volume, fol. in 1753.¹ This editor contemplated the original, as most of his predecessors had done, with a high degree of veneration and enthusiasm, and he has, by illustration, and not less by the manner in which the volume is printed, done it all the honor to which it can be entitled. The engravings of the Table itself are well executed; but it there measures in breadth full 18 inches, which seems rather to exceed the real dimension, and may have been intended to add to the magnificence of its appearance. The copper-plates themselves of these engravings were purchased by the Prince Elector of Mentz, and deposited in this library: what is become of them since, and whether they still exist, I have not learnt. It is rather a subject of wonder that, since the time of Scheyb, which now is considerably more than half a century, it has not engaged the attention of some man of learning, who by another revisal might have added new lights. This however may, perhaps, at some future time, be expected.

Another object of great curiosity is the *Codex Mexicanus*. It consists of old Mexican writing, in figurative or hieroglyphic characters, which were in use among the Mexicans when Cortes discovered that country. This specimen was sent over to Europe by Cortes, to his royal master, Charles V. The characters are painted in different colors, and apparently very complicated: they are at the present day quite unintelligible to the Mexicans. The secret of reading them, it is said, was lost with the priests, whom the Spaniards extirpated. The material, on which they are drawn, is buck-skin, or doe-skin, covered over with a sort of plaster, or whitening. It is a long stripe, about a foot broad, which folds up. Of this curious writing a specimen was engraved, of which I obtained a copy.

I come now to speak of those beautiful and rare manuscripts of DIOSCOTIDES, which are to be accounted among the most valuable articles of the Library. And first of all I will describe the *Codex Byzantinus*: it is that which Montfaucon mentions in his *Palaographia*,² where also fac-similes of the writing are given. It is written on parchment, of a large square size, which is usually termed folio, though it more resembles quarto. It consists of 491 leaves, to which a few modern leaves are added. It is considerably damaged by age, and by the moths, and has also received some injury from the mode of binding. For it was re-bound at a late date, and under this operation the parchment has been somewhat roughly treated. The time, when it was written, is either the end

¹ The title of it is: *Peutingeriana Tabula Itineraria; qua in Augusta Bibliotheca Vindobonensi nunc servatur; accurate descripta a Christophoro de Scheyb. Vindobonae, 1753.*

² *Palaographia Græca*, lib. iii. cap. ii.

of the 5th or the beginning of the 6th century. The letters are all capital; the words are not separated, but run into one another. There are no signs of punctuation, nor spirits and accents: few of the latter (the spirits and accents) are here and there inserted by a modern hand. There are colored drawings of the plants, which Dioscorides describes, and also of some animals. It is further adorned by portraits of ancient physicians, and some other pictures. The plants are in this manuscript arranged in alphabetical order, which was not the method that Dioscorides originally followed. He described them as they came under the heads of his *Materia Medica* (ὕλη ἰατρικὴ): for they are all medicinal plants. But in the transcripts that were after his time made of his works, that arrangement was commonly adopted. In most of the manuscripts which exist at the present day it prevails, though not in all. There is one, for instance, in the Royal Library at Paris, which is not written in alphabetical order.¹ The editions do not follow it. See, for instance, that of Saracenus. It was against the intention of Dioscorides himself, who expressly disapproves of such an arrangement. In the proœm to the first book (p. 2. ed. Saracen.) he says: *ἡμᾶρτον δὲ καὶ περὶ τὴν τάξιν· οἱ μὲν ἀσυμφύλους δυνάμεις σύγγραφουσιν, οἱ δὲ κατὰ στοιχεῖα ἀναγράφαντες, διέτευξαν τῆς ὁμογενείας, τὰ τε γένη καὶ τὰς ἐναργείας αὐτῶν ὡς διὰ τοῦτο ἀσυμμημόνευτα γίνεσθαι*: *there has also been a fault as to the arrangement; some putting plants together that had no affinity, and others arranging them according to the alphabet, they have both disturbed the connexion that existed, either in reference to the kinds of the plants, or their medical power, so as to render the recollection of them together more difficult.* This deviation from the original plan of Dioscorides makes a change in the title necessary. Accordingly, instead of ὕλη ἰατρικὴ, our Codex has this inscription, declaring the contents: *Τάδε ἐνεστὶν Πεδανίου Διοσκουρίδου Ἀναταρβέως περὶ βοτανῶν καὶ ῥιζῶν καὶ χυλισμάτων καὶ σπερμάτων σὺν φύλλων τε καὶ φαρμάκων. ἀρξώμεθα τοίνυν ἀκολουθῶς ἀπὸ τοῦ ἁλφα.* It seems that since the time of Dioscorides the alphabetical arrangement was much in vogue; and for that reason this author's writings also were modelled by the transcribers in this form. This valuable manuscript was purchased for the Imperial Library, in the reign either of Ferdinand I, or, which is thought to be more likely, of his son Maximilian II, at the recommendation of Auger Busbequius, known to us by his well-written Latin Epistles. It was bought of a Jew at Constantinople, whence it is called *Codex Byzantinus*, for one hundred ducats, less than 50*l.*; a small sum, if we compare the price of such

¹ See the fac-simile in Montfaucon, p. 209.

² See Fabricii Bibliothec. Græc. vol. iv. p. 685.—non alphabetica ordine descriptus—sed quomodo ab ipso Dioscoride primum editus fuerat.

objects with the relative value of money in our times.¹ It was, at one time, intended to publish a fac-simile edition of this Codex, which would, in many respects, have been interesting; but the design has hitherto not been executed. Of the figures of the plants some engravings have been made;² but these do not seem to have proved very satisfactory. The truth is, that the drawings themselves in the Codex are probably far from accurate; and it may be doubted whether they correspond, in every instance, with the objects the author describes. If they did, the difficulty of determining the plants mentioned by Dioscorides would be less than it has, in the attempts that have been made to ascertain them, been found

¹ I cannot refrain from quoting the passage from Busbequius, in which he speaks of our manuscript. It is at the end of his 4th Epistle, and as follows: *Reporto magnam farraginem veterum numismatum—ad hæc librorum Græcorum manuscriptorum tota plaustria, totas naves, sunt credo libri haud multo infra 240; quos mari transmisit Venetias, ut inde Vicentiam deportentur. Nam Casareæ bibliotheca eos destinari: sunt aliquot non contemnendi, communes multi. Converteri omnes angulos, ut quicquid restabat hujusmodi mercis, tanquam novissimo spicilegio cogerem. Unum reliqui Constantinopoli decrepita vetustatis, totum descriptum litera majuscula, Dioscoridem cum depictis plantarum figuris, in quo sunt paucula quadam, ni fallor, Cratææ, et libellus de avibus. Is pene est Judæum, Hamonis, dum vivit, Suleimanni medici filium, quem ego entum cupivissem, sed me deterruit pretium. Nam centum ducates indicabatur, summa Casarei, non mei marsupi. Ego instare non desinam, donec Casarem impulerò, ut tam præclarum auctorem ex illa servitute redimat. Est vetustatis injuria pessime habitus, ita extrinsecus a vermibus corrodus, ut in viis repertum vix aliquis curet tollere. Busbequius mentions that the Codex contains some observations or remains of Cratæus, a very ancient, barbarist, or botanist, who lived in the 5th century before Christ. Dioscorides speaks of him in the proœmium of his first book, calling him Κρατῆας ὁ βοτάνιος; and says that, though his knowledge of plants as to number was limited, yet he was accurate in describing those he knew. In the Cod. Byzant. his remarks as well as those of Galenus are here and there inserted in illustration of Dioscorides himself. This MS. likewise furnishes a synonymy of plants, that is to say, the appellations by which they were known to different nations, besides the Greeks, such as the Romans, Persians, Egyptians, Etrurians, inhabitants of Spain, Gaul, Dacia, and others. This synonymy, Lambeccius, in his account of this MS., supposed to be derived from the history of plants of Pamphilus Alexandrinus, mentioned by Galenus in the fragment of the preface to his sixth book de Simplicium Medicamentorum facultatibus. He is there censured by Galenus, ὅς πλεῖστος ἀνομήτων ἐπ' ἐκδοτῇ βόρδῃ μὲν ἡ ἀνομήτῃ.*

² As is stated in Fabric. Biblioth. Græc. ed. Harles, vol. iv. p. 684., Koller (in his supplement to the catalogue of Lambeccius, p. 382.) mentions that many of the plants figured, both in this Cod. and in the Codex Neapolitanus, of which we shall speak presently, have been engraved at the expence of the Imperial Library, but I do not know whether these engravings were ever published.

to be. Haller observes,¹ that not two-thirds of them have been made out. This is easily to be accounted for, as Dioscorides had not the advantage of a scientific terminology, by which his descriptions might have been rendered precise. As to the figures, it is to be recollected that they were drawn at the time the manuscript was written, consequently long after the author; and it is not known, whether they are copies of some of an older date, or whether they are the productions, if not of the copyist himself, yet of a contemporary, who might not be qualified, by his skill and knowledge, for the execution of such a design. We have no information that Dioscorides himself accompanied his descriptions by drawings; so that what is handed down to us of this kind has no authority but what it derives from its intrinsic merits, and its coincidence with the text of the author as well as with the originals in nature to which we can trace it. The Codex Byzantinus is described by Lambeccius,² by Nessel³ in his catalogue, and, as I have before mentioned, by Montfaucon in his Palæographia.

Another monument of literary history, of equal curiosity with the preceding, is the *Codex Neapolitanus* of Dioscorides. It belonged formerly to a convent of Augustine friars at Naples, who presented it to the Emperor Charles VI, and is thence called *Codex Neapolitanus*. It was placed in the library at Vienna in the year 1717. It is of great antiquity, and at least as old as *Cod. Byzantinus*. Montfaucon⁴ is inclined to think it is older. It may, therefore, very justly be referred to the 5th century, as KOLLAR, who has described it,⁵ intimates; though, perhaps, even the 4th century, he says, might not be too ancient a date for it. It is altogether on a smaller scale than the Byzantinus, both as to the size of the leaves and the form of the letters. It is on thin parchment, or vellum; and, in general, only the front page of the leaf is written on. For the most part, it is so contrived, that the article is finished on that page: but where it happened that this could not be done, it is, in that case, ended on the back of the leaf. The number of the leaves is altogether 172; they are of a square or quarto shape; some, at the beginning and at the end, are injured. The letters are capital (*literæ quadræ et unciales*),⁶ and the words run into one

¹ Histot. Botanices.

² Bibliotheca Cæsarea, lib. ii. c. 6. p. 519.

³ Danielis de Nessel Catalogus Codicum Manuscriptorum Græcorum, nec non linguarum orientalium Augustissimæ Bibliothecæ Cæsareæ Vindobonensis. Vindobonæ et Norimberg, 1690. fol.

⁴ Palæograph. p. 212.

⁵ Adam. Franc. Kollarii ad Petri Lambeccii Commentarior. de Augusta Bibliotheca Cæsareæ Vindobonensi Libros VIII, Supplementorum Liber Primus Posthumus. Vindobonæ, 1790. fol. See p. 343.

⁶ The capital letters in ancient writings are distinguishable into two

another, without almost any interstices, and, of course, without punctuation. There are no accents used. The contents of the book are alphabetically arranged, according to the names of the plants, as in Cod. Byzantinus. The plants are also illustrated by figures, as in the former manuscript.¹ It would be worth while to examine these two manuscripts accurately; perhaps some light might yet be obtained from them respecting the botanical knowledge of the ancients. This, as is well known, was very imperfect and limited. Theophrastus names about 500 plants; Dioscorides seems to have been acquainted with nearly 600. In our days we may calculate the number of species, which the science of botany comprehends, at upwards of 40,000.² This is, indeed, a great difference in one subdivision of human knowledge. I have mentioned the form of the leaves in those manuscripts, which is a kind of medium between folio and quarto, the breadth rather exceeding the length; and I will observe, that this circumstance may be reckoned among the criteria of the age, and furnishes a presumption of considerable antiquity.³ Montfaucon has given a short account of this manuscript in his *Palæographia*,⁴ and exhibited the alphabet⁵ as a specimen of the writing. He saw it at Naples, but was not allowed an opportunity of examining it at his leisure, as he states in his *Diarium Italicum*.⁶ A full description of it is afforded by KOLLAR in his work before quoted.⁷ He is of opinion,⁸

sorts, *quadra* or *quadrata*, and *unciales*. The *quadra*, or *quadrata*, are straight in their lines, the *unciales* are of a rounded shape. See Gatterer's *Elementa Diplomatica*. In the manuscripts of Dioscorides, both the Byzantinus, or *scriptura mista*, as it is called, and Neapolitanus, a combination of the two characters seems to exist, though the round, or *uncialis*, predominates.

¹ Some of these figures as well as those in Cod. Byzantinus, were engraved at the expence of the Imperial Library, as Kollar remarks in his Supplement to Lambecius, p. 382, before quoted; but I do not know that they were ever published.

² Humboldt reckons 44,000. See *Voyage de Humboldt et Bonpland*, Sixième Partie, Botanique; *Nova Genera et Species Plantarum*, Prolegomena, (by Alexander Humboldt) p. ix. The passage is so remarkable that I will transcribe it: *Quamvis ex præcedentibus pateat, plantarum vim, quæ totum orbem tegunt, multoties majorem esse quam ii autumant, quibus ad interiora terrarum continentium inter tropicos penetrare non licuit, istud tamen hic notare haud injucundum fuerit, botanicorum cura ad hunc diem quadragies quater mille plantas vasculares et cellulosas, vel descriptas vel in herbario Europæ relictas esse, quæ stirpes à Grecis, Romanis et Arabibus commemoratae vir mille quadringenta efficerent. Tanta quæ ad rerum notitiam spectant, et nostræ sæculi invenerunt, docti illa ignoravit antiquitas.*

³ See Gattereri *Element. Diplom.* Vol. 1. p. 39.

⁴ Lib. 112. c. 3. p. 212.

⁵ Ibid. p. 214.

⁶ P. 207.

⁷ Supplement. ad Lambecii *Commentar. de Bibliotheca Cæsarea Vindobonensi*, p. 348.

⁸ P. 388.

that both the Cod. Byzantinus and Neapolitanus have been made use of by the editors and commentators of Dioscorides. The Cod. Byzantinus was certainly employed by Saracenus, one of the editors; but neither of them, I apprehend, has been as yet sufficiently turned to account. A new edition, by a person at once a scholar and a botanist, in which full use of those manuscripts should be made, would be very desirable.

In examining a manuscript said to contain Scholia to the *Argonautica* of Apollonius Rhodius I found, to my great surprise, that this was an exact copy of the *Codex Parisiensis*, which Schæfer has published in his edition of that poet, under the title of *Scholia Vetera in Apollonium Rhodium ex Cod. Reg. Paris. MMDCCLXXVII*. I was extremely gratified in making this discovery, as I have reason to believe that the existence of this manuscript was not before known, as containing the same scholia as the Cod. Paris. alluded to. Nessel in his catalogue mentions it as containing *Anonymi Scholia in Apollonii Argonautica*. The librarians at Vienna did not seem to know any thing of the character of its contents. I examined it with considerable attention, and am perfectly convinced that the *Codex Vindobonensis* and the *Codex Parisiensis*, of the *Scholia in Apollonii Rhodii Argonautica*, are entirely the same, and that either the one is the transcript of the other, or that they are both copies of the same original. Their correspondence seems to be very close, so as to leave hardly any doubt that they are copies of the same original. Of this the following is a striking proof. Schæfer mentions in a note, p. 44, a vacant space which exists in the *Codex Parisiensis*; and exactly such a space is found in the *Codex Vindobonensis*, at the same place, and of the same breadth, with this difference only, that in the former, lines are drawn through that space, as if to cancel it, and in the latter it is left quite blank. I began to collate the Vienna MS. with Schæfer's edition, to ascertain whether there was much diversity in the readings; but it appeared that there was no essential difference. In some instances the Vienna manuscript confirmed Schæfer's corrections. For I attended in particular to the notes of that editor, to see whether the passages which he remarked as difficult or wanting amendment, received any assistance from this MS. This investigation I carried on to p. 72 of Schæfer's edition, which is beyond v. 900 of the first book of the poem. I have noted some various readings in my copy of Schæfer's edition. It was not my purpose, nor had I leisure, to collate this MS. completely. I have done enough in having made known the MS. in question, and directed the attention of the scholar to it. The Scholia are in the title, or inscription, called, *Ἀπολλων-*

νίου τοῦ Ῥοδίου σχολία εἰς τὰ Ἀργοναυτικά, which would seem to mean, the *Scholæ of Apollonius Rhodius to the Argonautica*; but this is not intended. The genitive Ἀπολλωνίου is to be governed by τὰ Ἀργοναυτικά, and not by σχολία, and the transplacing of the words in that manner was either an oversight in the scribe, or a designed transposition, in defiance of grammatical correctness, for the purpose of bringing the proper name forward. It should be: σχολία εἰς τὰ Ἀργοναυτικά Ἀπολλωνίου τοῦ Ῥοδίου, or εἰς τὰ τοῦ Ἀπολλωνίου Ῥοδίου, Ἀργοναυτικά σχολία. The manuscript is on paper, and has not the appearance of being very old: it is in good preservation. I should call the size quarto, but Nessel denominates it folio. It consists of 79 leaves. At the end is written, in one line, with red ink: τέλος τῶν εἰς τὰ τοῦ Ἀπολλωνίου Ῥοδίου Ἀργοναυτικά σχολίων; and in another line, at some distance under it, also with red ink: καὶ ταύτην τὴν βιβλὸν Θωμᾶς ἱερεὺς ἐξέγραψεν ὁ Βιτζιμάνος, *Thomas Bitzman, a priest, copied this volume.* The name *Bitzman*, or *Vitzman*, or *Witzman*, seems to be German.

The manuscripts of Homer in this library particularly attracted my attention. There are several of them, and I inspected all, to see whether any of them were remarkable. The first I took up is one mentioned by Nessel, Catalog. Part iv. p. 6. No. v.: *Homeri Ilias et Odyssea, et Quinti Smyrnæi Paralipomena Homeri; Codex charfaceus*, fol. It is in large folio, and on a kind of thick smooth paper, pretty well written, has a broad margin, and is in perfect preservation. Its appearance shows that it cannot be old. It contains from p. 1 to 3, inclusive, the life of Homer by the Pseudo-Herodotus; from p. 4 to 83 the Iliad; from p. 84 to 128 Quinti Smyrnæi Paralipomena Homeri; from p. 130 to 191 the Odyssey. All these works seem to be complete. It is, throughout, the mere text, without either *Scholæ* or *Glossæ Interlineares*. This Codex was bought at Constantinople by Busbequius. Heyne mentions it in his edition of Homer,¹ and speaks well of it; he calls it *Codex Busbequianus*.—The next I looked at is in Nessel, p. 72, No. cxvii, called, *Homeri Opera, cum scholis marginalibus et interlinearibus*. Instead of being Homer's Opera, it is the Iliad only: the scholia are few, and only in the beginning. The text is written by two different hands; the first books apparently by an older hand, the latter books by one which seems more recent. It is on paper, and in folio. *Alter*, in his edition, has given the various readings of it.² I should refer it to the 13th century, or think it even older. After this followed, in my review, a MS. denominated in Nessel's Catalogue (Part iv. p. 33. No. l.) *Homeri Ilias et Odyssea*; but it is the Odyssey only and the mere text, without a single scholion or glossa. It is on paper, folio,

¹ Vol. iii. p. xliv.

² See Heyne, *ibid*,

and appears very recent. I now come to a Codex of the *Odyssey*, which occupied me most. It is that which Nessel, Part iv. p. 36. No. lvi, describes as, *Homeri Odyssea varis notis marginalibus et interlinearibus illustrata*. The manuscript is on paper, folio; and at the end the date is expressed, in these three verses;

Εἰληφε βιβλος τέρμα πέμπτη Μαῖου

Ἰνδικτυῶνι τῇ δεκατρίτῃ δ' ἅμα

Ῥαφωδιῶν φέρουσι τριπλὴν ὄκταδα

ἔρει στῶ η. Chr. 1800.⁴

i. e. "the book was finished on the 5th of May, in the 13th Indiction, containing twenty-four rhapsodies. In the year 1800."

The 13th indiction corresponds with the year 1800. Under these lines are the following, by the hand which wrote the text: *Ὁ μὲν σοφος Ὅμηρος ταύτην ἐξέθετο τὴν Ὀδυσσαϊκὴν βίβλον, ἐν Ἰθάκῃ τῇ νήσῳ μαθὼν ἅπαντα παρ' Ὀδυσσεῶς ἐστ' ὥδε. τα γὰρ πρόσω καὶ τὸν ἐκ Τηλεγόνου θάνατον Ὀδυσσεὺς ἄλλοι ἰστόρησαν*: "the poet Homer composed this book on the history of Ulysses, having in Ithaca from Ulysses learnt all the facts hitherto related. What followed, and among other things, the death of Ulysses by Telegonus, others have told." Here Homer is represented as a contemporary and acquaintance of Ulysses, and as having been with him in Ithaca. This agrees with the tradition that Homer had been in Ithaca, which is to be found elsewhere,¹ and approaches the notions of Mr. Bryant, who, though he did not consider Homer as a contemporary of Ulysses, yet conceived him to be a native of Ithaca, and that the poet had under the character of that hero delineated his own history.² On the last page of this MS. is a ridiculous and absurd anecdote, respecting the death of Homer, written in the same hand. *Ὁμηρος κατὰ τὴν Ἀρκαδίαν γεγεγώς· χώρα δὲ αὕτη τῆς Πελοποννήσου* [leg. Πελοποννήσου] *περιένυχεν ἀλιεῦσι φθειμαμένοις,* [leg. φθειρισμένοις] *καὶ ἠρώτησεν αὐτοὺς οὕτως· Ἄνδρες ἀπ' Ἀρκαδίας ἀλιεῖρες, ἄρ' ἔχομέν τι; ὁ νοῦς τῆς ἐρωτήσεως οὗτος· ὡς ἄνδρες Ἀρκαδες ἀλιεῖς τὴν τέχνην, ἄρ' ἐθρεύσαμθα τι; Οἱ δὲ ἀλιεῖς ἀπεκρίναντο τοῦτο τὸ ἔπος· Ὅθι ἔλομεν* [leg. εἶλομεν ?] *λιπόμεσθα· οὐς δ' οὐκ ἔλομεν, φέρομεν. ὁ δὲ νοῦς τοῦδε τοῦ ἔπους τοιοῦτος· οὐδ' αὖ φθείρας ἐθρεύσαμεν, ἀπεκτείνσαμεν ἐνταῦθα· οὐς δ' οὐκ ἰσχύσαμεν θηρεύσαι, φέρομεν ἐν τοῖς εἰμασιν. Οὐκ ἐνόησε δὲ, ὡς φαῖνι, ὁ Ὅμηρος, τὸ ἔπος τοῦτο· καὶ μικροῦ ἐκτίσσε γενόμενος ἀπέθανεν ἀπὸ λυπῆς· λέγουσι [δὲ] καὶ εἶναι χρησμόν τὸν χρητιμωδηθέντα [χρημοδοτηθέντα] Ὀμήρῳ, ὅταν προτυθῇ ἔζημα καὶ μὴ ἔθρη, ἀποθινύεται.* "Homer being in Arcadia, which is a province of the Peloponnesus, fell in, with some fishermen, who were lousing, and he asked them thus: Ye fishers from Arcadia,

¹ See the Life of Homer, attributed to Herodotus.

² See Jacob Bryant's dissertation concerning the war of Troy; 2d ed. p. 94, and the following pages.

have we got any thing? The meaning of which question was: Ye Arcadian fishermen, have we caught any thing? And the fishermen answered in this manner: Those we have caught, we leave; and those we have not caught, we carry with us. The meaning of this answer was this: The lice which we have caught, we have killed here; but those which we could not catch, we carry with us in our clothes. But Homer, as they say, did not comprehend this speech, and having been there a little while, died from grief. It is reported that there was an oracle given to Homer, that he should die, when a question was proposed to him that he could not solve." The same story is told in the life of Homer attributed to Herodotus; but more accurately, and also more rationally. The occurrence is there said to have happened on the coast of the island of Ios, whereas our narrator makes it an inland event, that had taken place in Arcadia: we must in this case suppose the fishermen to have been river, not sea-fishermen. The text in the MS. is not correct, as may be seen from the alterations I have put in brackets. It is evident that the riddle was copied from the metrical wording of it, which is thus given by the Pseudo-Herodotus:

"Ἀσσαν ἔλομεν, λιπόμεσθα· ἃ δ' οὐκ ἔλομεν, φερόμεσθα.

Thence the error of *ἐλομεν*, for *εἰλομεν*; for in prose the augment should not be dispensed with; and for *λιπόμεσθα* should be read *εἰλόμεν*. The ignorant transcriber copied in a slovenly manner. The Pseudo-Herodotus rejects the opinion that Homer died of vexation from so trifling a cause, though he admits that some entertained it, among whom is to be reckoned the original, from which our scribe copied the story. In the life of Homer, attributed to Plutarch,¹ the story is likewise found, and there the poet is made to die, as in our Codex, from grief, because he could not guess the riddle: ὅπερ οὐ δυνήθεις συμβαλεῖν "Ομηρος, διὰ τὴν ἀθυμίαν ἐτελεύτησε. The riddle is there also proposed in verse, with the slight difference, that "Ὀσσα and ὄσα are read, instead of Ἀσσα, and ἃ, thus;

"Ὀσσαν ἔλομεν, λιπόμεσθα· ὄσαν οὐκ ἔλομεν, φερόμεσθα."²

The manner of telling the story, in Plutarch's life, rather agrees with our manuscript; for instance, in the question which Homer is made to ask the fishermen, which is in Plutarch εἴ τι ἔχουσιν. The

¹ See Ernesti's edit. of Homer, vol. v. p. 146.

² This verse, with one preceding, which forms the question to it, is found among the Greek Epigrams; for instance, in the collection published by Weikel (Frankfort, 1600. fol.) p. 133, thus:

Ἐρώτησις Ὀμήρου.
Ἄνδρες ἄσσαν Ἀρκαδίας, ἀλιήτορες, ἃ ῥ' ἔχουσιν τι;
Ἀπόκρισις.

"Ὀσσαν ἔλομεν, λιπόμεσθα· ὄσαν οὐκ ἔλομεν, φερόμεσθα.

That question agrees very nearly with the words of our manuscript.

scene, however, is laid, by the latter, in the island of Ios, not, as in ours, in Arcadia.

But, leaving this trifling story, let us finish the description of our Codex. It is written, throughout, by the same hand, and the lines of the text form one column on the page, from the beginning as far as Rhapsod. X. 245. leaving a broad margin. At this line 246. Τὸς δ' ἤδη ἐδάμασσε βίος καὶ ραπτοῖς τοῖς, the page begins to be divided into two columns, for the text, by which means the margin is diminished; the writing is not smaller. The scholia in this Ms. are not copious; the interlineary glossæ rather numerous. Both decrease, in quantity, as the Ms. approaches to its conclusion.

Besides the manuscripts of Homer, which I have described, Nessel mentions in his Catalogue some others, which I had not time to subject to a particular inspection. They are Catalog. Part IV. p. 28. Cod. XXXIX. *Homeri Ilias, variis interlinearibus et marginalibus notis illustrata. Codex Chartaceus, vetustus, bonæ notæ.* fol. After this manuscript Alter edited the Iliad, having conceived a great opinion of it from an expression of Valckenær,¹ who, it seems, had upon hearsay classed it among the best Codices of Homer, on account of the scholia. Alter had no very just notions of criticism, but imagined that the text of an author, printed after a manuscript of good repute, must be superior to any which the labors and judgment of successive editors could have produced. How unfortunate this speculation proved, is known to those who have seen Alter's edition. Heyne speaks of it in his introduction concerning the materials used for his edition.² Ibid. p. 37. Cod. LXI. *Homeri Iliados libri duo. Cod. partim chartaceus, partim membranaceus.* Heyne had a few readings of this Ms.³ Ibid. Cod. LXIII. *Homeri Ilias cum Isaac Tzetze commentario. Cod. chartaceus,* fol. Ibid. p. 42. Cod. LXXII. *Homeri Iliadis libri XIII. et XIV. cum Eustathii Commentariis.* This forms part of a volume, in which there are several other manuscripts; for instance, *Libani Epistolæ.* Ibid. p. 48. Cod. LXXXI. *Homeri Opera cum Scholiis marginalibus et interlinearibus. Cod. chartaceus antiquus, et optimæ notæ, in quarto majori.* Ibid. p. 147. Cod. CCCVII. *Homeri Odysseæ fragmentum aliquod. Cod. chartaceus, 4to.* Heyne mentions a Codex, on cotton paper, marked No. XLIX., and says of it: *Codex chartæ gossypina No. XLIX. inter meliores numerandus.* Heyne farther names Cod. VII. and Cod. CLXXVI.

¹ Dissert. de Scholiis ineditis, p. 107.

² De Subsidiis studiū in Homeris occupati. Homer. Vol. III. p. 43.
See Vol. III. p. 44.

There is a Codex of Orphei Argonautica, on parchment, in 4to. It is numbered in Nessel's Catalogue Cod. CLIII. and is spoken of p. 89. Being interested in Æschylus, of which my friend, Professor Hermann, is going to publish an edition, I took notice of *Scholia in Æschylum*, which Nessel introduces Part IV. p. 158. as Cod. CCCLXXXIV.; and says of it, *mediocriter antiquus*. It is in 8vo, and on paper. There are farther to be found two or three Codices of Pindar; two, if not three, of Nonni Dionysiaca; one of Photii Bibliotheca; of Demosthenis Orationes, several of different works of Plato; of Aristotle: Xenophon; a Cod. of Herodotus, on paper, 4to, of which Nessel (p. 143. Cod. LXXXV.) says, *antiquus, et bonæ notæ*; but Kollar refers it only to the 14th century. It has been collated for Wesseling's edition. Codices of Thucydides, and Diodorus Siculus; a Cod. of Diogenes Laertius (Ness. p. 118. Cod. LIX.), upon paper, fol.; Cod. of Dionysius Periegetes 4to, (Ness. p. 171.) of Heliodori Æthiopica; of the Epistles of Phalaris; of the Sibyllina Oracula, (Ness. p. 148). There are some Mss. of Sophocles, Euripides, Aristophanes & Manuscripts of Euclid; Apollonius Persæus; Hero Alexandrinus. A Codex of Claudius Ptolemæus, the geographer, with maps, and handsomely written, is a fine Ms., but has no value from its age, being of the year 1454.—Concerning the Greek and Oriental Manuscripts sufficient information may be collected from the Catalogues of Lambecius Nessel, and the Supplement of Kollar; works which have been quoted in the foregoing pages. Lambecius is very prolix and copious in what he describes, but he has left out many Codices: Nessel attempted to supply the omissions of Lambecius, and at the same time to be concise and compendious. But after Nessel much still remained to be supplied; a task undertaken by Kollar. He did not, however, live to execute his purpose: and after his death, a posthumous volume was published, containing the beginning of that intended work. This volume has been referred to above, when we spoke of the Codex Neapolitanus of Dioscorides.

From those works, and even from the few data which I have communicated, it appears that the Vienna library is rich in Greek manuscripts; it is, I believe, not less so in Oriental ones; of which some idea may be formed by referring to the authors alluded to. But it abounds in manuscripts of the Latin classics. These are not to be found in any printed catalogue; but on enquiry a written catalogue was presented to me, in which were specified Codices of Virgil, Horace, Ovid, Catullus, Tibullus, Propertius, Lucretius, Manilius, Persius, Juvenal, Statius, Claudian, Plautus, Terence, Cicero, A. Gellius, Senecæ Tragædiæ, Senecæ Epistolæ, Quintilian, Petronius, Priscian. There is no manuscript either of Livy or of Cæsar.

Before I quit the Imperial Library, I will notice some other

objects of literary curiosity. There is a manuscript of one of Tasso's works, in the author's own hand-writing. It is the *Gerusalemme Conquistata*, but not the whole poem; it begins with the 30th stanza of the 2d book. There is a great deal of scratching and blotting in it; and it seems to be a bad scrawling hand. The paper is small folio. Some beautiful specimens of old writing adorned with painting and gilding are to be seen. Among them deserves to be remarked a volume of the Gospel Lessons, in Latin, as they are read in the Roman Catholic Churches. The writing is in gold, and in the Monkish or black-letter character. This splendid manuscript is excessively well preserved. Another, still more magnificent, ornamented with exquisite gilding and coloring, is a prayer-book said to have belonged to one of the wives of Charlemagne. It was for a long time kept at Bremen, but disposed of at the time of the Reformation, and thus came into the library at Vienna.—Of old German manuscripts, which have of late years become an object of investigation to some learned men of that country, the library at Vienna does not possess a great quantity, nor any thing particularly valuable.

G. H. NOEHDEN.

DISPUTATIO DE LINGUÆ GRÆCÆ PRONUNCIATIONE.

§ 1. *De Pronunciatione Reuchliniana et Erasmiana.*

NUPER prodiit Parisiis viri docti Anastasii Georgiadae, Græci Philippopolitani, et nisi fallor, apud Germanos Vindobonenses Medicinæ et Chirurgiæ Doctoris, opusculum Græce conscriptum de *Literarum Græcarum pronunciatione*, cum Latina versione. Titulus est: *Πραγματεία περὶ τῆς τῶν Ἑλληνικῶν στοιχείων Ἐκφωνήσεως, ὑπὸ Ἀν. Γεωργιάδου Ἑλληνοστὶ καὶ Λατινιστὶ φιλοπονηθεῖσα.* Paris. Vindob. et Lips. 1812. 8vo. Hujus argumentum libri materies nobis erit insequentis disputationis.

Cum enim inde a *Reuchlino*, Germano, qui Græce se *Capniona* dici maluit¹ (obiit autem anno 1521,² et inter suos Græ-

¹ A Germ. *Rauch*, fumus, κέρον, diminutivum fit *Rüchlein*, quasi dicas, *fumulus*, κέρονιον. Illic deriv. *Καπνίων*.

² Haverk. de L. Gr. Pronunc. T. II. p. 620.

cam linguam vulgasse creditur,) per universam Europam obtineret pronuntiatio Linguae Graecae eadem, qua hodieque, tam in vetere, quam in nova sua lingua, utuntur Graeci, sed fortasse pro diversarum gentium ingenio plus minus corrupta; existit Erasmus, et nescio qua occasione, (fraude perductum aiunt, sed puto non constare¹) emendandae, atque ad veterum Graecorum consuetudinem reducendae illius pronuntiationis cepit consilium. Edidit itaque anno 1529 de ea re dialogum, quo primus eum, qui nunc apud nostrates viget, proferendi modum proposuit. Ipsum aiunt usu mutare nihil ausum;² at in Anglia res exitum habuit: quippe in Academia Cantabrigiensi septem fere annis postea, primum Erasmi ratio a Professoribus, quos vocant, Joanne Checo et Thoma Smith, probata et frequentata est. Magnae hic et vero ridiculae contentionis fons fuit. Nam Academiae Cancellarius *Stephanus Gardiner*, Episcopus Wintoniensis, homo doctus, sed, quantum conjicere licet, doctrina sua superbus, ægre ferens inconsulto se novum quid in Academiam esse invectum,³ rem, postquam per septem annos ibi steterat,⁴ anno ita 1542, funditus suo sustulit edicto: unde operæ pretium est quædam enotare, quia lectu prorsus jocularis est:

“Stephanus, Wintoniensis Episcopus, Academiae Cantabrigiensis Cancellarius, cet.”

“Quisquis nostram potestatem agnoscis, sonos literis, sive Graecis, sive Latinis, ab usu publico præsentis sæculi alienos, privato judicio affingere ne audeto.”

“Quod vero ea in re major auctoritas edixerit, jusserit, præceperit, id omnes amplectuntur et observant.”

Dicas fere summi Gallorum Comici Molierii lusum esse, quo Medicos, sermone semi-Latino, perstringit. Rogatur ægrotus, qui collegio Medicorum socius adsciscitur:

[Juras] Facere in omnibus
Consultationibus,
Ancienti aviso,
Aut bono
Aut mauvaiso?

respondet: *Juro.*

Tum rursus ad quæestionem hanc,

¹ Vid. Haverk. l. c.

² Haverk. l. l.; et, in ejus sylloge, Steph. Wint. T. IX. p. 364.

³ Vid. Thom. Smith. ad Steph. Wint. l. III. pr. (in Haverk. Syll. T. II. p. 554.)

⁴ Vid. ibid. p. 473. 525.

De nou jamais te servir
De remediis aucunis,
Quam de vœux seulement doctæ facultatis,
Maladus dût-il crevate
Et mori de suo malo ?

ille: *Juro.*

At Stephanus Cancellarius quomodo, post expositam pronunciationem tunc vulgarem, quam instaurari jubet, pœnas secus facientibus statuit? Ridicûlum vero est: .

“ Si quis autem, quod abominor, secus fecerit; hunc hominem, quisquis is erit, ineptum omnes habento: et ex senatu, si quidem ex eo numero jam fuerit, is qui auctoritati præest, nisi resipuerit, expellito. Inter candidatos vero si sit, ab omni gradu honoris arceto. Ex plebe autem scholarium si fuerit, quum ita haberi id ei commodo esse possit, pro scholari ne censeto. Puerilem denique temeritatem, si quid publice ausa fuerit, domi apud suos castigari curato,”—cet. Et hoc vel perquam serio edictum. Tamen hercle ne Boilavii quidem satyrici (*Boileau Despréaux*) edictum illud jocularè: “ *Bonum factum. Ne quis Rectam Rationem in Facultatem Medicam Universitatis Regiæ Parisinæ intromittere, Aristotelemve inde expellere vellet,*” magis est festivum. Sed eo usque valuit Cancellarii auctoritas, ut nascentem rem tunc quidem in Anglia compresserit: an eadem postea iterum suboleverit, compertum non habeo. Illud certum, inde natas esse, Cancellarium inter et Checum Smithumque, epistolas aliquot mutuas magnæ elegantix, et eruditionis; sed, ab illius quidem parte, non sine fastu, immo, quam decuit, amariores. Ex vulgatæ sunt ab Haverkampio in fasciculo, cui titulum inscripsit *Syllogen scriptorum qui de Lingua Græca Pronunciatione commentario reliquerunt.*² Cujus mihi sæpe mentio facta jam est, et fiet aliquoties. Nam congesta sunt in eundem alia opuscula de eodem argumento *Ceratini*, *Horna-Batavi*, circa annum 1529, *Mekerchi* Brugensis an. 1564, item *Beza* et *H. Stephani* an. 1578, scripta pro Erasmi ratione; tum *Gr. Martini* Angli, ni fallor, anno 1564, et *Erasmi Schmidtii* Wittebergensis, in Germania, an. 1615, contra eandem et pro usitata tunc Reuchliniana pronunciatione: adjecti autem *G. Postelli* an. 1551, et ipsius *Haverkampii* commentarii de literarum characteribus. Eadem materia *M. Samueli Gelhudio*, et *J. R. Wetstenio*

¹ Vid. ejus Opp. T. IV. p. 55. ed. Amstel. 8vo.

² Duob. Voll. 8vo. L. B. 1736—1740.

tractata; quorum opuscula neque a diligentissimo Georgiade aut adhibita, aut certe saepe citata invenio.

Denique in hunc etiam censum referendi sunt duo auctores recentes, de quibus Georgiades mentionem non fecit. Primus est *Richardus Payne Knight*, cujus liber de *Græcorum Alphabeto*¹ me quoque latuisset, nisi ex instructissima sua bibliotheca vir celeberrimus Lennepius copiam ejus fecisset. Is Anglice conscriptus est, et præcipue elementorum antiquissimam figuram, usum in declinandis nominibus et verbis, et metricam potestatem, ex Homeri Hesiodique scriptis, et vetustissimis monumentis, illustrat. Idem vero pronuntiationem quoque obiter attingit.² Quum vero summum acumen, eruditionem et elegantiam plane singularem habere videatur, vehementer equidem doleo, hanc partem non etiam data opera ab illo pertractatam fuisse: præcipue cum in ipsa pronuntiatione, (in qua non tantum linguae originem, sed et sequentia tempora spectat auctor) tum Dialectorum, tum imprimis ætatum, differentia diligentius fuisset constituenda.

Alter scriptor, sed qui et ipse rem non nisi in transitu commemorat potius, quam tractat, est celeberrimus ille *Adamantius Coraïs* (*Coray*) Græcus, de cujus in patriam suam meritis mox quædam dicenda sunt. Is, data occasione, ad nomen *Ἰσογράτους*, sive *Ἰσογράφους* illustrandum,³ quædam de Iotacismo, et hinc de tota Græcorum pronuntiatione, etsi breviter, tamen non minus docte quam sapienter commonuit.

Ergo, inter illorum diuturnas controversias, Erasimiana pronuntiatione per universam fere Europam recepta est: certe apud nostrates, Gallos, Germanos; at Genevenses adhuc Reuchliniana uti compertum habeo. Qui autem nostræ se opponeret, deinceps fuit, teste Georgiade, *Capperonierius*, idem, credo, qui *Rhetores Latinos* edidit Argentorati 1756, 8vo. Cujus ea de re satis grande et manuscriptum, sed ineditum adhuc, opus in *Bibliotheca Regia Parisina* ille se invenisse testatur.⁴

Nunc autem idem Georgiades litem rursus movet: quæ docti viri commentatio cum hoc ab Euripide sapienter dictum præferat:⁵

¹ *An Analytical Essay on the Greek Alphabet*. Lond. 1791. 4to. cum tabulis ære expressis.

² Sect. I. p. 6. sqq.

³ Περὶ τῆς ἀδόσεως τοῦ Ἰσογράτους in fronte Isocratis sui, σελ. τῆ' κ. λ.

⁴ Vid. Georg. § 98. not. (4).

⁵ *Hippol.* v. 299. sqq.

Ἄλλ' ἢ μ' ἐλέγχειν, ἣν τι μὴ καλῶς λέγω
 Ἡ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις,

nōn utique vereor ne mihi auctor, paucis et modeste rescripturo, infensus sit, præcipue cum ipse sit perspecturus, nec se, nec quenquam, offensum, multo minus læsum, iri. Quare et ego sic παρωδῶν præsufari possim :

Ἄλλ' οὐδ' εἰ μὴ μὲν λέγῃς, οὐκ εἰδὼ
 Ἐκὼν τε τοῖς καλῶς πεισθήσομαι λόγοις.

Sed ut ipse rem citra convicium et alienorum argumentorum irrisiōnem tractare constituit, sic vellem et Georgiades ab omni acriore dicto abstinuisset. Nunc fere quidem omnia urbane tractavit: ita tamen ut pauca restent quæ humanius dicta velis.¹

§ 2. De Pronunciationis emendatæ utilitate.

Atque alius nunc quidem causæ est status atque Erasmi tempore et motæ litis principio fuit: quippe tota causa cum temporibus est mutata. Incepabat tunc, inter alia multa, Anglus ille Cancellarius: *otiosam esse questionem: non quidem inutile, illud nosse: sed, quæ ejus argumenta, ridiculum, certe inutile et super vacuum usu recipere: de mortua lingua non adeo laborandum.*—At nunc quam penitus de sermonis ipsius usu, adeoque de pronunciationis utilitate, alia res est! Laborant Græci hodierni, ut, si minus possint populum sui juris; certe nomen gentis, quæ et moribus, (ut ad hunc usque diem obtinuit) et vero etiam lingua, a reliquis discernatur, et inter Europæas celebrari mereatur; verbo, ut *Græcorum* nomen patrium et gloriā instaurent. Magno utique nec satis laudando conatu. Tria fere sunt, me iudice, quibus nationes constare et a reliquis distingui possint: mores, lingua, ditio. *Morum* diversitas levior est: ut si populus ceteroquin, hoc est lingua et ditione, cum alio misceatur, vix eam singularem populum esse intelligas. Verum si qua gens, alienæ ditioni subjecta, *linguam* sibi propriam colere, eaque vel publica auctoritate uti, vel etiam libros componere et edere pergit, et præcipue si tunc morum discrimen accedit, ea gens profecto nationis nomen apud externos tuebitur. Quomo-

¹ Sic ψυχρὸν vocat argumentum quoddam nostrorum hominum, § 20. et 79:—et sic fere § 101.

do nos, externæ libidini, prohi pudor! : aliquantulum subjecti, tamen privata ratio censi nunquam desinimus, nec, si modo non per homines exotica sectantes, per ardeliones *francisantes* statutum fuisset, nostri nominis decus amissuri fuimus. Sic contra, quod ad linguas ipsas adinet, quæcumque earum a populo aut juris excolitur, ita ut ejusdem publicæ privatusque, et in scriptis, usus sit; ea igitur lingua dici meretur, non verb alterius lingue, quantumvis origine et forma affinis, *Dialectus*. Hujus rei iterum nostra exemplum esto: quam ignorantes Galli fastuose *Germanicam Dialectum* appellant: esto et aliud, lingua Lusitanica, quæ etsi Hispanicæ simillima dicitur, tamen ab iisdem Gallis, (qui hanc frequentius quam Belgicam noverunt) recte pro diversa lingua habetur: esto denique Gallica ipsa, quæ etsi, præsertim antiquior illa, Italicam fere ad verbum, mutatis solum terminationibus et accentibus, exprimit, tamen non modo lingua habetur (non *Dialectus*), sed et lingua hodiernarum non quidem ditissima optimaque, sed profecto cultissima. Et sic siquæ linguæ origine et forma sunt affines, sed ita ut aliquantum inter se discrepent, eadem vero excolantur a gentibus, quæ inde ab origine sua communi aliquo imperii vinculo (quamvis non prorsus una eademque ditione) tenentur, (ut est, inter Græcos Ionum, Atticorum, Æolum sermo); eas igitur, si vel maxime singulæ publice adhibeantur et scribantur, non linguas discretas, verum *Dialectos* habendas arbitror.

Græcis ergo, qui jam moribus a Turcis adeo sunt diversi, hoc propositum est, ut suorum hominum ingenia excolant, linguæ suæ studium, cognitionem et usum, etiam ad scribendum, restituant. Rei auctores et adiutores, alius alio modo, aliis opibus, indigenæ sunt, viri eruditi, sparsim per Europam habitantes: Petropoli *Eugenius Bulgaris* Metropolitanus, qui *Æneidem*¹ et Georgica Græcis Heroicis transtulit; Vindobonæ, *Anthimus Gazes*, Lexici Hellenici auctor, tum et Diarii Græci scriptor; et *Georgiades* noster, qui, præter hoc de lingua suæ specimen, aliquantulum antea medici argumenti et multa eruditione repletum librum, quem *Ἀντιπαύσαν* nominavit, edidit;² ibidem, aut in vicinia certè...Πάρις, qui nisi fallor, haud ita diu abhinc, juvenis adhuc, qua ego ætate hæc scribo, diligentem de Metris Græcis Græcum Commentarium Bucharestiæ edidit; Corcy-

¹ Recudendam hanc curavit D. G. Seebode. Hanov. 1814. 8vo.

² Vientiæ 1810. 8vo. Auctor videtur conscripsisse quicquid Græce, Latine, Germanice, Gallice, Anglice, Italice, super hac re producit.

in *Andreas Mystoxides*, qui inter plura, Isocratis orationem *τῆς ἀντιδόσεως* nova editione ornavit;¹ Parisiis, tum etiam inalti, tum imprimis venerabilis et humanissimus senex *Adamantius Coraës* (*Diamant Coray*) cujus vel sola optimorum auctorum collectio, quam in usus civium suorum, *Βιβλιοθήκη Ἑλληνική* nomine, jam inde a multis annis in vulgus edit, quæque *Ἑλλανισμὸς*, Isocratē, Plutarchum, alios, omnes Græce expositos continet, tam nobilis est, ut ego, si quis laudare me eam voluit, suspicaretur, merito arrogans viderer. Is autem, quod ultimo demum loco nomen suum memoratum invenerit, quum ipsius in tota re maxima sint merita, et ipse adeo, consilii auctoribus fratribus *Zosimadibus*,² rei universæ tentandæ et porro exsequendæ caput fuerit, non vereor ne ægre ferat, quando honoris causa, non negligentia, ad finem servavi. Hac enim occasione uti volui, ut monerem Coraë consilio quædam contraria prolata fuisse a virq. docto Borusso *J. L. S. Bartholdio*, in narratione itineris, quod anno 1803 et sequenti per Græciam fecerat.³ At is pauca expedit: sic fere ut bifariam argumentetur. Præcipua quidem illi ratio, ut censeat, *Græcorum nomen non posse restitui, nisi instaurato simul vel regno vel republica*.⁴ Pro more scilicet temporis quo scribebat; quando agebatur de Turcis ex Europa pellendis: de quibus rebus nos non judicamus. At ego ne illud quidem video, necessario hoc antecedere debere.—Secundo hoc argumento utitur: *Græcos hodiernos passim non satis acuti esse ingenii*. Cui rectissime respondit Coraës: “non animadvertisse illum ad multitudinem librorum peregrinis linguis scriptorum, qui quotidie Græce vertuntur: et plus justo adtendisse ad quasdam ineptias quæ quidem apud Græcos, verum non magis quam apud alias gentes, vulgentur.”⁵ Et huic responsioni addi potest illud tritum: *Gutta cavat lapidem: consumitur annulus usu*. Nam et Græcorum ingenia jam magis magisque excoluntur: et jam, ipso non plane diffidente Bartholdio, libri boni frequentantur,⁶ ipsique Græci navigationis peritiores,

¹ Recusa hæc est cura Orellii, qui suas notas adjecit. Vindob. 1814. 8vo. major.

² Vid. ipsius *Προσφύγιον* in principio *Prodrōmi Bibl. Hellen.*

³ *Bruchstücke zur näheren kenntnis des heutigen Griechenlands*. Berolini. 1805.

⁴ Vid. versionis Gallicæ, quæ usus sum, (Paris. 1807. 8vo. duob. vol. partem secundam princ.—præcipue p. 155 sqq.)

⁵ Vid. Coraë *Ἀκολουθία ἀντιστοίχων στοιχείων*, præmissam *Isocratis* editioni. Paris. 1807. 8vo. β'. σφ. β'.

⁶ Vid. ejusdem edit. l. l. p. 39.

tam et divitiis potentiores evadunt.¹ Initia sunt hæc majoris culturæ: Quæ quantum per Coras optimi labores continuos propagata sit; ego, hæc ipsa dum scripsi; e diario nostro verbauculo, cui *Artium et Literarum Nuntio* nomen est,² summa cum voluptate intellexi. Ecce enim quæ e Germaniæ urbe Monacho ad d. 12. mensis Maii superioris scripta invenio: *Latior tandem hodiernis Græcis ad ingenia per scientias excolenda exsurgit dies. Exitum enim habere incipiunt doctorum quorundam virorum, qui Parisiis et Vindobonæ civibus suis erudiendis operam navant, conatus. Athenis jam floret schola literaria, et jam florescit Gymnasium, quod in monte Pelio in Thessalia constitutum est. Præterea Athenis exstitit φιλομουσῶν Collegium, cujus socii, qui jam ad ducentos sunt, illas, quas diximus Scholas, tuentur: antiquorum Monumentorum, item Plantarum Herbarumque per Græciam Musca colligunt, et hospitibus scientiarum causa Græciam advenantibus itineris comites se præbent. Conferunt autem quotannis tres nummos (piastros) viritum: utque cives sui, si qui peregre habitantes dona tamen conferre velint, Vindobonam ea mittere possint, providerunt. Quæ symbolæ Museis illis locupletandis, et libris, scientiarum apparatus, artium instrumentis, et tabulis geographicis cœmendis, auctoribus classicis typorum ope divulgandis, præterea remunerandis discipulis diligentissimis inserviunt, quorum alumnorum præcipui, sumitu Collegii, in Germaniam mittendi sunt, quo uberius in Academiis erudiantur. Et huc quidem, Monachum, jam advenerunt quatuor, et plures expectantur. Cui rei causam præbuit Thierschii, viri Clarissimi, Græce perdocti, oratio, quam in Regia nostra Academia habuit, de hodiernorum Græcorum profectibus, qua habita eadem Academia tres Græcos, celebres viros, bene de patria meritos, Coraen Vindobonæ³ habitantem, Archimandriten Anthimon Gazeu ibidem, et qui Senatui Corcyraeo ob actis est, Mystoziden, socios sibi adscivit. Quippe quam orationem Patriarcha Constantinopolitanus grato animo excipit, populi totius nomine, significavit, et continuo juvenes illos Monachum delegavit.*

“Plura de hujus rei auspiciis initiis et de successu deinceps leguntur in programmatibus, quibus illa Gallice et Græce promulgata est, et in Diario Græco, quod *Hermis eruditi* titulum præfert.”

¹ Ibid. p. 44 et 63.

² *Kunst- u. Letterbode* N. 22. *Vrydag*, 2 Juny 1815.

³ Anni quidem superioris initio scio eum Parisius adhuc habitasse.

Et hinc est quod Gebrgiada quoque inceptum prorsus probabile mihi videtur. Quippe eadem erit hujus scriptionis utilitas: ut nempe et ipsa aliquid ad Græcorum culturam conferat. Etsi enim propositum hoc sibi esse non discrete expressit auctor, tamen non potest fieri, quin illud efficiat, si modo magnum civium illius numerum spectes, qui *subscriptionis* nomine, id est, fide de emendo libello data, ipsum ad edendum, quasi præseni pecunia, adjuverunt. Quo enim plures Græci ditiores libellum legunt, eo magis idem reliquis etiam innotescat necesse est.

Hoc itaque si olim obtineatur, ut Græcorum populus quodammodo de novo constituatur, fieri non potest, quin reliquæ gentes sua magnopere interesse putent, ut inter ipsas et hunc populum frequentiora intercedant commercia. Inde enim varia commoda oriuntur oportet; primo omnium illud apud homines maximum, lucrum scilicet ex mercatura; alterum nobilius, sed pauciorum hominum, plenior antiquitatis cognitio. Atqui commercii frequentioris unicus velut Mercurii caduceus est sermo- nis communicatio. Ergo maxima hoc nomine utilitas foret pronunciationis, quæ vel utrique parti prorsus esset una eademque, vel saltem utrimque æque posset intelligi. Atque de pronunciationis emendatæ utilitate non tempero mihi, quin addam, ne Cancellarii quidam Cantabrigiensis tempore, eam prorsus nullam fuisse. Chæcus enim et Smithus Erasmianam proferendi rationem ideo usu recipiebant, quod, primum, longe magis quam hodierna Græcorum, ad antiquam accedere videretur: quodque, secundo loco, sonos singulos magis distincte redderet, adeoque esset ad intellectum facilior. Utraque et tunc, et hodie, ratio omnino est probabilis. Prius multis in casibus vel ad capiendos veterum jocos ex ambiguo captatos, vel ad detegendos librariorum errores, usu venit. Posterius quantopere in discendo, puerilibus maxime ingeniis, laborem et fastidium levet, vix dici potest.

§ 3. De eo quod quaeritur.

Ne vero incerta quæstionis specie erremus, ego quidnam maxime quaeri opiner, ita proponam:

Primo loco, quænam ab origine fuerit Linguae Græcæ pronuntiatio?

Altero, quænam fuerit optima Græciæ ætate, Platonis nimirum et Demosthenis tempore?

Quæ quando sic propono, nudam veri rectique indagationem intelligo. Nam utra ex his pronunciationis forma nunc potissi-

num sit usui recipienda, id si definire hic velim, præjudicium adferre merito videar. Id etenim, his duobus demum vel iudicatis, vel concessis, tuto pronuncjari posse mihi videtur.

§ 4. De ratione statuendi circa antiquam pronunciationem.

Sequitur ut, quam ratione de veterum pronunciatione consilio aut statui possit, indagemus. Atque Georgiades quidem incipit a regulis quatuor generalibus, non sane omnino contemnendis. Quarum PRIMA est,¹ non magni momenti esse exempla ab aliis linguis desumpta; SECUNDA,² neque indubitabile esse argumentum a Graecis vocibus, quæ per Latinas literas, aut invicem, scriptæ inveniantur; TERTIA,³ non decere e verbis ὀνομαστικαῖς, aut e sonis, ad animalium imitationem confictis, antiquam pronunciationem hariolari; QUARTA,⁴ vero similis esse, ut hodiernis Græcis recta in plurimis pronuntiatio ab antiquis quasi per manus tradita sit, quam ab ipsis deperdita et ab alienis hominibus inventa.

Earum ego primam et secundam regulam non plane improbo: modo cum iudicio et peritia adhibeantur. De tertia, quæ τὰ ὀνομαστικαῖς adtingit, difficile in universum decernere. Id principio dico, non esse, cur quis argumentum illud ab ὀνομαστικαῖς petitum rideat, ut facit Stephanus Wintoniensis,⁵ vel cur Georgiades illud ψυχρὸν vocet. Præterquam enim quod nihil, e quo discas, non probabile, cur, quæso, id nostra ætate minus liceat, quam licuit Lucilio, in libro nono Satyrarum de orthographia præcipienti, R. literam sic describere:

Irritata canes, quam⁶ homo, quam planius dicit?

At probe distinguendum esse monui. Nam verba sunt quædam, quæ vocem animalis aut sonum corporis cuiusvis imitando exprimant, ut χρεμετίζειν, hinniire, πολυφλοίσβοιο θαλάσσης, cet.; et inveniuntur etiam vocabula quædam ad illum sonum tantummodo auribus repræsentandum ficta, ut est, αὐ, αὖ, de canum latratu, aliaque. Priori generi concedo non multum fidendum: ita tamen ut in his ipsis quoque ad regulas, quas de reliquis propositurus sum, quodammodo respici possit. De hoc autem posteriore genere sic puto. Usui possunt esse hæ voces inconditæ, si simplices habeant sonos et unius sint, aut ad summum

¹ Vid. Georg. §. 16.

² §. seq.

³ §. 20.

⁴ §. 23.

⁵ Apud Haverk. T. II. p. 194.

⁶ Quam legendum cum Nonii, (v. *Irritate* I. 132.) libris scriptis et editis. cf. Donat. ad Ter. *Adelp.* II. 4. 18; Charis. L. I. c. 100. ed. Puta. *Littera* M hic non subtrahitur in standendo.

duarum syllabarum. In his enim, ut enim cuique solum est iudicium, ita bona fide agendum est, quandoquidem ad illas notiones primarias, quæ a mente sensuum auxilio solo percipiendæ sunt, pertinent, quas, nisi quis se percepisse et ipse animadvertat, et fateri velit, nunquam illi persuaderi poterit. Immo in sonis magis compositis aliquo modo poterit iudicari de iis soni partibus, quæ in sono universo quasi dominantur. Quo refero, verbi causa, elementa a quibus illi soni incipiunt; sin autem soni plurium sint syllabarum, eam maxime quæ acutissime sonet, ita ut eam, Græce scribens, acuto decentu sis notaturus: denique elementa, quæ sæpius in eodem sono recurrant. Sic qui Aristophaneum¹ de ranis fictum illud audiat:

ὠδπ, ὠπ, ὠδπ, ὠπ,
βρεκεκεκεξ, κοῦξ, κοῦξ,
βρεκεκεκεξ, κοῦξ, κοῦξ,

is sane concedat oportet illud x non sonare potuisse verbi gratia ut λ; neque illud s ut οδ pronunciandum esse. Sed hæc, inquam, nisi quis per se senserit, et fateri velit, nunquam obtineas, ut is tibi, persuadere volenti, cedat.

Denique ad quartam regulam quam sumsit sibi vir doctus, qua ait *magis esse probabile, ut Græci hodierni antiquitatis sonum custodierint, quam ut alieni homines eundem deperditum invenerint*, hæc aliquo modo videtur id ipsum, quasi axioma, continere, de quo cum maxime etiam ambigimus. Sed videamus ultra. Nonne hodiernæ etiam linguæ a pronuntiatione, quæ aliquot retro sæculis, vel etiam patrum, nostrave memoria viguit, multum deflexerunt? Nonne sic, verbi causa, Erasmus² unius ejusdemque soni exempla adfert Belgica *huis* (*domus*), *muis* (*mus*); et Gallica *bruit* (*fama, rumor*), *fruit* (*fructus*), quæ tamen bina utriusque sermonis exempla hodie toto cœlo differunt? Nonne sic Chæcus³ in Anglico idiomate vocem *mæn* (*homines*) τοῦ e brevis, et vocem *mean* (*medius*) τοῦ e longi exempla proponit, cum tamen hodie alterum hoc *mean* non per e longum, sed per iωra proferatur?⁴ Et quid multa? Nonne ipsi Græci hodierni, eorumque defensores, fatentur in nonnullis se amisisse antiquum et germanum sonum?⁵ Quid igitur mirum,

¹ In *Ran.* v. 210. æqq. ² Apud Haverk. T. II. p. 90. ³ Ib. p. 255.

⁴ Hinc si quis aliquem sonum scripto exprimere per exemplum ex alia lingua desumptum velit; is caute agat, si e pluribus linguis exempla petat: ut si quando forte in una illarum tempore variaverit pronuntiatio, reliqua saltem mentem auctoris declarare possint.

⁵ Vid. Erasm. Schmidt. § 3. apud Haverk. T. II. p. 634 et 648;

si nos fieri potuisse existimamus, ut et alia, de quibus non conceditur, amiserint?

Sed jam nos universam hanc Græcorum argumentationem expendamus, nostramque proponamus sententiam. Abunde jam, credo, dixi, ut possim, ipsis etiam fatentibus adversariis, tantisper ponere, omnem hodiernam pronuntiationem fortasse discrepare sive a nativa, sive a juniore quadam, quæ optimo sæculo in usu fuerit. Hoc posito, controversia poterit, sed non sine multorum opera conatibusque dirimi. Nam sic statuendum puto: "Corruptionem a duabus causis oriri: quarum PRIMA sit *usus paulatim varians*, et, augescente apud populos ingeniorum cultura, in melius, eadem deminuta, in pejus abiens; SECUNDA autem *externorum idiomatum admixtio*."—Porroque existimo utrumque, si tanti judicetur, posse investigari, sed non sine multorum eruditorum concursu, nec subitanea, ut factum huc usque, opera. Ad primum obtinendum, opus erit multiplici, diutina, et minuta non solum plurium linguarum, sed et præcipue Dialectorum, et plebeiî adeo sermonis observatione. Exemplo dictum illustrabo: ita tamen ut præjudicium facere nolim. Notum est Græcos hodiernos τὸ ε longum, sive ἦρα, pronuntiare prorsus ut ἰᾶρα. Jam si quis inter plures populos animadverterit ε longum vernaculum a plebe solere per i efferri, recte is, me iudice, concludet, fieri potuisse, ut ἦρα Græcorum, quippe antiquis Grammaticis ε longum definiatur, hinc etiam illud ε longum sono suo reddiderit, nec nisi temporum corruptela in abierit. Et simul ac concessum fuerit, hoc fieri potuisse, tunc an revera res sic se habuerit, ex antiquis auctoribus, maxime Grammaticis, inter se collatis, et bona fide expositis, probabiliter colligi poterit.

Nunc ad alterum illud, de aliorum idiomatum admixtione, venio, præmisso exemplo rem illustraturus. Si verbi causa diphthongi *au* et *eu* in linguis quibusdam, a Græca vel Latina jam ante barbarorum incursiones derivatis, hodieque pronuntiarentur per diphthongum *au* et *eu*, non vero (ut Græci nunc faciunt) per vocalem suam primam, cum litera *v*, hoc pacto *av*,

Anton. Catephor. *Grammat.* p. 2. (apud Georgiaden § 31. not. 1.); ipse Georg. § 27, 31, 39, 59, 63, 72, 128 et 130. not. 5.

Et hoc revera sic se habet. Notissima est, inter nostrates, Amstelodamensis plebis dialectus, quæ ε longum, (*de hard-lange e*) semper profert i: ut *bien, stien* pro *been, steen* (*os, laijs*). Sic inter Gallos Parisinos mulieres, plera venalia clamitantes, omnes pronuntiant *fèves de Maris!* *fîves!* pro *fèves de Marais!* *fîves!* (cicerum genus, Anglice, *beans*). Alia exempla congestisse hic supervacuum.

ev; at constaret simul, istos barbaros in suis linguis eadem sonare. *av, ev*; non sane inepta foret conclusio, qua quis antiquos Græcos vel Latinos pronunciassse per diphthongum *qu* et *eu* assere-
raret. Ad hæc verò indaganda necessaria foret cognitio plurium linguarum, quam quis solus tenere possit. Ergo et hoc casu ad doctorum symbolas confugiendum. Ego huc refero *primo* lin-
guas Orientales: nec fortasse Indicæ spernendæ, quanquam harum minor fore usus videtur; tum *altero loco* idiomatica earum nationum, quæ Orientis et Occidentis imperium invasere, vel earundem progeniei; *dein* linguas gentium, quæ Græciæ et Italiæ maxime sunt finitimæ, Slavonicæ illas, et Celticæ originis; postremo earum, quæ a Græco et Latino sermone ortæ sunt. Nam, ut hoc semel moneam, Latina lingua a Græca non com-
mode separari potest. Nec diffiteor, illum laborem operosum videri; sed ipsa res hoc exigit: atque opus est viris eruditis, quales, ne plures nominem, Germania A. H. L. Heerenium et F. Schlegelium, Gallia Græcum Coraën habet. Illud bonum, quod, quanquam utilissima hæc habeatur disquisitio, tamen non ejusmodi est, ut moram non patiat, aut ut in eadem *opes Græciæ sitæ sint*.

§ 5. De Pronunciatione Literæ B.

Illâ superiora habui, quæ ad Georgiadæ regulas generales in universam responderem. Singulis porro literis tractandis symbolam meam qualemcumque conferre propositum quidem mihi fuerat, sed nimis molis, et majoris difficultatis, quam pro meis viribus, opus fore vidi. Quare ab una tantum literula B trac-
tanda hujus rei periculum faciam: reliquis, quantulumcumque est, quod ipse præstare possim, in aliud fortasse tempus servatis.

B ergo a Græcis hodiernis profertur ut nostrum V: pro qua pronunciatione hæc fere sunt Georgiadæ argumenta.¹

1. Diversa scriptura ejusdem vocis *λαῦρος* et *λάβρος*; *μαῦρος* et *μάβρος*; *λαυράτον* et *λαβράτον*; *Ναυάτος* et *Νοβάτος*; *Λύγαρος*, *Ἀβγαρος*; *Ἐβρος*, *Εὔρος*;²

2. Sonus Hebraici Beth, quod plerumque *v* profertur;

3. Pronunciatio Ægyptiorum Cophtarum;

4. Derivatio vocum *βολο* a *βούλομαι*, *vis* a *βίσις*, cet.

Denique, quod ad Erasmi et Erasmianorum argumentum adinet, qui dicunt, e Cicerone patere *τὸ βίσι* et *βίσις*, et hinc β

¹ § 32. sqq. •

² Nam ut obiter dixi, Sect. 4. p. 78-79. Græci hodierni *av* et *ev* pronunciant *AV* et *EV*.

et *b*, ejusdem esse soni, id ultimo loco sic solvere conatur, et dicat, *primum non multum sono differre v* et *β*, ita ut vel sic notata a Cicerone ambiguitas locum habere possit: tum, juxta quosdam, *β* Latinum etiam a Romanis antiquis adspiratum, quæ nunc fiat, fuisse prolatum; denique argumentum nostrum nihil pro nobis efficere, cum etiam contra nos probare videatur: [juxta Græcos hodiernos] *effendum ut Latinum I.*

Horum ego argumentorum singula, quod jam dudum ab aliis factum est, non iterum discutiā: sed id tantum quod mihi, ratiocinationes hinc illinc factas diligenter pensitanti, verosimiliter colligi posse videtur, proponam.

Principio ego universe hodiernum Græcorum proferendi modum jam antiquum esse, nunquam negaverim. Plurima sunt, quæ ex Eustathii verbis patet jam ejus tempore prolata fuisse sicut nunc fit. Alia etiam ante illum. At vero ut neutiquam probabile, omnia uno tempore mutata esse, præsertim si quis nobiscum credat dyas, nisi plures, fuisse corruptelæ causas; *usum paullatim variantem; et barbarorum sermonem admixtionem*:² ita perquam difficile est tempora statuere, quando singula sive paullatim, sive uno quasi ictu, et tanquam a gangræna vel incendio late serpente correpta, a pristino sono deflexerint. Ergo hinc etiam pleraque argumenta viri docti, tam de litera *β*, quam sequentia de reliquis, existimanda.

Tum sic puto, *Antiquitus pronuntiatum fuit β ut nobis Latinum b*. Hinc ab antiquis collocatur mutum *β* inter tenues *π* et aspiratum *φ*. At sic, inquis, potius hoc contra te: nam *v* multo magis quam *β*, ad adspiratam accedit. Immo non puto. Nam mea est hæc sententia, olim fortasse latius probanda, adspiratam *φ* antiquitus non pronuntiata fuisse ut *f*, sed vere ut *p* adspiratam: *p—h*; quasi scribas *π*. cum spiritu. Is sonus Gallis, verbi gratia, qui summis tantum labris, non gutture sonos proferunt, aliisque fortasse populis, siqui spiritum non satis valide quasi propellunt, paullo difficilior erit; nostratibus, Germanisque facilis; Judæis vero etiam solennis, qui omnia dense protrudunt. Hæc existimo; erit illa diversitas literæ *φ*, et *f*, et digammatæ,

¹ Sic et solvit argumentum Erasmianæ sectæ, quod est: "Plinium Sec. (Ep. N. VII. 56. coll. V. 12.) de literis inventis exponentem dicere: *Quarum omnium vis in nostris recognoscitur*." At ego pro Georgiade addam, hoc Plinii effatum nihil quidquam probare. Plinius hoc tantummodo vult, Græcas literas per Latinas exprimi posse: non etiam singulas singulis respondere.

² Vid. supra Sect. 4. p. 78.

quam in veteribus notatam invenimus, hec alioquin intelligimus. Eandem vero rationem in reliquis adspiratis servandam censebimus: dicendum nempe θ fuisse revera t — h , et χ fuisse k — h . Quam rem cum totam nunc exequere consilii mei fines non patiantur, ego ad Prisciani testimonium¹ et ad marmora antiqua, in quibus Græce pro X , KH , pro Φ , PH invenitur,² provocasse satis habeo.—Hæc de litera B prima mihi est argumentatio.

Præterea voces $\beta\alpha\beta\acute{\iota}\omega$, $\beta\alpha\beta\alpha\iota\omega$, quorum illa *apium*, hæc *bulbutientium* sonos apud Homerum exprimit. Adlegat eam Prynus Knight,³ ut probet β ut b nostrum fuisse pronunciatum. Quamvis et mihi hoc casu satis validum esse argumentum videatur; nolo tamen dare locum responsioni, qua quis dicat, argumenta ab *ὀψαρονεμπύρας*, plerumque esse infirmiora.

Sed Herodoti certe tempore β ut b sonuisse, id, me iudice, manifesto apparet ex historia illa, quam ipse,⁴ et cum secuti alii veteres tradiderunt, de ratione, qua Rex Psammetichus in Ægyptiacæ linguæ antiquitatem inquirere tentavit. Rex scilicet duos infantes in solo quodam loco reclusit, ad quos nemo accederet, nisi pastor, qui capram iis, cujus lacte pascerentur, quotidie adduceret. At pastorem rex loqui vetuit. Infantes nihil pronunciare didicerunt, nisi $\beta\acute{\iota}\kappa\kappa\omicron\varsigma$. Quem sonum Phryges tunc pro voce linguæ suæ, quæ *panem* significet, acceperunt. Verum multo credibilis est, ut ex Apollonii Scholiaste recte movet Larcherus,⁵ infantes $\beta\acute{\iota}\kappa$, $\beta\acute{\iota}\kappa$, protulisse ad imitationem soni illius capræ. Terminationem $\omicron\varsigma$ addiderunt Græci, utpote Græcam, et in nominibus Græcis familiarem: quia nomen aliquod substantivum a puerulis proferri falso crederent. Jam ego rationes sic colligo; capræ non minus quam oves vocem suam inchoant a β aut a μ , certe non a $\tau\alpha\upsilon$: eundem sonum reddiderunt ii infantes: is sonus per antiquam traditionem expressus fuit litera b nostra; ergo nisi aut Herodotus, aut antiquissimi, a quibus ille historiam accepit, $\tau\delta\ \beta$ eodem modo pronunciassent, certe illud non usurpavissent ad scribendum illud $\beta\acute{\iota}\kappa\kappa\omicron\varsigma$, sive $\beta\acute{\iota}\kappa$, sed potius (ut faciunt Græci hodierni quando nostrum b scribere volunt) literis $\mu\alpha$ uti fuissent, $\mu\acute{\rho}\epsilon\kappa\kappa\omicron\varsigma$. Atque hoc in Codicibus inveniri non credo.

Tum Cratini tempore etiamnum β sonuisse b , ostendit ipsius

¹ L. I. cap. de numero liter. apud vet. præcip. col. 542. Putsch.

² R. P. Knight, on the Greek Alphabet. Sect. I. p. 10.

³ Ibid. p. 6. ⁴ Histor. II. 22.

⁵ T. II. p. 152. ed. Paris. a. XI. (1802.)

versiculus, ab Ælio Dionysio apud Eustathium servatus:¹ multum ille veritus, sed credo injuria:

Ο δ' ἡλθίης ὡς περ πρόβατον, βῆ βῆ, λέγων, βαδίζει.
ut ovīs, inquit, βῆ βῆ dicens. Quæ de hoc argumenti genere jam prædixi, non repetam. Et hoc quoque loco addo, non quidem in ovibus distingui posse, utrum βῆ aut μῆ proferant, quod quidam apud Haverkampium objecit, sed, nisi me fallant aures, plane percipi, illas non sonare Vῆ, Vῆ, multo minus, ut Græci proferunt, vi, vi. Hæc argumenta autem, de Herodoti et Cratini tempore, a sonis βῆx et βῆ desumpta, ego proponere ideo non sum veritus, quia in us non agitur de *verbis ὀνομαστικῶν*, sed de simplicibus *sonis*.

Ad Ciceronis illud *bihi* et *βίην* venio. Quod quam ad solvendum difficile visum fuerit viro docto, apparet vel e multitudine rationum quarum singulas simul ac proposuit, rejicere videtur, ut aliam arripiat. Ego dicam quid mihi videatur. Ait Georgiades, Ciceronem non captasse *ταυτότητα*, sed tantum *ὁμοιότητα*; immo, me iudice, vera est *ταυτότης* quam voluit Tullius, quippe ad quam cetera quoque exempla ibi relata multo propius, quam ad simplicem *ὁμοιότητα*, spectant. Tum eos, quos citat Georgiades, *qui Latinum etiam B magis adspirandum censeant*, in errorem inducit serioris ævi prava pronuntiatio, de qua mox² plura addam. Nec denique Erasmani illud a Græcis objectum, de similitudine soni τοῦ *ei* et *i*, βαδίζα, ut ait auctor, σὺν prætereunt. Nam Ceratinus quidem hac in parte Græcis concedit.³ Mekerchus autem⁴ recte respondet, i Romanorum quandoque sonuisse ut diphthongum *ei*. De quo elemento erudito Georgiadæ in mentem revocasse contentus ero. Ergo et de Cicerone satis.

Denique æqualis ei *Julii Casaris* temporibus Græcum B etiamnum sonuisse ut nos proferimus, ostendit illius numisma, quod idem Mekerchus e Goltzio profert,⁵ ubi legitur *ΙΑΙΩΝ ΒΙΞ ΝΕΩΚΟΡΩΝ*, quod sane Latinum *bis* exprimit. Ad aliud numisma Antonini Pii hic non provoco, quia non certum est, an ipsi Romani suum *b* tunc temporis adhuc, et per omnes dialectos sups, recte protulerint.

¹ Vid. inter alios Mekerch. ap. Haverk. T. I. p. 54.

² Infra p. seq.

³ Apud Haverk. T. I. p. 362.

⁴ Ibid. p. 54.

⁵ Ibid. p. 51. De v. *Νεώκορος* Mekerchi errorem castigat Haverkampius. ib. p. 283.

Hæc fere sunt, quare viro eruditissimo non adsentiar. Quorum singula si ipsi levia videantur, et cuncta simul fortasse, aliquid ponderis habebunt. — Nunc de sono, a quibus populis contaminari potuerit, hæc ego conjecturam facio.

Puto nimirum, pronunciationem $\tau\omicron\upsilon\ \beta$ per *vau* ex Orientali quodam fonte ortam. Cujus literaturæ cum, aliis studiis deditus, plane expers manserim, cumam ex illis linguistribuendum hoc sit, non definiverim. At auctor mihi Martinus¹ *beth* Hebræorum per se, et universe, sonare *v*, et tantum subindo, certo modo *b*.² Ergo hinc esse potest. Confirmat argumentum meum hæc res, quod plerique quidem Hispani et Galli *b* suum proferunt ut nos, sed e prioribus Burgenses,³ et posterioribus Gascones,⁴ (qui Hispanis maxime sunt vicini) pronunciationem per *v* servant. Confirmat hoc, inquam. Nam Gascones ab Hispanis, Hispani autem illi a Mauris videntur accepisse.

Jam, ab Orientis imperio ad Occidentale propagata videtur hæc proferenti ratio. Quo tempore nescio. Certe locum habuit Romano sermone jam in Gallia vulgato: nam hinc est, quod Gallica lingua hodierna in plerisque vocabulis *b* retinuit. At Cassiodori et Bedæ jam tempore corruptum fuisse sonum, ostendant loca, quæ supra ex iis laudavi.⁵ Tamen non universum hoc Italici fuisse vitium credibile est: quoniam et hodiernus illorum sermo pleraque per *b* servat, in quibusdam tantum mutat, in aliis utrumque vel discrete, vel promiscue, usurpat, ut in verbo *avere* (*habere*); *habbiamo* (*hubemus*); *nervo* et *nerbo* (*nervus*); *servare* et *serbare* (*servare*).

Dein e Græco sermone in Russicum transiit. Ita tamen ut Russi Græcum *B* figura et potestate simili, scilicet quasi *vau* sonans, nomine *vedi*, retinerent; e Slavonica autem lingua insuper adsciscerent non dissimili forma literam, sed cujus pars superior non integrum semicirculum repræsentat, quæque nunc *b* nostram exprimat, et *bouki*⁶ vocetur: ambas autem ordine juxta se invicem in principio Alphabeti loco $\tau\omicron\upsilon\ \beta$ tra collocarent.⁷ Et videor

¹ Apud Haverk. T. II. p. 584 sq.

² De Cophtis, quos adlegat Georg. §. 34. nequeo judicare, quia citatus ab illo Postellus ap. Hav. T. II. p. 720. huc non facit.

³ Vid. G. Mart. ap. Haverk. T. II. p. 588.

⁴ H. Steph. ap. eund. T. I. p. 446.

⁵ Supra p. 82. not. 3.

⁶ Diphthongo quæ pronuntiatur ut in Græca et Gallica lingua, sive ut Batavum *œ*: ut Germanum, et Italianum *æ*.

⁷ Plures ejusmodi habet hæc lingua literas, numero et figura duplices, e Græco. Sic Θ , quod illis sonat *fit* (ex ea Græcorum pronuntiatione, quæ

mibi observasse (nam in rudimentis tantum me exercui) vocabula Russica, quæ e Græco vel Latîno fonte sunt ducta, τὸ *vedi* (id est *vau*) adsciscere, ut *simvol* (*symbolum*); *alfavit* (*alphabetum*);¹ contra quæ e Slavonico aut Celtico, ea τὸ *bouki*, (id est *b* nostrum) habere; ut *bratj*, sive *bratets*, (*frater*),² quod cum nostro *broeder*, Germanico *bruter*, Anglico *brother*, convenit. Atque illud notari velim, cum nostræ linguæ hodiernæ *alphabetum*, et *symbolum*, vernacule transformata, per *b* proferant, credibile esse Græcam linguam hos sonos suos non tradidisse, nisi postquam Occidentis idiomata jam essent formata, ita ut corruptela ad hæc penetrare non potuerit.

§ 6. De consilio hujus disputationis.

Exposui de hac unica litera ut potui. Atque utinam mei conatus doctiores quosdam aliorum labores eliciant. "At quorsum, inquis, hæc omnia? Si vel maxime verum foret, pronunciationem vel Græcorum hodiernorum, vel nostram, pravam esse, et utilem fore illius emendationem, quid istud refert? Ecqua ratione hoc obtineri possit?" Illud igitur unum mihi dicendum superest. Utilem certe emendationem non negas: restitui sensum linguam Græcam vides: et vero hodieque Græce eleganter scribi, ipse ostendit Georgiadæ libellus. Qui quanto patriæ amore ardens in arenam descendat, patet ex his verbis, quæ habens describo: § 31. Ἐβελοντῆς γὰρ, ὡς ὑπὲρ πατρὶδος μαχοῦμενος, ἀλλ' οὐχ ὡς ξενικῆς τις στρατιῶτης μισθοφορῶν, ἐν ταύτῃ [τῇ τάξει] ἑμᾶυτὸν ἑτάξα. Κἀν δὲ, τῆς ἀσπίδος με προδοῦσης, ὡς διὰ τὸ μηδέποτε με ταῦτα σπουδαίως ἐπιτηδεῦσαι, δεξιότητι ἡφαιστοπύργῳ μὴ χαλκευθείσης, τοῖς τῶν ἐναντίων βέλεσι κατατοξευθῶ· ἀλλὰ καὶ οὕτως οὐδέ ποτε μεταμελήσει μοι τῷ ἔργῳ ἐπιχειρησῆκότι·

Τεθναμέναι γὰρ καλὸν ἐπὶ προμάχοις πεσόντα

Ἄνδρ' ἀγαθὸν, περὶ ἧς πατρὶδι μαρνᾶμενον.——

Igitur tam generosi animi motus ad quævis efficienda sufficiunt. Eo magis nunc valebunt, si ab altera parte non mala pertinacia, sed bona fides, verique amor opponantur. Si enim nos in quibusdam erremus, quid causæ sit, quin protinus ipsi corrigamus, melius nativos Græcos intellecturi, melius etiam, si quando opus

Anglicum *th* imitatur, cum pro *f* habeant insuper aliud usitatus *θ* (*fert*). Sic e Græco habent etiam *ψ* nunc obsoletum; et sic ipsorum *iota* figura accedit ad Græcum *η*, et dicitur *Krho-y* (*i Græcum*), ortum et ipsum a corrupto sono Græci *ἦτα*, per Iotacismum prolati.

¹ Vid. Maudru, *Eldmens Raisonnés de la Langue Russe*, Paris, an X. T. I. p. 28.

² Maudru, l. c. p. 44.

fuerit, locuturi? Nemo hercle Cancellarius nos cohibuerit. Itaque, vicissim, Græci quare minus, quam nos, paulatim rectiora recipiant? Coraë¹ quidem optat, ut peregrini Hellenistæ suam Erasnianam pronunciationem valere jubeant, quo majus inde linguæ commercium inter ipsos et Græcos possit intercedere; sed quod ille ut votum proponit, id profecto quasi unice verum et unice justum, non urgebit: quod fidenter dico, tum quia optimi senis mores humanos novi, tum quod ex ipso sæpe coram intellexi, eum pro pronunciatione non quasi pro aris et focis pugnandum censere. Et Georgiades, quo candore est, si qua temporum lapsu corrupta esse perspexit, ingénue vitium confessus est,² ut quando egit de prava pronunciatione, literarum π post μ, et τ post ν, differentiaque literarum η, ι, et υ; tum spiritus et accentus usu; denique de celeritate in proferendo, quæ a Grammaticis συνίξεις nominatur. Et est eidem Græco erudito tantus veri et recti amor, ut, illis notatis vitii³, passim⁴ etiam viam indicet, qua melior pronuntiatio obtineri possit: eo usque ut pueros a prima institutione eidem adsuefaciendos opinetur. Quidni igitur fieri possit, ut saltem inter honestioris ordinis et ciuditiones Græcos multa sensim emendentur? At ego non hercle melius hanc disputationem finiero, quam ipsius auctoris verbis:⁴

Δεῖ οὖν τοὺς ἡμετέρους νεανίσκους ἐκ πρώτης βαλβίδος οὕτω ταῦτα [τὸ μακρὸν καὶ τὸ βραχὺ] προφέρειν ἑαυτοὺς συνασκεῖν. Οὐ μὲν ἄλλα καὶ τὴν μικρὰν ἐκείνην παραλλαγὴν τῆς τοῦ η, ι, καὶ υ προφορᾶς σπουδαστέον αὐτοῖς μιμεῖσθαι, καὶ διάκρισίν τινα ἐν τῇ τῶν δασυνομένων ἢ ψιλουμένων φωνηέντων ἐκφωνήσει ποιεῖν. Οὕτω γὰρ τὸ ἀπαβληθὲν ἀνακτῶμενοι, καὶ τὸ ἐλλεῖπον, κατὰ τὸ ἡμῖν ἐφικτὸν, τῇ τῶν κατέρων διαλέκτῳ ἀναπληροῦντες, καὶ τὴν ἀρετὴν τούτων ζηλοῦντες, καὶ εἰς τὴν αὐτῶν σοφίαν καὶ δόξαν καλινδρομῆσαι ὅλα θυμῷ διαγωνιζόμενοι, ἔχοιμεν ἂν δικαιότερα τῷ λόγῳ Ἑλλήνες καὶ Ἑλλήνων ἀπόγονοι ὀνομάζεσθαι.

C. J. C. REUVENS.

¹ Loco quem supra citavi [§ 1. p. 70. not. 2.]

² Cf. sect. 4. not. 5. p. 77.

³ § 60, 128, 151.

⁴ § penult.

PROLOGUE AND EPILOGUE

TO THE

PHORMIO OF TERENCE,

PERFORMED AT WESTMINSTER SCHOOL, DEC. 1820.

PROLOGUE.

DE more ludis dare operam solennibus,
 Pietas pudorque nos vetare desinunt,
 Vobisque tandem fertur expectantibus
 Terentiana Phormionis Fabula.
 Verum diutioris insuper moræ
 Fuisse causam præter omnes lugubrem,
 Piget fateri, morte patriæ patrem
 Regem occupatum: quale propugnaculum.
 Integritatis, aut satellitem parem
 Bello premente, seu furore civico,
 Orbata nunquam perdidit respublica.
 Commune tantum pondus infortunii
 Vanum est dolere—non recordari nefas.
 At qualecunque sit, levabitur malum!
 Nam natum habemus usque patris æmulum;
 Quo rege quicquid, quo prius sub principe
 Manu peractum sive consilio siet,
 Forsan magis tacere nos pueros decet.
 At quantus ille nunc fuerit, et antea
 Largitor in nos lenis ac facillimus,
 Hoc præterire posse sub silentio
 Oblivionis esset exprobratio.
 Tu testis esto,—tu, pater, recentius
 Ex hac palæstra ad ampliora munera,
 Et quæ gravissima onera sint Ecclesiæ,
 Evecte liberalitate regia.

At, O Dñmusque et Imperi spes altera—
 Tu qui precator adfuisti, ut regiam
 Nostro impetrares Phormioni gratiam,
 Tu ne grayare, iniquiorem paululum
 Partem doloris si videbimur tui
 Tulisse, te, Frederice, te superstitute.

Ergo favere, et huic præesse fabulæ

¹ The Duke of York was present at the Play. He was attended by the Earl of Mansfield, Viscount Sidmouth, the Bishops of London and Exeter, the Dean of Westminster, &c. &c.

Hac nocte, ut olim, ne pudori sit tibi;
 Neve erubescas hunc adoptari in locum,
 Qualis Theatro lex fuisset Attico,
 Regalis hospes inter hos ~~virescentes~~.

[On the third representation, the following lines
 were spoken instead of the above, commencing with
 "At, O Domusque," &c.]

Sit testis ille nuper hos intra Lares
 Regalis hospes, Imperi Spes altera.
 Is qui precator adfuit, quo Regiam
 Nostro impetraret Phormioni gratiam.
 Vos ergo ne vacare nos reamini,
 Notamque præterire consuetudinem
 Minus dolentes; at, licentia data,
 Mœrore finctos, rursus oblectarier
 Iis post habentes, seriora ludicris.

EPILOGUE.

CHREMES. DEMIPHO.

Ch.—Sic est: nam mores, periit cum Lemnia, et illi
 Cui volui, inventa est filia nupta viro,
 Mutandi fuerant. Dem.—Nimirum uxorius omnis
 Factus es, et præstans conjugis obsequium.
 Ch.—Hæc ego? Vah! nollem, nescis, mihi garrula lites
 Quas paret, et quantas intonet illa minas:
 Poscit deficiens oblectamenta senectus
 Quæ morbi et curæ tædia longa levent:
 Bibliotheca, inquam, est mea sera et sola voluptas,
 Et quæ conscribit Bibliopolographus.
 Nullus in orbe liber pretium cui non bene novum,
 Nullus cui nomen me titulusve latet;
 Equonam prelo exierit, quove editus annus,
 In folio, in quarto, vel duo quis decimus.
 Denique quæ species corii pulcherrima, "Cor. Turc."
 An "Cor. Russ." libro conveniat melius;
 Aurea purpuream subnectât fibula vestem,
 Armave sanguineum gestet utrumque latus,
 Quæque deauratis foliis nitidissima fulget,
 Charta impressorum maxima, lineæ ubi
 Apparent raræ nantes in margine vasæ.
 Dem.—Prædia vix Lemni sufficere his poterunt.

Ch.—Hæc in deliciis mihi sunt: *Dem.*—Sed quæ mania ista?

Unde et librorum nobilis arte vales?

Ch.—Excoquithaud nostrum hæc cerebrum, verum Parasitus Phormio me, socius factus ab hoste, juvat.

Dem.—Egregius sane consultor! scilicet ipsi,

Quod lucri est rapiet, dum tibi verba dabit.

Ch.—Non ita: si quando libri subiere sub hasta,

Qui sint, et quales sedulus arte notat.

Dem.—Vir probus! *Ch.*—Atqui adeo eccum ipsum, qui munere functus,

Assolito spolia huc currit opima ferens.

Prodit PHORMIO.

Ch.—Euge, quid egisti? quid fers? quid singulus emit?

Quotque coemptores? ordine quæque refer.

Ph.—Ut potero paucis vix sanæ mentis—adivi

Mane locum, ut tibi mos obsequium gerere.

Bibliopolarum pecus omne, Equites Prytanesque

Huc coeunt, carpunt coenam oculis dubiam.

Sublimis solio, sceptroque insignis eburno

Arbiter ille infit—"Proposuisse librum

Fas mihi sit vobis; exemplar nobile—rarum,—

Intonsis foliis,—optima conditio est,—

Editio princeps,—Aldinaque,—et in membranis,

Quale et vix quævis Bibliotheca tenet;

Quantum quis licitus fuerit?" Nec jam mora, "Drachmas"

Exclamant, alius "quinque," aliusque "decem,"

"Quadraginta," locis variis,—"mina dimidiata,"

Indicat hic nutu tres, digito ille novem;

"Quinquaginta minæ," pretium jam crescit, et iras

Altius ingeminant; nobile fervet opus.

"Centum!" "mille!"—silent late loca; denique Judex,

Sublato sceptro, "Siccine et abjicitur?"

"Verum abijt! en abijt! eja abijt!" cadit irrevocandus

Malleus, ipsa domus plausibus infremuit.

Ch.—Euge! bene! Oh libris redeunt tandem aurea regna;

Jam redit in terras Roxburiana dies.

Verum quid tecum attuleris videam; distentus,

Ni fallor, servat nonnihil iste sinus.

Ph.—Quam tibi acuta oculorum acies! nempe unus et alter

Ingentes pretio, sed specie exigui,

Sorte mihi obtigerunt, quos, ne tibi prava libido

Devicti alterius destinet in plateas,

Sedulus asporto mecum. *Dem.*—Prohi Numina! libros

Vel furto suadet quærere sacra fames.

Ph.—Hic jocularum quotquot celeberrimus unquam
Ediderit Joseph, sunt tibi mille joci.

En tibi Barnabæ iter, quod fecerat Ebrius; ambo
Principe, non dubium est, editione dati.

Ch.—F-I-N-I-S. *Dem.*—Quid tu vis doctus haberi,
Tu, qui doctrinæ vix elementa sapis?

Ph.—Ecce autem hunc alium antiquum,—Venetis Zanetti,
Et cujus Colophon. *Dem.*—Di tibi dent colaphos.

Phor.—Vos dabit potius nummos. *Ch.*—Dabo, sume,
quiesce.

Hos mecum interea condere tu propera.
Non doctrina opus est; modo Bibliotheca, librique
Longo splendant ordine, doctus eris.

[*Exeunt Chremes et Demipho.*]

Ph.—Emunxi argento rursum hunc; asine auree, abito.

Non hæc te fatuum scena locusve decet.

Longe alios nobis libri coguntur in usus,

Sedula quos versat nocte dieque manus.

Hinc constans animus, rerum et sapientia prima,

Hinc emollitis moribus Ingenium,

Hinc verus virtutis amor laudumque cupido

Accendunt juvenes nos, decorantque senes.

OXFORD PRIZE POEM.

COLONI IN AFRICÆ ORAM OCCIDENTALEM MISSI.

Nudus, inermis, inops, domini subiectus iniqui

Imperio, vinclisque tremens servilibus, *Afer*

Errabat patriis infelicissimus oris,

Cum Vos, O *Britones*, tactos finire dolores,

Indocilemque ultro audetis componere gentem.

Heu formæ illuvies! heu, pæne nuntia mentis,

Frons horrenda viri!—Quoties inimica tremiscens

Agmina prædonum, et rabidarum sæcla ferarum,

Delituit perniox stagni graveolentibus ulvis;

Seu, qua cortigibus ramorum intexta cavatis

Viva horrere casa, huc sese, surgentibus astra,
 Obscurum, fractumque sanie, fessumque retraxit.
 Hic torus, hic thalami: neque enim inviolata verendi
 Pœdera conjugii, neque certa prole parentes
 Mollia privatae noverunt gaudia vitæ;
 Sed Venus illicita, et, cæco de more ferarum,
 Concubitus ubicunque vagi; simul effera cædes,
 Insanique tutor circum increbrescere belli!
 Quid memorem magicas artes, quid pocla veneni
 Viudice mista manu, et trepidantis credula vulgi
 Pectora? Quid cultus memorent, et simulacra Decrum
 Horrifica, et nigros Stygia formidine lucos?
 Infausti populi! Quos ipsa erroribus ultro
 Deprimit Europa, ut faciles ad turpia sitis
 Servitia, ut, vestris male parata doloribus, oibi
 Inferat innumeras noctura opulentia curas!
 At sperate tamen, miseri, sperate *Britannos*
 Ultiores scelerum, quos non sitis improba laudum,
 Non auri malesuada fames, sed vivida Virtus
 Uiget, et humanos Pietas miserata labores.
 Ergo etiam nullis cœpta exsuperanda periclis;
 Non ulli terrent casus, non invida plebis
 Seditio, pluviaeque graves, et pestifer aër,
 Quin tuto tandem, post infortunia belli,
 Hospitio, et placida donent statione colonos.

Salvete, O vere Britones, Tuque² optime, salve,
 Eloquio et virtute potens, quale inclita nusquam
 Vidit, legisfero quamvis regnata Lyncurgo,
 Sparta virum, neque se tali jactavit alumno
 Roma, triumphati Regina acerrima mundi.
 Te si nascentes *Afri* fors advehat arces,
 Te quanto excipiet fremitu! tibi servido inhærens
 Amplexu gazam memor instaurabit agrestem!

Ecce! etiam vestras mirata *America*³ laudes
 Partem opere in tanto affectat, neque cedit honorem
 Æmula, magnanimum nutrix foecunda virorum.

His adeo auspiciis, licet arma minetur iniqua
 Gallus,⁴ et inceptas jam pridem everterit arces,

¹ The first settlers were promised lands in America as a reward for their services in the last war, which were never given to them.

² W. Wilberforce, M. P.

³ The society established in Pennsylvania for the purpose of alleviating the miseries of the Africans.

⁴ See the report published by order of the Directors.

His equidem auspiciis rerum pulcherrimus ordo
 Nascitur, artificesque instant, pars ducere portus,
 Pars fundare domos, parvumque locare senatum.
 Heu quam dissimiles, studio quam dispare ductas,
Gambia pollutis turres præterfluit undis,
Gambia civiles nimium testata furores,
 Captivasque manus!—Jam vero bella quiescent,
 Jam nulla, ut quondam, morborum infecta vapore
 Puppis onus servile vehet, nullisque sonabis,
 Oceano superimpendens, ululatibus, *Atlas*.
 Sæpe etenim amplexu conjux avulsa mariti;
 Sæpe pater dulcem scelerata ad litora abactam,
 Flevit inops animi prolem, et connubia virgo
 Fracta dolens, fractos ipso jam in fine hymenæos,
 Plena recedentis spectavit carbasa puppis,
 Non reditura olim.—Demens! qui tam impia primus,
 Gentibus in vetitum prorsus, commercia suasit,
 Quique colorato impositum divinitus *Afro*
 Turpe jugum edocuit, nam ex illo lapsa repente
 Omnis abire fides, sanctum omne, aurique libido
 Accendi. Proh grande nefas! proh corda tyranni
 Effera, et humano mansuescere nescia fletu!
 Quid? num lege Deum lætari hac posse putandum est,
 Num natos ad vincla homines? Tuque, improbe raptor,¹
 Unde tibi hæc tanta est, tanta unde licentia ferri?
 Crudelis! quid, si te quondam perfida ludat
 Fortuna, et versis doleat gens Anglica fati!
 Finge tuos, tibi finge, tua cum conjuge natos,
 Finge catenatum, tremulumque ætate, parentem
 Ire procul domino servitum! ah! tantane nullos
 Inspirent paulum teneros tibi pignora sensus?
 Crudelis! non ille domus, non ille paterni
 Amplius hospitii meminit, sed littore avaro
 Edidicit² sævire, animumque induruit omnem.
 Quin ubi fatales turba adventarit ad oras,
 Omnigenis jam fracta malis, quanto undique servant
 Littora concursu, quanto clamore parantur
 Vincula, divitias, eheu! paritura nefandas.
 Insontes Custos, Furiarum more, flagello³
 Accinctus quatit insultans, quin agmen iniquo

¹ Las Casas. See Robertson's *Amer. b. S.*

² The slave-factor.

³ See the Report.

Sole fatigatum exagitat, gaudetque tuendo
 Semineces artus, et membra fluentia tabo.
 Haud impune quidem.—Sæpe atro turbine venti
 Consurgunt, tellus tremit, et ruit arduus æther;
 Et *Pater Omnipotens*, flammis armatus et ira,
 Sternit arundineas, ultrici fulgure, messes.

Ast erit ille dies, cum tu meliore vicissim,
Africa, fortuna, et seris potiere triumphis.
 Quippe etenim innumeros jacuisti inculca per annos,
 Frustra opibus pollens, frustra que accommoda nautis
 Vasta *Atlantiacas* voluisti flumina in undas.
 Nec tibi *Romuleis Magni* adjunxisse catervis
 Profuit *Autololas*, neque tot vidisse potentis
 Regna *Jubæ*. At prosit tamen, et felicior olim
 Turrigeras mirere urbes, et amantia pacis
 Oppida, et unanimes, sancito foedere, cives.
 Ergo ubi tum posito mitescent sæcla tumultu,
 Disce aliis, memor ipsa malorum, parcere terris,
 Et vanos prohibe luxus, ita condita dextro
 Omne et auguriis surgant nova valla secundis.
 O utinam tantæ prima incunabula famæ,
 Egregias aspectem ædes, magalia quondam,
 Navigerosque sinus! ibi primum excisa bipenni
 Sternitur, intacta prius arbor inutilis umbra,
 Perruptura undas pelagi. Nam quanta per orbis
 Ultima mittetur merces, quot munera tellus
 Efferet, auriferis passim ditissima arenis,
 Quot *Niger* immensi devolvit gurgite gazas,
 Rex *Niger* undarum, dum late pinguis abundans
 Prata secet, fluviasque interlabatur aristas.

Inde etiam *Eoas* iter accelerabit ad oras
 Navita securus *Hyntavorum*, et plena¹ remittens
 Carbasa, odoratis *Arabum* mulcebitur auris.
 Inde petet juncti septemfluvii flumina *Nili*;
Ionioque mari portus, tibi, *Thamesi*, cursu
 Dona brevi properans; tu stantem in margine cernes
 Discinctum de moese *Afrum*, tu dulcia Tempe,
 Et virides lucos, regumque palatia pandes
 Miranti, ut proprios pariter florescere campos
 Speret, et inflexum telluri indicat arutrum.
 O fortunatum! quem tantis fata reservant

¹ Sec Par. Lost, b. 4, v. 159.

Muneribus, placidaque manent nova commoda vite!
 Qui tenera dulces decerpit arundine saccos
 Haud ultra vetitos; cui pingues lactea rami
 Flumina sudabant sitienti, et citrea fructus
 Sponte dabit sylva, ambrosiosque halabit odores.
 Ille etiam viscæ culmos turgentis oryzæ
 Demelet, *Angliacæ* mutandos vellere lanæ,
 Et pelago patrium mercator credet amomum.
 Tu modo, tu vite præsens tutela beatæ,
Libertas, divæ alma, adsis, stabilitaque serves¹
 Numme jura tuo, et solido fundamine firmes.
 Te sequitur pax læta comes, te gaudia castæ
 Pura domus, sanctique ignes, roseoque pudore
 Fusus Hymen licitæ prætendit lumina tede.
 Adsis O! quanta *Angligenis*, qualique videri
 Luce soles, nam nonne animos horum igneus ardor
 Incitat ingenuos, Libertatisque capaces?
 Vidi egomet, nostras cum jam ratis attingit oras,
 Vidi *Afrum* abreptis exutum rite² catenis,
 Ut dominum, genua amplexus, genibusque volutans
 Fovit! ut, insueta victus dulcedine mentem,
 Se comitem in casus ultro fidum obtulit omnes!
 Quin Te² infelicem testor, te, regia proles,
 Excultum heu! frustra studiis, animique vigentem,
 Testor, adhuc lacrymans; tu, si modo vita fuisset,
 Ornasses duram patriam, et pia jura dedisses!

At tibi non vano coiere in fœdera dextræ
 Hospitio: jam jam videor spectare columnas
 Templorum, notoque altaria sacra Jehovæ,
 Calcatoque Deos Erebi; jam jam ipsa cruentis
 Fœda Superstitio prostratis concidit aris.

Nec mihi vana fides—nam, utcumque hebetata tenebris
 Mens solet errare, atque metus sibi fingere inanes,
 Ausa aliquid tamen est ratio, et se, morte carentem
 Credidit in patrios iterum post funera campos
 Derenturum *Afer*, dulces iterum, hoste remoto,
 Visurum socios, et notæ in margine ripæ,
 Ficus ubi, et viridem platanus late explicat umbram,
 Dacturum solitos fusca cum virgine ludos.

¹ Cowper's Task, b. 7.

² The son of Nalmanus, King of Sierra Leone.

Ite, ergo, *Angligenæ*, his signis atque omine tali;
 Sideream monstrate viam, monstrate piorum
 Æternas sedes, *Messia* morte redemptas,
 Et cœtum Angelicum, et diviti gaudia amoris.

Interea ingenuas, feritate exuta priori,
 Mens capiet paulatim artes, rerumque latentes
 Exquiret causas famæque studebit honestæ.
 Quin aliquis, pulchro doctrinæ accensus amore,
Niliacos adeat fontes, *Lybiaque* pererrans
 Intima, magnanimo quondam insignita *Catone*,
 Cornigeni delubra Dei, et squalentia cernat
 Littora, qua *Carthago* fuit; molesve superbas
 Pyramidum, et veteres *Ægypti* agnoscat honores.
 Explorent alii stellæ, æstusque marinos,
 Et solem, oppositaque micantem lampade lunam:
 Hic quoque per saltus, et prata recentia rivis,
 Vere novo, medicas carpēt non inscius herbas.—
 Nec tu, mu-a, absis; tu vati carminâ agresti
 Præcipias! tecum, per amica silentia lunæ,
 Miretur structas securo in littoie moles,
 Portusque, et nivêis maria albescentia velis,
 Saxaque dilectos doceat resonare *Britannus*.

H. ATKINS, Nov. COLL. Soc.

1796.

Observatt. in doctissimi Boissonadii Notas ad PSEUDO-HERODIANI PARTITT. Londini, in Ædibus Valpianis, 1819. 8vo. pp. 319.

PAG. 6. De Dea *Βεμμα* dicta præter loca a Boissonadio indicata, vide Nov. Thes. Gr. L. 245. a—7. a.

P. 8. 9, 285. 291. Prolusiones eruditissimas et copiosissimas de Vocibus Animalium scripsit Fr. Guil. Sturz., quas

e dono amicissimi auctoris accepi. Vide Nov. Thes. Gr. L. 307. n. et Tittmann. Proleg. ad Zonaræ Lex. xiii.

P. 13. "Diogenian. 6, 76. *Νηφάλια λέγονται*. Compendium obscurum in eodem libro Mazarineo scribere sinit *λέγεται*." *Λέγεται* legitur in Suida. Locus e Schol. Soph. desumptus est, ut alicubi in Nov. Thes. Gr. L. indicatum est.

P. 13. *Γιγλισμός—πιχλισμός*. Vide Zonar. cii. Bekk. Anecd. Gr. 271.

P. 14. *Γήπαιδας*. Vide Zonar. cxxxiv.

P. 13. *Γιζήριχος*. Vide Phot. Bibl. 1048. §. Poll. 2, 140. n. 27.

P. 52. *Μαλίον*. Vide Nov. Thes. Gr. L.; Ind. ad Fasc. 1. et 2.; et p. 414.

P. 55 *Νέρον*. Vide Nov. Thes. Gr. L. cccxxxiv. n.

P. 249. "De meditativis et desiderativis istis, voluntativisve in *ειω*, quæ non sunt proprie futura Attica, sed a futuris derivata; cf. Steph. Gr. Thes. nov. Ed. Lond. in *Άγορασιώ*, p. 580." atque omnino p. 341. n. 3.

P. 79. "*Αυτός, τὸ *γλυκυκάλαμον*." Cf. et Cang. Gl. in voce." Adde omnino Lex. Vocc. peregr. in Gr. Scriptt. obviarum cccxxiii. b. cclvii. a.

P. 120. "Scripsi *θησειδιών*, quæ recta est vocis scriptura; vide regulam ap. Philemon. Lex. Nomin. s. 96." Vide Nov. Thes. Gr. L. 521. b. Cf. ipsum Pseudo-Herodian. 233.

P. 26. *Αἰβοί*, ἐπὶ ῥῆμα σχετλιαστικόν. Doctus Editor scribere debebat *αἰβοῖ*. Vide Nov. Thes. Gr. L. v. *Αἰβοῖ*.

P. 185. *Αριμάνιος*. Vide Nov. Thes. Gr. L. Ind. ad Fasc. 1. et 2.

P. 236—7. *Σῆρες*. De his multa collegerunt E. H. Barker. et Dr. Vincent. in Class. Recr. et in Class. Journ.

P. 154. 236. *Ψιμυθίον*, et *Ψιμυθιώ*. Vide Nov. Thes. Gr. L. cccxxx. b. et n.: cccxxxi. a.

P. 206. "Theodr. Prodr. Rhod. 9. p. 417. "*Ἡ τι πλακοῦντος ἡ σισαμίδος μέρος*, scr. *σισαμίδα*;" Vide Nov. Thes. Gr. L. cccxlii. b—iv. b.: 49. n. 2.: 274. n. 2.

P. 53. "Fragm. in Nott. Mss 6, 506. . . *γλυκεῖς δὲ τοὺς καρποὺς λέγουσαν, οὕτω φησὶν*. "*Ἡ γὰρ παιδεία ἔχει μὲν ῥίζαν, ἔχει δὲ καὶ καρπὸν καὶ τῇ μὲν τὸ πικρὸν πρόσκειται, τοῖς δὲ τὸ ἡστὸν*

* Voccs asterisco notatæ in¹ H. St. Thes. desiderantur.

συνέζευκται. Qui φησιν est Isocr., illis ipsis verbis allatus a Libanio 4, 867. Pro τὸν textus Libaniti exhibet ἑδόντων. Pro λέγουσαν reponendum esse fere crediderim ἔχουσαν, παιδείαν nempe." P. 293, "Cum loco hoc de τῇ τῆς παιδείας ῥίξι conferendus est omnino Themist. 27. p. 840. Φησι γὰρ τῆς ἀληθινῆς παιδείας πικρὰν μὲν τὴν ῥίξιν, γλυκύν δὲ τὸν καρπὸν, Cod. Vales. γλ. δὲ καὶ πρὸς τὴν τὸν καρπὸν." Vide et Diog. L. in Aristotele 6, 18. Τῆς παιδείας ἑστὶ τὰς μὲν ῥίξας εἶναι πικράς, γλυκεῖς δὲ τοὺς καρπούς. Ubi et Menag. *

Simili modo Proverbiū, Μηδὲν ἀγαν, variis auctoribus tribuitur. Vide Nov. Thes. Gr. L. 62: et n. 2. ubi de eo fusa agitur. Notatis addi potest hoc: Schol. Ven. ad II. K. 249, Τυδεΐδην μὲν ἄρ' ῥεῖμαλ' αἶνεε, μῆτε τι νικεῖ· δηλὸς ἵστιν ὁ Ποιητὴς ἄρχην τοῦ ἀποφθέγματος· σοφῶ Πιπτακῶ δαδαικίως, εἰποντι το, Μηδὲν ἀγαν. Ἄλλο γὰρ οὐδεν δηλοῖ το τοῦ Ποιητοῦ ἢ τοῦτο. Alius Schol.: Ἐντιθεν το, ἔβηδεν ἀγαν, δηλονταί.

P. 240. Πλὴν τοῦ κάλορ, ἦτορ, ἄορ, καὶ Ἄνορ, ἀρηνικόν, ὁ ἀνὴρ. "Quid sit ἀρηνικόν, non capio." Forte, Ἄνορ, ἀρσενικόν, ὁ ἀνὴρ. Hesych Ἄνορ νοός, ἐκ τῶ Σινυῶν. Et in Addendis:—"Conjectura, ἀρσενικόν non est aliena; etenim p. 192. hoc nomen inter masculina positum fuit." Cf. Toup. Emendd. 4, 68:—"Hesych. Ἀρηνικόν χρώματος· εἶδος χλωρόν, ὅπερ ἡμῖς ἀρσενικόν λέγομεν. Hinc expl. Callim. Lav. Pall. 29. Ἀρσεν ἔλαιον, καὶ χλωρόν· Quod omnes Interprett. fugit. Scribendum autem pro ἀρηνικόν, ἀρρηνικόν." Ad Callim. locum vide Spanh.; et Blomfield., qui Toupiti verba praetermisit.

P. 43. "Conjunctio τε danda quoque Psello de Lapid. c. 15. p. 26: Ὁ κάσπερος, ἰ. ὁ σάσπερος e Cod. 1670., ἐλκώσεις ἰαταὶ ποδῶν· μετὰ τῶν δακτύλων, ἑρπυστιῶς δὲ ἴαται καὶ στυπτικός. Lege e Cod. ἑρπυστιῶς· τί ἴαται." Alphabeticus etiam ordo requirit, ut legatur ὁ σάσπερος. Sequitur enim Σαρδόνυξ ἢ λίθος; praecedit autem, ὁ ὄνυξ. Ecce iterum ὁ σάσπερος pro ἡ σάσπερος. Vide omnino, si res tanti sit, Amoenitates nostras Crit. et Philol. in Class. Journ. 31, 115. Σαρδόνυξ, ἢ, Ἐλλαν. H. A. 16, 2. Χρῶς ἢ ἔχου τὰ στυγὰ τοῦ Ἰνδῶν ἀλεκτρούων, χρυσωπὸν τε καὶ χρυσάινον· κατὰ τὴν σμάραγδιν· λίθον· Hesiodor. 96. Cor. Σμάραγδι τε καὶ ὑάκινθοι, αἱ μὲν ἰσχυρὰ· λήϊον ἥρινόν χλοάζουσαι κ. τ. λ. Naumach. ap. Geisf. Poetae Gr. Min. 1, 464. μήτ' ἐπὶ βίρῳ Πορφυρίῃν ὑάκινθον ἔχου, ἢ χλωρόν ἴαται. Ἰασις ἢ, secundum Hst. et Schneider.; χλωρός, α, ὄν, secundum eosdem. Ergo vel hic χλωρός, ἢ, vel ἴασις, ὁ. At χλωρός, ἢ, alibi non legitur. Sumendum est igitur h. ἰ. ἴασις pro masculino.

P. 171. "Lexicon τῆς Γραμμ. in Cod. 1630. Κοχλίας, ὁ στρογγυλαῖδης τέρας." Vide Suid. ap. Editores Thes. Steph., in Ind. ad Fasc. 1. et 2. p. xlv. n. 1.

P. 124. "Ad τετραγγυρα vide Cang." Adde Nov. Thes. G. L. 429. b—32. a.

P. 297. "Non novi, quid sit ἀγιοπαντίτης: Incola forsitan urbis, cui nomen Ἅγιοι Πάντες. Et quod sequitur nomen ἀγιοκλίτης, explicandum simili modo videtur. Coray putat posse legi ἀγιοηλίτης, Monachus nempe in Monasterio Ἁγίου Ἡλίου, vel Incola urbis sic vocatæ." Vide Nov. Thes. G. L. 1340. d—41. a.

P. 41. De ζιὰ vide Lex. Vocc. peregr. in Gr. Scriptt. obviarum cccxxxix. et Schneider. Ind. ad Rei Rusticæ Scriptt. v. Far.

Thetford, 1819.

E. II. BARKER.

P. S. Psellus de Lap. ap. Schleusner. Lex. in N. T. v. Ἰασπις: Ἡ Ἰασπις φύσει κρυσταλλοειδής, ὀλίγου ἐπιτινωμένη τῇ χροιᾷ, καὶ ἀρίστη μὲν ἡ πορφυροῦσα, δευτέρα δὲ ἡ * φλογματικωτέρα, * παράλευκος, ἔστι δὲ τις καὶ ἀεραιδής ἀναστέλλει. "lege * φλογματικωτέρα, ut patet e Diosc. 160. de jaspide, Ὁ δὲ κρυσταλλώδης, τοικῶς φλέγματι," inquit Schleusner. in nova Edit. quæ hoc ipso anno Lipsiæ prodiiit. Sed h. pro lege—ut patet, V. D. scribere debuerat legendum—ut patet: 2. pro Diosc. 160. scr. Diosc. 5, 160.: 3. verba, ἔστι δὲ τις καὶ ἀεραιδής ἀναστέλλει, perperam citantur, pro ἔστι δὲ τις καὶ ἀεραιδής ἀναστέλλει δέ: 4. ipsum eodem modo ex eodem auctore hunc Pselli locum correxerant Editores Stephaniani Thesauri, quorum hæc sunt verba in Ind. ad Fasc. 1. et 2. p. xxlii. n.:—"φλογματικωτέρα reponendum esse pro φλεγμ., ut exhibetur in Schleusneri Lex., patet e Diosc. 5, 160. de jaspide, Ὁ δὲ κρυσταλλώδης, τοικῶς φλέγματι." Forte suo in Codice Boissonadins φλογματικωτέρα reperiet. In Psello Maussaci, Tolosæ 1615. edito, vertitur: "Melior ille, qui magis est vocalis parumper albus." Vocalem quidem Memnonis statuum novimus, ejusque historiam in Savary's Letters on Egypt, cum fructu legimus, sed quid sit vocalis lapis σάφειρος, ipse viderit Maussacus.

1821.

CLASSICAL CRITICISM.

I HAD occasion some time ago, in the course of my reading, to compare the accounts of the office of Quæstor, left us by the two principal Roman historians, Livy and Tacitus: when, to my great surprise, I found their statements to all appearance completely and irreconcilably at variance. I communicated this singular discrepancy to such of my acquaintance as seemed most conversant in these matters. Not one however could assign any satisfactory solution. As my last expedient, I here lay the two differing accounts before your readers; persuaded that, if any explanation can be given, it may reasonably be expected from some one of those many eminent scholars, who are in the habit of communicating their lucubrations to the public through the medium of the *Classical Journal*.

"Iisdem consulibus P. Dolabella censuit 'spectaculum gladiatorum per omnes annos celebrandum, pecunia eorum, qui quæsturam adipiscerentur.' Apud majores virtutis id præmium fuerat, cunctisque civium, si bonis artibus fiderent, licitum petere magistratus; ac ne ætas quidem distinguebatur, quin prima juvenia consulatum ac dictaturas inirent. Sed quæstores, regibus etiam tum imperantibus, instituti sunt: quod lex curiata ostendit, ab L. Bruto repetita. Mansitque consulibus potestas deligendi, donec cum quoque honorem populus mandaret: creatique primum Valerius Potitus, Æmilius Mamercus LXIII. anno post Tarquinius exactos, *ut rem militarem comitarentur. Dein* gliscentibus negotiis, *duo additi qui Romæ curarent.* Mox duplicatus numerus, stipendiaria jam Italia, et accedentibus provinciarum vectigalibus. Post lege Sullæ viginti creati supplendo senatui, cui judicia tradiderat: et quamquam equites judicia recuperavissent, quæstura tamen ex dignitate candidatorum, aut facilitate tribuentium, gratuito concedebatur, donec sententiâ Dolabellæ velut venum daretur."

Tacitus, *Annal.* xi. 22.

Here Tacitus expressly asserts that two Quæstores were created "*ut rem MILITAREM comitarentur,*" some time before (*DEIN* gliscentibus negotiis) the Quæstores *URBANI* had any existence. How far this statement agrees with what we are told by Livy, the following passage will show.

"Quemadmodum bellum¹ minore, quam timuerant, dimicatione erat perfectum, sic in urbe ex tranquillo nec opinata moles discordiarum inter plebem ac Patres exorta est, cepta ab duplicando quæstorum numero: *quæstus enim, ut præter duos URBANOS quæstores, duo consulibus ad ministeria BELLI præsto essent*, a consulibus relata, quum et Patres summa ope approbassent, consulibus tribuni plebis certamen intulerunt, ut pars quæstorum (nam ad id tempus patricii creati erant) ex plebe fieret."

Livy, lib. iv. 48.

Before I conclude, I wish to subjoin a few observations on part of the above-quoted passage from Tacitus:

"Apud majores," says the historian, "*virtutis id præstantia fuerat, cunctisque civium, si bonis artibus fiderent, licitum petere magistratus: ac ne ætas quidem distinguebatur, quin PRIMA JUVENTA consulatum ac dictaturas inirent.*"

What period Tacitus intended to designate by the words "*apud majores*," I must confess myself unable to determine. We know, if Livy may be credited, that the first plebeian elected Consul was L. Sextius, A. C. 367. (Livy, vii. 1.) The first plebeian Dictator was C. Marcius Rutilus, A. C. 356. (vii. 17.) and in A. C. 351. the same person was appointed Censor, "*primum de plebe.*" The first plebeian Prætor was Q. Publilius Philo, A. C. 336. (viii. 15.) And as we learn from the foregoing quotation from Livy, no plebeian had been elected Quæstor up to the year A. C. 421.

It is evident therefore, that during the greater part of the two first centuries of the Republic mere "*virtus*" and "*bonæ artes*," unsupported by rank, were not sufficient qualifications for holding the principal "*magistratus.*" Should we assign any posterior period to the "*apud majores*" of the historian, his assertion "*ac ne ætas quidem distinguebatur,*" &c. would present an insuperable difficulty. For we gather from the notice taken of those who were elected (Consuls in particular) when under the legal age, that very few "*prima juvenia*" obtained either the consulate or dictatorship. "*In ancient times,*" indeed, as Dr. Adam observes, "*there seem to have been no restrictions of this kind;*" but we have found, that in those "*ancient times,*" plebeians were not admitted as candidates for the chief offices of the state: and Tacitus assigns the eligibility of all ranks, and the disregard of age to the same period, whatever period that was.

ZATHTHS.

Richmond, Surrey,
Feb. 1821.

PALIBOTHTA, AND THE GOLDEN FLEECE.

IN that excellent and very useful publication, Dr. Murray's "Historical Account of Discoveries and Travels in Asia," &c. which appeared in the course of last year (1820), some observations are offered respecting the ancient city of *Palibothra* in India. Having noticed Major Rennell's opinion, that its site was near Patna, Dr. Murray (Vol. i. p. 491.) thus proceeds:—"Amid these difficulties I shall mention a place considerably lower down the river, called Boglipoor. In the Greek orthography of Asiatic names the letters *b* and *p*, *a* and *o*, are used almost indiscriminately. Making these conversions, and softening according to the Greek euphonic system the harsh combination *gl*, *Boglipoor* is converted into *Paliboor*, which requires only a Greek termination to make it *Palibothra*. The position answers very exactly to that assigned to it by Ptolemy," &c. It is evident that Dr. Murray cannot have seen, at the time of his publishing this ingenious remark, (of which, therefore, he is fairly entitled to all the merit) Colonel Francklin's splendid work, "An Inquiry concerning the Site of ancient Palibothra, conjectured to lie within the limits of the modern district of Baughulpoor, according to researches made on the spot in 1811 and 1812." Of this work the first part was published (by Black and Co., London, quarto,) in the year 1815; and two (or perhaps three) other parts have since appeared at different times. Of the two first parts a short notice was given in the *Classical Journal*, No. xxxiv. (for June, 1818) p. 321.

On another subject I shall refer to Dr. Murray's work, (Vol. iii. p. 29.) where he mentions the Spanish work of Don Garcia de Sylva, who went as ambassador to Persia. Of this, he says, "It has not, so far as I know, been printed, but is found in manuscript in the British Museum." Of the printed Spanish edition I cannot give any account, but have reason to know that it is of the utmost rarity. A French translation, however, was published in Paris, 1667, entitled, "Ambassade en Perse depuis 1617, jusqu'en 1624, traduite de l'Espagnol, par De Wicquefort." This is not by any means uncommon. Respecting the Golden Fleece, which Jason brought from Colchis, and

some learned antiquaries have regarded as alluding to the traffic in wool—others, like Banier, as an enigma almost inexplicable, and Huet as a mystery capable of different interpretations, I must here notice the ingenious conjecture of Mr. Marsden, who in his “*Travels of Marco Polo, &c.*” p. 57. thinks that it was probably a cargo or specimen of “rich golden-colored raw silk in the hank, which might figuratively be termed a fleece,” &c. This conjecture powerfully supports the opinion of Dr. Hager, expressed many years before, in his “*Panthéon Chinois*,” wherein (p. 124.) having quoted many ancient and modern writers, he arrives at the conclusion that “*la Soie pouvoit donc être cette toison. La couleur naturelle de la soie approche de l’or; en voyant de la soie écruë on voit souvent voir des fils d’or. Si l’on donne aux épis de bled, à la chevelure blonde, l’épithète d’or, pourquoi les poètes n’oseroient-ils pas appeler la soie une toison d’or?*” Of Dr. Hager’s “*Panthéon Chinois*,” an account was given in the *Classical Journal*, No. 11. p. 177. (June, 1810.)

P.

ORIENTAL LITERATURE.

To a class of readers, whose numbers already very considerable are daily increasing, few publications would prove more acceptable than such a work as should place before them the names and some short notices of all the books hitherto printed, that relate to the subject of Eastern languages and literature. Towards the compilation of such a descriptive catalogue, great progress was made by that eminent Orientalist Baron Lenish, who, in the year 1780, published at Vienna, (as a preface to the new edition of Meninski’s Dictionary) his “*De Fatis Linguarum Orientalium Arabicæ, nimirum, Persicæ et Turcicæ Commentatio*,” forming a folio volume of 164 pages. In this he stated nearly all that had been done by Italians, Spaniards, French, Dutch, English, Germans, and the more northern nations, respecting the Arabic, Persian, and Turkish languages. But since the publication of this volume, indeed within the last twenty years,

although many valuable works have appeared on the Continent of Europe, as well as in London, yet the indefatigable zeal of our fellow-countrymen in India, and particularly at Calcutta, have placed England as a nation above all competitors in the diffusion of Oriental literature by typographic means. Many, however, of the works that have issued from the Calcutta press, are almost as rare and as expensive in Europe, as Eastern manuscripts. It was, some years ago, my intention to procure a perfect list of them, if possible, and by adding their titles to what Denish has given, and such as I could collect from France, Germany, and other parts of Europe, to compile a descriptive catalogue of the nature above mentioned. But the difficulty of procuring books from foreign countries during the late war, and other circumstances, induced me to abandon the design, which, I trust, some other person may with better success adopt. It was not my plan to restrict the catalogue, like Baron Tenish, to Arabic, Persian, and Turkish; I should have comprehended the the Hindustani, and those other Asiatic languages of which so many Grammars and Dictionaries have been published; and different works printed in the Sanscrit, Malayan, Chinese, &c. That there are at this moment in England several persons eminently qualified for such an undertaking as is here proposed, I am perfectly convinced; and I know that there is one in France, to whom the task would be, comparatively, easy; from his intimate acquaintance with every branch of Oriental literature, and his possession of a private collection, formed at considerable expense and many years of laborious research, containing (as I was assured when lately in Paris) every printed work relating to the languages and literature of Asia. The gentleman to whom I allude is Monsieur Langlès, whose own publications are not less voluminous than valuable.

D. V.

DE ORIGINE AC VI VERBORUM, UT VOCANT, DEONENTIUM ET MEDIORUM GRÆCÆ LINGUÆ, PRÆSERTIM LATINÆ.

PARS II.

§. 12. AD hanc reciprocationis notionem complura deponentia revocat PERIZONIUS, qui eorum quoque naturam illustrare conatus est. Lege clarissimi viri annotationes ad SANCTII MINERVAM L. III. c. 2. et 3. ubi hæc aliaque deponentia ita interpretatur. *Versari* est *versare se in aliquo loco*; ita CICERO dicit: hæreere homo, versari, rubere i. e. uti CIC. alio loco dicit, versare se huc illuc. *Reverti* est *iterum se vertere*; *adversari alicui seu aliquem* est *versare se ad sive contra aliquem*; *gradior est me gradio*, quod idem obtinet in compositis *regredior, cōgredior*, aliisque. *Proficiscor* est *pro seu porro me facisco seu facessio*; *facisco* enim *cedo*, eo significat; quo etiam modo ex *pro seu porro facio* ortum traxit *proficio*. Ita et Græci ex *πορεύω* *transfero alium* derivant *πορεύομαι me transféro seu proficiscor*. Porro *potior est se potem seu compotem facere*, quod comprobatur activum *potio* apud PLAUTUM: Eum pater potivit servitutis i. e. compotem fecit. *Visci* est *se alere*, quod ex A. GELLII L. IX, 4. patet: Eos vesci avium et ferarum venatibus. *Uti* est *usum sibi parare*, seu *juvari re aliqua seu frui*. Quæ omnia, loco quem diximus, fusiùs ostendit insignis hic Grammaticus. Verum dum sola hac reciprocationis ratione deponentium naturam contineri vult, fines sibi nimis angustos constituit, atque expositionem, quod pace tanti viri dixerim, imperfectam et mutilam protulit, multis difficultatibus implicitam, quibus eam expedire nullis interpretamentis poterit.

§. 13. Iis vero difficultatibus nostra ratio, quæ amplior et uberior est, non ad conflictabitur, idque eo minus, cum qui verborum significatus, quæve genera verborum hac in causa spectanda sint, animus adverteris; cumque dein mēminēris eos, qui voces primi instituerunt, obscuris plurimum ductos esse notionibus, earumque non paucas nos latere; cumque demum in hominum sermone immotam omnino et æqualem per omnia normam non exspectaveris.

Ac primo quidem significatus verborum is spectandus est, qui *primus* et *primigenius* dicitur; a quo sæpiissime recessisse vocabula, aliumque sensum magis minusve affinem induisse, quis est qui ignoret?

Sic e. gr. *operari* primitus erat, teste NONIO 12, 12, *religiose et eum summa veneratione sacrificiis litare vel convivari*, laudatque NONIUS inter alia hoc LUCILI: *Operata aliquo celebri cum æqualibus sano; et illud VIRGILII: Lætis operatus in herbis.* Quo in significato id verbum cui, pariter ac *venerari* et *vereri*, deponente forma prolatum sit, facile est intelligere. Postea vero, mutata sensim significatione, dictum est *operari* studiis liberalibus. TAC. *Cædendis materiis.* ID. Et demum apud sequioris ævi scriptores cum accusandi casu, ut apud BOETHIUM de Consol. *operatus bella.* Ubi tandem quod passivi seu deponentis verbo inerat, penitus evanuit. Iluc et referri potest *vesci*, de quo supra, itemque *tutor*, *gratulor*, *grator*, et alia. “*Tutor*, (inquit GESNERUS in Thes. sub hac voce) primum videre est (addo videre acrius, avidius, unde deponens natura patet), unde et intueor, contueor, etc. Deinde etiam curare, servare, defendere; quod diligenter videre et respicere solemus, quæ curare volumus;” adducitque hæc VARRONIS: “*Tueri* duo significat, unum ab aspectu . . . alterum a curando ac tutela, ut cum dicimus bellum *tutor* . . . Sed tamen hoc ipsum ab eadem profectum est origine, quod quem volumus domum curare, dicimus, *tu domi videbis.*” Primæva notio est in hoc VIRGILII: *Expleri mentem nequit, ardescitque tuendo.* Ex hoc deflexum verbum *tutor*, quod frequentativum est, alteram modo significationem obtinuit, *diligenter tutor seu defendo*: quod cum derivatum est verbum, nostræ doctrinæ obesse nequit, ut paulo post ostendetur. *Gratulari* est proprie (quod mihi et Jo. CLERICO, repugnantibus GRONOVIO ac PARIZONIO ad SAXC. MIN. probatur) lætari fortuna et felicitate alterius aut nostra ipsorum, idque verbis vel apud alterum vel apud nosmet testari. Quare CICERO scribit: *tibi gratulor lætorque tua dignitate; et tibi mihiq[ue] gratulor.* Hinc etiam eur dativo jungitur et ablativo, perspicuum est. Post vero in ablativi locum subit transit accusativus. Quum vero antiqui dixerunt, ut NONIUS refert, *gratulari diis pro gratias agere diis*; id ea ratione conveniens est illi quam dedimus significationi, quod qui læto animo deorum munera recolit, eamque lætitiā verbis enunciat, diis gratias agere merito dicatur. Eadem est ratio vocis cognatæ *gratari*. *Argutari* NONIO est *loquaciter proloqui*. Porro *spatiari* et *exspatiari* est animi oblectandi et temporis fallendi gratia egredi. Ita negligens esse cæpit, ut . . . resideret, deinde spatiaretur. CIC. Hinc liquet, quare hæc verba deponentium exitu formata sint. Alia attulimus §. 7.

§. 14. Adscribamus et his quædam verba, quæ primo intuitu expositioni nostræ obesse videntur, at vero non labefactant eam, modo rectius proprium et prius eorum vim indagaveris. *Metiri* primitus *semper ire aut transire* testatur NONIUS, asserique hæc LUCILI: *vir mare metitur magnum.* *Lucrari* est *lucrum facere*. *Lucrum* vero differt a *questu*: *questus* est ratio querendi pecuniam, et id quod quantum est; *lucrum* vero id quod etiam non querenti obtin-

git. Patet hoc ex hisce: Emori lucrum addere. CIC. Quidquid præter spem eveniet, omne id deputabo in lucro. TER. *Furari* est occulte tollere, clam surripere. Forsitan hæc duo *furari*, *lucrari*, item *præmiari* exponere licet Græcorum mediorum exemplo: lucrum, præmium, furtum sibi capere. Conf. §. 10. Porro *futuri* est reputavit DONATUS, et ut SEAVIUS, coactorum est et culpabilium. *In-sidiari* est proprie esse seu sedere in insidiis, ut insidiari apris, hostibus. *Prædari* est vi factoque impetu et tumultu auferre. *Populari* est primum populo seu exercitu inducto vastare igni, ferro, impetu magno regnes; post in universum, perdere, destruere. Ex hac primæva horum aliorumque verborum significatione deponentem seu passivam ipsorum indolem intelligere quodam modo possis. De quibusdam aliis verbis deinceps erit dicendi locus.

§. 15. A primævo quoque significato complura deponentia deflexerunt, quum ex intransitivis seu neutralibus abierunt in transitiva seu activa verba. Quæ mutatio ea de causa hic diligenter attendenda est, quod dum intransitiva manent, passivi quidquam participare, eoque formans deponentium induere potuisse, facilius apparet; quum vero ea nunc transitivorum more construuntur, sæpe nihil amplius passivi aut reciproci in iis deprehendere licet. Exemplo sint *moror*, *molior*, *dominor*, *nitor*, *consequor*, *cunctor*, *capior*, *dignor*, *testor*, *mentior*. Singula illustremus. *Moror*, quod ex mente PARISONII dictum est pro *moro me*, primo significabat *moram agere* seu *manere*, ut *morari* sub dio, *morari* cum aliquo; atque hoc sensu intransitivum est. Tum ceptum est dici magis transitive, *non moror* seu *nihil moror* i. e. *non curo*, *non desidero*, ut nil *moror* officium, quod me gravat. HON. Dein longius abiit, dum universim pro *detinere*, *retardare* acceptum est, et cum accusativo, plane ut transitivum. Ita: *convivas moror*. TER. Iter alicujus *morari*. OVID. *Moliri* primitus intransitivum erat, significans *stare*, *situm esse alicubi*. Ita CICERO dicit: *Naves suo in loco moliebantur*. Dein transitive cum accusativo usurpatum est pro *movere*, *incipere*, imprimis magno conatu vel corporis vel ingenii ad aliquid agendum *moveri*, ut *moliri* insidias, bellum, *moliri* iter, necem civium et cet. *Dominari* primo neutrali positione est *dominum esse*, *superbe & efferre*. Consilium dominatur in corpore. LUCAN. *Incensa dominantur in urbe*. VIRG. *Libido dominatur*. CIC. Dein active magis prolatum est cum dativo, ut *victis dominari*. VIRG. aut cum genitivo apud posteriores, ut *vestri dominantur*. MIN. FELIX. *Niti* proprie est *fulciri* seu *falcire se*; *incumbere*: radicibus suis nituntur arbores. CIC. hasta *niti*. VIRG. *niti* virtute. Dein *niti* in altum, ad *videre*, in vetitum, *niti* pro aliquo, ubi *conari*, *laborare*, ut *ascendamus*, aut *consequamur* designat, estque magis activum. *Consequi* est primo *cominus sequi*, ut equites nostri *consequuntur*. CÆS. Tum ad alia refertur, ut *consequi* verbis, ingenio, facultate. Dein, sensu magis activo, est *sequi*

dum attingas aliquem aut aliquid, ut pedibus consequi aliquem. OVID. famam, gloriam, fructum etc. consequi. Idem dicendum de cognatis verbis *assequi*, *insequi*, *assecrari* aliisque. *Cunctari*, seu ut quidam scribere malunt, *contari* est proprie *morari*, *hasitare*, ut metu *cunctari*. VIRG. Quum hæsiteret, quum cunctaretur. CIC. Tum transitive acceptum est, ut cunctantur consilium. STATIUS. i. e. retardant. Deinde dictum est pro *explorare aut interrogare*: quum ex eo de me contaretur. CIC. Idque dum valet, *contari* mavult scribere GESNERUS in thesauro, additque cognatas esse significaciones: nam ideo, moras nectunt homines, ut interim explorent, quid agendum sit; et hoc ipsum dum agant, dum quærunt quid expediat, morantur. Compositum *percontari* solam sibi transitivam explorandi et interrogandi significationem vindicavit. *Experiri est pati, sentire*, ut: vos et Cyclopea saxa experii. VIRG. tum *tentare*: nequid inexpertum relinquam. ID. deinceps *scire*. Hæc apud NONIUM de hac voce leguntur. Pari modo *periclitari* est primo *in periculo versari*, ut periclitor sit; dein transitive *periculum facere, tentare*, ut periclitari vires ingenii. *Dignari*. Prisci dixerunt omisso pronomine *dignatio*: quod cum fieret reciprocum *dignor me*, migravit, sicut complura (§. 10.) in deponens verbum *dignor*, vel adjecto pronomine, tali me dignor honore. VIRG. vel suppresso, non ego ambire tibus . . . dignor. HOR. Deinde deposita vi reciproca transitivam sumpsit: virtutem honore dignari. CIC. atque etiam passivam recepit: qui hoc nomine dignantur. CIC. r. e. digni habentur. Solam vim transitivam compositum *dedignari* obtinuit, solam intransitivam *indignari* i. e. *indignum se putare aliquo calamitate, consumelia* etc. utque *ob id irasci*. Eandem, atque *dignari*, interpretationem admittunt *gravari* et *moderari*. *Gravo* enim est *onero, molesto*: fortunam alicujus gravare dicit OVIDIUS. *Grator* autem sensu reciproco est *me molesto, mihi molestum est, graviter fero*: neque gravabor dicere. CIC. Dein jungi cæptus est accusativus: quæ si quis gravabitur. QUINT. *gravari* dominum. PEIN. Ita etiam primitus dictum est *modero*: voci moderabo meæ. PLAUT. tum reciproce *moderari*: moderari ex sua libidine. ID. aut addito pronomine: se moderari immodestis moribus. ID. Dein transitive cum dativo aut accusativo usurpatum est: moderari fortunæ suæ. LIV. moderari captus, religionem, maria. CIC. *Testari* est primo *testem agere, esse* (quò sensu ad deponentia §. 9. adducta referri possit) construiturque tum intransitive: sua cæde testari voluit se maluisse. CIC. tum transitive: testata est gaudia cætu. OVID. Postea sumtum est pro *invocare testem*: me testatus es. CIC. testor omnes deos. ID. Demum pro *palam denuntiare*, ut voluntatem suam testari. *Mentiri est falsum dicere*, seu imprudenter id *ferre*, qui vocabuli intellectus deponentium naturam refert, seu consilio. Dein translata notione dictum est pro *simulare*, sive *simulare*: mentiri amorem. OVID. dolorem capitis. ID. mentiri se esse aliquem.

§. 16. Hæc quæ protulimus exempla sufficiant, quibus palam fiat, complura esse deponentia, quæ a nativa significatione sensim degeneraverint; complura nem, quæ vi intransitiva ommissa aut etiam retenta, alteram transitivam induerint. Hanc doctrinam qui neutraliam et activorum verborum exemplis illustratam legere velit, addeat Vossium de Arte Gram. L. v. c. iv. Nos præter hæc observamus, quædam verba, in *o* simul et in *or*, desinentia, hanc terminationem habere, ubi absolute sine casu accusandi enunciantur; illam, ubi cum hoc casu. Exemplo est *pacifico* et *pacifcor*, de quo §. 11. dictum: cui adde *villico* et *villicor*: villicabat possessionem maximam. APULEIUS. Longe ab urbe villicari. Apud NONIUM.

§. 17. Secundo spectandæ sunt eæ verborum species, quæ *primæ* et *simplices* sunt, non quæ derivatæ sunt ex his aut compositæ. Sæpe enim fit, ut quidquid passivi et reciproci seu deponentis primævis vocabulis inest, id prognata ex his penitus amittant, quamvis deponentem declinandi formam semper retineant. Ita *oriri* deponentium forma jure pronuciari potuisse patet; quod vero ex eo compositum est verbum *adorior* activam omnino vim habet, formam tamen deponentem non mutat, diciturque adoriri hostem, nefas etc. Eodem modo activa sunt sub forma deponentium *aggredi* hostem, facinus, opus magnum; *alloqui* aliquem; *persequi* hostem; *amolari*; *demoliri* mœnia, tecta; *sectari*, *consectari* res magnas; quæ verba ex *gradior*, *loquor*, *sequor* et *molior*, deponente forma merito, ut ostendimus, prolatis deducta sunt. Ita ex *metior* prognatum est *metor*, ut metari agrum, castra, et composita ex eodem sunt *dimetior*, *emetior*; item ex *reminiscor* natum est *comminiscor*, ut comminisci falsa i. e. excogitare. Eadem ratione ab deponente significato simplicis abiere composita, quæ sequuntur: *imprecari* pœnas. PLIN. *deprecari* ab se calamitatem. CIC. *adversari* alicui seu aliquem, ut adversari ambitionem scriptoris. TAC. *detestari*, *obtestari*, *emœntiri*, *eblandiri*, *imperiari*, *dispartiri* seu *dispartiri*, aliæque complura, quæ ab aliis simplicibus, ut hæc a *precor*, *vercor*, *testor*, *mentior*, *blandior*, *partior* profecta sunt. De *tutor*, *percontor*, *dedignor* aliisque supra diximus.

§. 18. Quum vero hoc pacto separavimus primævam vocabulorum significationem a secundaria, patet verba simplicia a derivatis compositisque; patet non obesse nostræ expositioni, si quæ secundi ordinis deponentia eandem respuant. Etenim quid spectarint primi sermonis auctores, quamque vim et affectionem deponentis forma verborum, a primis, ut ita dicam, sermonis incunabulis, designare voluerint, id tantummodo quaeritur. Attamen et hoc sæpius nos latet, tum quia, ut fit, sensim oblitteratus est intellectus ille primitivus verborum, ita ut veteribus Grammaticis, nedum nobis, ignotus sit; tum quia ex simplicibus verbis nonnulla interierunt, eorumque derivata usum sibi sola vendicarunt, interdum ita mutata et detorta, ut unda et qui derivata sint, divinari vanum esse videatur. Quid enim sibi vult *ver-*

bum *liceri*, *licitari*? Varia tentant Grammatici. Alii vim primitivam ex quodam ENNII loco repetunt, ubi *pugnare*, *certare* valet; alii hoc, alii illo modo, a verbo *libet* deducere malunt. Fateri nescire satius esset, eoque magis quod et aliquā nascire, inter Grammatici virtutes a QUINTILIANO habetur. Porro ex quo verbo simplici natum dicās *adipiscor*, *opperior*, id est exspecto, *polliceor*, aliaque? Primum quidem ex *apiscor*, quod prisci usurpabant, deflectunt, hocque ex verbo *apio* ductum esse contendunt. Verum quo nixi fundamento? ubi hoc *apio* reperitur? quam habet vim? Alterum ex *perio* seu *perior* declinatum esse volunt, hocque ortum traxisse ex Græco *περιω*; sed non omnibus probant. Quare alii, ut PERIZONTUS ad SANCTIUM, idem esse censent, quod *operior* seu *tegor*, scribere volunt *p* non geminato. Deinde quid *polliceor*? forte a *liceri*: hoc unde? non constare vidimus. Unde item *ordior*, *exordior*, et *insitior*? Primum forte ex vocabulo ordiis, forte ex alio quodam. Alterum FESTUS derivare videtur ex non *fateri* seu *infiti*; GESNER. in Thes. mavult *inficias* primo dictum esse, ex eoque ortum esse *inficiari*. Qua denique ratione ortum ostendas *potior* ex *potem me facio*? *profisciscor* ex *pro* seu *porro me facesco*? Demus hanc quam ex PERIZONIO supra attulimus, derivationem esse veram, perplexa certe est et dubia. Recte igitur VARRO L. IV. de L.L. "Neque omnis (inquit) impositio verborum exstat quod vetustas quædam delevit; nec quæ exstat, sine mendo omnis imposita est; nec quæ recte est imposita, certa manet: multa enim verba literis continuata sunt interpolata, neque omnis origo est nostræ linguæ ex vernaculis." Si igitur nullum est dubium, quin primæva verborum facies, eorumque primus intellectus sæpissime mutaverit; non est, quod hæsitemus, si quando deponentis verbi originem et causam aut augurari modo liceat, aut omnino in medio eam necesse sit relinquere.

§. 19. Præterea *tertio*, qui prima vocabula linguarum instituerunt, eisque certam declinandi rationem attribuerunt, illi quidem sensu quodam et quibusdam notionibus ducti, similitudines verborum ex simili, quam referunt, mutatione et affectione æstimarunt, atque similibus verbis eandem dederunt formam conjugationis. Verum hæc notioncs, quibus ducebantur, obscuræ plerumque erant, neque constantes, præsertim in eo de quo agimus verborum genere. Difficile enim cognitu est, neque certis finibus conclusum medium illud, quod inter agere est et pati, quodque ex utroque admistum aliquid habet, eoque facile alterum, inprimis quod passivi inest mutationi, quæ verbo denotetur, latere potuit. Illos verbis *dormire*, *jacere*, *torpere* illisque, quæ deponentem naturam, non formam, imitantur, contingere videtur. Quare nec mirum est, si de hoc magis quam de alio vocum genere, verum est, quod ex VARRONE attulimus: "Nec, quæ exstat, (verborum impositio) sine mendo omnis imposita est." Deinde quod verba quæ mutuam actionem indicant (vide §. XI.) spectat, vera est animadversio KÜSNERI: verba, media *παρεσθαι* (*præliari*) habere

portionem bilateralem (ut sic loqui liceat) at activa πολεμεῖν (*pugnare*) unilateralem tantum. Hæc ad unum tantum certantem respiciunt; illa utriusque partis pugnam designant. Licuit autem nunc utramque partem per verbum medium (seu deponens in lat.) nunc alteram tantum per activum enuntiare. Porro eodem auctore λοιδορεῖσθαι (*convitiari*) aliaque proprie quidem mutuum quid significant; sæpe tamen ab hac vi primæva recedunt, ut *alteri convitiari, calumniari* et cet. Conf. §. 13.

§. 20. Quid? quod mutato agendi vivendique genere, verba quidem eorumque formæ manent, intellectus vero ipsis alius paulo, atque ante, tribuitur. Is igitur alio. vitæ genere passivi quid et deponentis admistum habere, alio nil nisi activum sonare potest. "Multa verba," inquit VARRO, loco quem diximus, "aliud nunc ostendunt, aliud ante significant." Quod hoc minus mirum est, si meminervis inculta et rudi hominum vita formatas esse voces. Sic *philosophari* priscis Romanis re militari, ac rustica et domestica intentis otiosa et iners loquacitas visa est, indeque deponentem formam induisse videtur. Id ipsum vero a Græcis, quibus activa magis ea disciplina visa est, forma activa φιλοσοφεῖν pronunciatum fuit. De Rhetorum disciplina eandem habuere prisci Romani opinionem. "Renunciatum est nobis (dicunt Censores in edicto de coercendis rhetoribus Latinis apud A. GELLIIUM L. XV. c. xi.) ibi (in ludo rhetorum) homines adulescentulos dies totos desidere." Hinc forsân deponens forma vocum *returricari, concionari, argumentari, ratiocinari*, ortum habuerit. Similiter, pro prisca agendi ratione, hæc *piscari, venari, aucupari*, magis remissa et otiosa negotia fuerunt, vimque ideo et formam deponentem minus respuere videntur. Prisco enim more hæc sedendo magis peragebantur arundine hamata, expanso rete, et virga viscata. Decurrit piscis ad hamum. HOR., Ponere retia cervis. VIRO. Retia vitat avis. OVID. Aucupari apud VARRONEM est *etc. capere*. Postea hoc verbum sæpissime, uti et *venari*, per translationem acceptum est pro *quærere artificio et solertia*, ut aucupari gratiam, famam, utilitatem, venari laudem, suffragia.

§. 21. Quædam fortasse verba non tam pro sua significandi vi, quam ad exemplum aliorum, deponentem speciem sortita sunt. In horum numerum reponere possumus *medicari, mederi, fabricari, ludificari, modulari, nundinari, mercari* et *negotari*, quæ analogiam eorum, quæ §. 9. retulimus, secuta videntur. *Nundinari, mercari*, primitus erant *nundinas, mercaturam* seu *mercatores agere*, dein *emere, vendere*. Pariter *negotari* proprie est *negotiatorem agere*, dein *generatum emere*; nisi ex *ne* seu *nec* et *otari* copulatum esse malis. Pari modo cum ex neutrali verbo *pabulari* i. e. *pasci* (quo sensu est apud COLUMELLAM: placide ac lente (capella) pabuletur) factum esset transitivum, ut *pabulari oleas fimo*. Id. *pabulatum* mittere exercitum, CÆSAR. ad ejus exemplum efformata deinceps videntur alia transitiva sub deponente specie, ut *lignari, frumentari, aquari* i. e. *ire ad ligna,*

frumentum, aquam ferenda. Hisce et *funcionari, argumentari, ratio-*
cinari, itemque vanari, piscari, aucupari adscribat, cui superior ratio
 (§. 20.) non placuerit. Nobis enim quid in tanta quorundam ver-
 borum obscuritate et antiquitate reliquum est, nisi varias interpre-
 tandi rationes quasi conjecturando referre, ex quis ultra vera sit, de-
 finire liquido non licet.

§. 22. Denique *quarto* linguarum omnium vicissitudo, fluxaque et
 varia conditio perpendenda est. “Multa renascentur,” inquit HOR.
 “quæ jam cecidere, cadentque . . . si volet usus, quem penes arbitrium
 est et jus et norma loquendi.” Huic sermonis humani fato adscriben-
 dum est, prisca Latine lingue ætate multa verba modo deponentium,
 modo activorum forma prolata esse, eorumque deinceps plura solam
 deponentem, pauciora utramque formam retinuisse. Satis multa verba,
 quorum positio ita variavit, prodiderunt nobis DIOMEDES, PRISCIA-
 NUS, NONIUS MARCELLUS et A. GELLIVS. Nonnulla excerpere
 lubet. Utraque forma et antiquitus et postea usu venit in hisce :
amplector et amplexor, adulor et adulo, auguror et auguro, elucubror
et elucubrio, fabricor et fabrico, faneror et fanero, impertior et
impertio, frustror et frustro, immo non modo frustrare aliquem,
sed etiam frustrari ab aliquo et frustrari aliquem dicitur. Plura
 sunt, quibus olim forma utraque data fuit, postea vero depo-
 nens sola sero propria mansit. Hujus generis sunt *assentio et assen-*
tior, aucupo et auoupor, consolo et consolor, comito et comitor, imito
et imitor, jaculo et jaculor, execro et execror, ludifico et ludificor,
medico et medicor, mutuo et mutuor, miro et miror, nutrico et nutricor,
minio et minitor, nundino et nundinor, populo et populor, prædo et
prædor, proficisco et profisciscor, testo et testor, scruto et scrutor,
sciscito et sciscitor, aliaque, quæ ex auctorum locis comprobata
legemus apud Grammaticos quos laudavimus, itemque apud Vossium
de arte Gram.

Animadvertere autem juvat primo, quibusdam ex hisce verbis paulo,
 alium in forma activa atque in deponente sensum a plurimis Gram-
 maticorum non sine causa assignari. Ita *faneror* illis est *fanus sibi*
sumere, at fanero fanus alteri dare ; etsi hæc idem valere contendit
 SALMASIVS alioque. Idem interesse inter *mutuo* et *mutuor* sentiunt
 LAURENTIUS VALLA et GOCLENIVS in Observ. Ling. Lat. De verbo *pignero*
 supra diximus. Deinde advertas ex hac verborum serie apparere,
 quamplurima deponentia, quibus aut parum aut nihil omnino passivi
 et deponentis inesse, a nobis quidem hac ætate, deprehenditur, quæque
 capere placitis nostris refrugari possint, olim in forma induenda
 fluctuasse, nunc activa assumpta, nunc deponente : tandemque con-
 suetudinem, cæcæ quandoque rerum humanarum dominam, hanc
 prætulisse et confirmavisse. Eadem consuetudo loquendi verbis
 quibusdam, quæ juxta nostram expositionem deponentia esse et de-
 beant et antiquitus fuerint, eam formam abrogavit : ita *oscitor*.
 PLAUTVS dicit, post invaluit *oscito*.

§. 23. Quin etiam, quod sermonis inconstantiam arguat, imo nostram

exponendi rationem stabiliat, nonnulla verba, quæ ceteroquin semper activam speciem habent, deponentium ritu quandoque legimus usurpata. Ita legimus: pictus bellatur. Amazones armis. VIRGILIUS: crudelisetiam punitus. CIC. graviore mulctatus est pœna. SUGRON. me opipare muneratus est. CIC. vis exagitata foras crumpitur. LUCRÆT. pro bellant, punivisti, mulctarit, munerarit, crumpit. Hæc, quoniam his in locis vehementius aliquid et incitatus notant, ad deponentium indolem accedunt, eaque forte de causa formam illorum mutuata sunt. Id ipsum de verbo copulari §. 11. observavimus. Plura ejus rei exempla dabit NONIUS et VOSSIUS L. v. c. 5. operis citati.

§. 24. Denique ad confirmandam nostram interpretationem et hoc addamus: ista communione et confusione activi et passivi in verbis deponentibus factum videri, ut quædam deponentia non activo solum, sed sæpe etiam passivo sensu usurpata sint. Bene multa exempla suppeditat A. GELLII L. xv. c. 13, et VOSSIUS libro quem sæpe diximus, aliique. Ne adulari nos sinamus. CIC. Nihil assequi poterit. IN. Quidquid ulcisci nequitur. SALL. Supellex quæ non utitur. Apud A. GELL. utor te et utor abs te, hortor et hortor abs te. Apud EUND. Venor passivo sensu ex ENNII NEMEA NONIUS adduxit: "Teneor concepta, atque undique venor." Plura sunt, quorum participia perfecti temporis passive leguntur: a. me auxiliatus est. LUCILIUS apud PRISC. confessa res. CIC. bella matribus detestata. HOR. partitis copiis. CÆS. Alia pete ex VOSSII l. cit. cap. xi.

§. 25. Forte rectius et commodius, cuiuspiam videatur, ex Græco sermone, ex quo adeo multa Latinorum verba majorunt, repetere originem deponentium linguæ Latinæ. Verum unde fluxerunt Græcæ linguæ deponentia? Dein ut vel hoc omittamus, qui poterit ostendi Latinorum omnia deponentia, ab antiquissimis Latini scriptoribus vulgo usurpata, ad Græci sermonis normam efficta esse, cum ea Latinis sæpe deponentia sint, quæ Græcis activa, ut *venari* Græce *θηρέειν*, *furari* Græce *κλέπτειν*, aliaque quamplurima; cumque Latina verborum formandorum ratio a Græca tantopere discrepet? Neque enim conjugationem, quam dicunt mediam, sermo Latinus noscit, caretque duali numero, aoristis, alteroque futuro, ac nonnullis participiis. Quare verius esse existimo, quod scribit in eadem atque nos disquisitione occupatus PERIZONIUS: "Nulla in re magis, quam in verborum conjugationibus, recesserunt a Græcis Latini, ut adeo neque inde multum elici queat." Rectius itaque et æquius profecto est, ex communi fonte, naturali Romanæ mentis sagacitate, mutationum et actionum suarum indolem sentiendi, earumque propria declinandi specie insigniendi, deponentium apud Latinos Græcosque originem derivare. Verum tamen ubi vocem ipsam ex Græco manasse manifestum est, nihil prohibet etiam formam vocis deponentem inde fluxisse, uti ex. g. *machinor* ex *μηχανάσθαι*, sicut ex *μηχανή* *machina*; et *proœmiatur* apud PLIN. ex *προομιάζεσθαι*.

§. 26. Præterea sermo Latinorum pœteticus, ut in multis aliis, ita et in verbis mediis formandis, Græcorum vestigia interdum secutus est.¹ Cum enim Græci dicerent media forma ἐνδύομαι θύρακα, et ἀποδύεσθαι ῥόγῃσιν aliaque, ad eandem normam dixerunt poëtæ Latini: galeam in-

¹ Græcorum imitationi etiam tribuendum esse usum *infinitivi*, quem vulgo *historicum* appellant, existimo. Cum enim vim Græci aoristi, quo aliquid perseverans et adhuc durans, quodque factum est et fit et fieri necdum desit, notatur, Latinorum lingua nullo finito tempore assequi posset; cumque in narrando tam frequens hujus temporis usus esset; subiit mentem, forte historici cujusdam, ejus loco inodum s. tempus infinitum non inepte usurpári posse. Etenim et *infinitivus* Latinorum tempore *indefinitus* est, valetque præsens aliquod et paullo præteritum, neque adhuc desitens. Ita SALL. c. 36. belli Jug. scribit: "At contra Jugurtha trahere omnia, et alias, deinde alias moræ causas *facere*, polliceri deditionem, ac deinde metum *simulare*, iustanti *cedere*, et paullo post . . . *instare*; ita . . . Consul *in ludificare*." Item CIC. VERR. II. c. 77. *Clamare* omnes ex conventu . . . ego *instare* ut mihi responderet." Et VIRG. L. 2. Æneid. "Ex illo *fluere* ac retro sublapsa *referri* spes Danaum." Aliaque ejus generis sexcenta apud priscos, in primis LIVIUM, SALLUSTIUM aliosque historiæ scriptores reperiuntur.

Quo vero manifestius appareat istam indefiniti temporis moram hac loquendi ratione designari, adducamus quædam exempla, ubi quæ semel notæ sunt, finito tempore, quæ fieri *pergunt*, infinito enuntiarî animadvertas. "Ille . . . ruri *agere* vitam, semper parce ac duriter se *habere*; uxorem *dusse*" et cet. TER. Adelph. Act. 1. Sc. 1. "Consul . . . Senatium de fœdere *consulebat*, et tamen interim exercitui supplementum *scribere*; ab auxiliis et nomine Latino auxilia *arcescere*; denique omnibus modis *festinare*." SALL. b. Jug. 39. "Vallo atque fossa mœnia *circumdare*, turres *extruere*, easque præditiis *firmare*: præterea dies noctes aut per vim aut dolis *tentare*, defensoribus mœnium præmia modo, modo formidinem *ostentare*, suos hortando ad virtutem *erigere*: prorsus intentus cuncta *parare*." Ib. c. 25. Consule item c. 67 et 70, ib.

Vulgo autem intelligendum hisce in locis esse *capit*, *ceperunt*: quod tamen supplementum, etsi QUINTIL. ac PRISCIANI auctoritate nixum, CORTIO ad SALL. Cat. c. 6. non probatur, neque satis conveniens esse ex iis quæ diximus, patet. Potius, si quis omnino quid adminiculi subjicere inopitavit, intelligatur *pergit*, *pergunt*, seu *non cessat*, aut *cepit* neque *desit*. Auctoritas hujus locutionis expositiones referre et refutare piget, ut Cl. MEYNER, qui in opere, quod laudavimus, p. 213. animorum motum, ad exactam modi et temporis rationem non attendit, hunc infinitivi usum adscribit; aut Cl. NIZET ad HEINEC. fund. Stili J. 2, 57. qui reliquias antiquissimæ consuetudinis, quæ, infantium more, infinitivus esse solet, præ omnibus modis temporibus numerisque, in eo deprehendit; aut Cl. SCHNEIDER, qui in Præceptis Stili bene Latini p. 1. c. 8. Sect. 5. hanc formam ex negligentiâ aut festinatione dicentis, ac postea scribentis ortum traxisse opinatur, dein pro pulchra haberi cepisse, atque ob variationem tam crebro fuisse usurpatam. Multo major pars eam *intelligen* vocitando rem conficit; nempe, quod sæpius evenit, vocabulo rem signasse, certo quo genere comprehendisse satis habemus, circa naturam ejus ortum usumve nihil aut parum solliciti.

duitur. VIRO. i. e. induit sibi galeam; pudorem castum, exuta.
Silius, i. e. quæ sibi exerat. Eodem modo a poetis et hæc profe-
runtur: ~~etiam sibi exerat~~ *erat*;
fuderat;

lem. HOR. Quædam et insolutam orationem ab auctoribus argentem
ætatis inducta sunt: totum braccati corpus . . . etiam ora vestiti.
MELA, i. e. sibi vestiunt ora. Oblitus faciem cruore. TAC. Lana
collum circumvolutus. A. GELL. Hæc aliæque ut Græcorum verba
media interpretari malim, quam cum Sæcristio aliisque inducere sup-
pressam præpositionem *secundum*; male adscititiam. PRISCIANUS
hasce phrases adducens dicit, figurate accusativo conjungi, cum
videantur agere ipsi, ad quos passivum refertur verbum. Ex
quibus patet, eum videri istam, quam mediis et deponentibus
inesse ducimus, non omnino ignoravisse. Dicit enim, ipsos agere
ad quos passivum verbum refertur, i. e. ipsos agere, qui et pati-
untur; et paulo superius dixerat de verbis *oblitiscor* et *miror*:
“passivam vim intrinsecus i. e. non alio agente violentius habere.”
Quid his verbis aliud sibi vult antiquissimus hîs Grammaticus, quam
quod nos §. 10 et §. 5. explicatius et uberius docuimus? Equet
igitur primo non adeo paradoxa esse quæ dicta sunt, ut nulli umquam
tale quid in mentem venerit: dein hunc ipsum Grammaticum in ex-
ponendis deponentibus ad Græcorum imitationem non confutgere.

§. 27. Quo nos autem luculentius evincamus, non omnia Latino-
rum deponentia imitationi Græcorum deberi; liceat nobis aliarum
quoque linguarum exempla adducere, quæ ejusdem sagittatis vesti-
gia ostendunt, signantque deponentem speciem modo quodam suo,
quamvis ob minus exactam conjugationis omnem rationem, multo
imperfectiori. Theotisca quidem perfecta quorundam verborum
neutralium cum verbo auxiliari passivo enunciat, ex. gr. *ich bin ges-
torben, erschieneu, gegangen, erkaltet*. Eandem sere hujus construc-
tionis originem et causam, atque nos de Græca Latinaque dedimus,
affert ADELUNG in Lexico linguæ Theotiscæ sub *verbis haben, seyn*,
itemque in Gramm. Thebt. majore, parte I. §. 427 et seqq. Si, inquit,
subjectum passivum magis est quam activum concipitur, jungitur ei
in tempore perfecto verbum *seyn*; si activum magis quam passivum,
jungitur *haben*. Eisdem quoque, quibus et nos, difficultatibus cir-
cumventus vir Cl. primævum vocabulorum intellectum rimari aggressus
habuit, atque ex. gr. verbum *gehen* quamvis vel leniorem mutationem
primitus valuisse contendit. Neque nostra lingua sola deponentem
vim quorundam neutrorum ita designat, idem usû venire in aliis quæ
jam vigent linguis videmus, velut in Franco-Galliæ, Italicæ, et Angli-
cæ. Gallus loquitur: *je suis allé, je me suis repenti*, atque hoc auxi-
liare passivum *être* cuius reciproco verbo adjungit, quo ad Græcæ
Latinæque consuetudinem propius accedit. Italus pari modo qua-
dam neutralis pronunciat: *io sono andato, io sono uscito, io mi sono*

penitit. Itemque Anglus loquitur: *I am arrived, I am dectased,* &c. Neutiquam igitur necesse est nec consentaneum, deponentium Latinorum originem imitationi Græcorum assignare; sed potius æque propria et nativa huic sermoni esse apparet, quam Græco, Theotisco aliisque, quos diximus.

§ 28. Hæc sunt, quæ de origine et natura deponentium Latinorum Græcorumque conscribere operæ pretium esse existimaui, eaque nunc edita iudicio virorum, qui linguarum indolem ortumque alius per-
scrutati fuerint, permitto. Grammaticorum nemo; quod equidem sciam, verbis hæc examinandis operam impenderat, præter unum PARIZONIUM, cujus mihi interpretatio minus probabatur. Quoniam vero grammaticam Latinam scripturus et editurus eram, temperare mihi non potui, quo minus, quantum ingenio possem, horum verborum viam ortumque anquirerem. Hanc quam detexi ea exponendi rationem paucis grammaticæ conscriptæ inserui,¹ uberiores expla-
nationem huic elucubrationi reservans, quam tibi, benevole et erudite lector, probatam iri velim.

E. H. BARKERI AMŒNITATES PHILOSOPHICÆ.

No. II.—[Continued from No. XLIV. p. 402.]

N. B. The words, to which a star is prefixed, are not found in the
Thesaurus of H. Stephens.

“DEAR SIR,

“Manor Place, Waltham,
Jan. 7th, 1821.

“I HAVE perused with much pleasure your *Amœnitates Philosophicæ* in the *Classical Journal*, and think your attempt to explain and amend the corrupt passage of Janitlichus extremely ingenious; but, as you have not made the Philosophy of Plato particularly your study, as you very candidly acknowledge, you are mistaken in what you assert respecting the vehicles, or garments of the soul. For in p. 389. you say:—“By the words, τῆς τοῦ σώματος ψυχῆς καὶ τῆς ἀγγελίου (ἐγγυαίου; e nostra emend.) we cannot understand the soul without body and the

¹ Prodit Monasterii Westph. a. 1786. ad exemplum minoris grammaticæ Theodisicæ ADELPHIENSIS conscripta, unaque cum eadem titronum manibus tradenda, ut utraque eodem tempore imbuatur, et altera alteri lucem afferat.

body without soul, because in that case they should have run thus, τῆς τε ἁ. ψ. καὶ τοῦ ἁγγ. (sive ἐγγειώδους) σώματος: nor does Jambl. by the word τῆς ἐγγειώδους (s. ἐγγειώδους) mean the outward body at all. For having said that some immediately conjoin the soul to the organic body itself, as the greater part of the Platonists, he adds that others hold that between the soul without body and the soul in body, certain ethereal, celestial, and pneumatic garments encircle the intellectual life, μεταδὲ τῆς τε ἀσωμάτου ψυχῆς καὶ τῆς ἐγγειώδους [ψυχῆς.] The philosopher is explaining the connexion, which, according to some of the Platonists, exists between the incorporeal and the human soul; but neither he, nor any other philosopher, would venture to speak of the connexion by garments between the incorporeal soul and the human body. On the contrary he expressly says that these garments, which connect the divine and the human soul, are attached by certain middle common bonds to the human body, πρὸς τὸ στερὸν σῶμα συμβιβάζειν. In this passage there is a twofold error.

“For, in the first place, all genuine Platonists do unite the incorporeal, viz. the rational, soul to the outward body through garments; but this union is effected by means of certain incorporeal powers imparted by this soul to the vehicles, the vehicles at the same time being adapted to the participation of these powers. Hence Porphyry, in his Ἀφορμαί, says: Τὰ καθ' αὐτὰ ἀσώματα ὑποστάσει μὲν καὶ οὐσία οὐ πάρεστιν οὐ γὰρ συγκιρνάται τοῖς σώμασι: τῇ δὲ ἐκ τῆς ῥοπῆς ὑποστάσει τινὲς δυνάμεις μεταδίδωσι, προσεχοῦς τοῖς σώμασιν ἢ γὰρ ῥοπὴ δευτέραν τινὰ δύναμιν ὑπίστησι, προσεχὴ τοῖς σώμασιν. But the union of the rational soul through its middle garments is most indisputably asserted to be a Platonic dogma in the Scholia at the end of Heeren's Stobæus, as is evident from the following passage in p. 451:—

“Ἡ ψυχὴ συνέχεται ἐν τῷ σώματι οὐχ ὥσπερ ἄλλοι ἐν *ζωογίῳ, οὐδ' ὡς ὑγρὸν ἐν ἀσπίδι, ἀλλ' αὐτὴ ἡ ψυχὴ ὑπίστησι δυνάμεις μεταδίδωσας ἀφ' αὐτῆς εἰς τὸ σῶμα, δι' ὃ συμπλέκεται τῷ σώματι. Ἄλλοι δὲ ἡ οὐκ ἐμοὶ οὐκ ἀρέσκει ὅτι γὰρ ἐλλειπτική καὶ ἀδιάνοτος, καὶ μύριοι

The ingenious and very learned author, Mr. Barker, is mistaken in what he here asserts, and his mistake originates from supposing that the incorporeal is different from the human soul. For the human rational soul is, according to all the Platonists, incorporeal, as well as the divine soul, or soul of the world, from which, conformably to their theory, the human soul is derived. But no Platonist that I am acquainted with makes the distinction of soul without body, and soul in body. For even the highest of rational souls, according to them, have an ethereal vehicle consubstant with their essence.—T. TAYLOR.

Πλάτωνος καὶ Ἀριστοτέλους τοῦτο περλαρήμασι. Τὸ δ' οὖν παρ' αὐτῶν τοιοῦτόν ἐστι. Βασιλεῖς ἀπεικάζουσι τὴν ψυχὴν, καὶ τὸ σῶμα κλινὴ βασιλική. Οὐκ οὐδὲς ἢ ἐπιτιθέασι ταύτην τῷ σώματι, ἢ ἀποσπείδουσιν αὐτὴν τάκηντας αἰούργους, (ἢ αἰλουργούς,) καὶ πορφυροῦσθαι αἶματι, καὶ ἐπὶ ταύτῃ ἀνακλίνουσι. Ταῦτα εἰσὶν αἱ φανταστικαὶ δυνάμεις, αἱ δοξαστικαὶ, ἡ ἀρμονία τοῦ σώματος, καὶ ἑτέρα ἅττα, ἐφ' οἷς προκαταβληθεῖσιν ἐν τῷ σώματι τὴν ψυχὴν ἀνακλίνουσιν.

"As this extract is part of a Scholium on a place from the *Phædo* quoted by Stobæus, it is evident that the words, Τὸ λεγόμενον παρ' αὐτῶν, mean 'What is said by the Platonists.' The phantastic and doxastic powers also, and the harmony of the body, are the incorporeal powers in the vehicles, of which I have before spoken; and from their intimate union with the vehicles themselves, they are called '*Purple carpets*,' and '*Garments tinged with a purple color*.' For the middle vehicles coalesce with the flesh, which is called by Porphyry in his *Treatise de A. N.* a *purple garment*, and which, says he, 'is woven, as it were, and grows by the connecting and vivifying power of the blood, diffused through every part.' You may likewise observe that the author of the Scholium has taken the former part of it from the *Assema* of Porphyry, (quoted in the *Amern. Philos., Classical Journal*, XLIV. 496.) and that, when he says the Platonists assimilate the soul to a Queen, he means the rational soul, and that this simile is derived from Plotinus, who says, I think, in his 5th Ennead, 'that intellect is our King, but sense our Messenger.' For τοῦς has τὴν ψυχὴν λογικὴν the relation of a King to a Queen.

"The incorporeal powers in the vehicles of the soul, of which I have spoken, are the common middle bonds mentioned by Jamblichus in the above passage. These are perpetually alluded to by Porphyry in the first book of his *Treatise de Abst.*, and are called by him *bonds*: to a liberation from which as much as possible, he continually exhorts the reader. In the following beautiful passage also he denominates them *garments*:
 "Ἐλευθερίον ἄρα τοῖς πολλοῖς ἡμῶν χιτῶνας, τὸν τε ὁρατὸν τοῦτον ὀφθαλμῶν, καὶ τὸν ἰδυῖν ἡμεῖς αὐτοὶ, προστεταγμένους ταῖς δερματίναις γυναιδὶ καὶ ἀρχαῖς ἐπὶ τῷ ἐκείνῳ ἀναβαλόμενοι, καὶ τὰς τῆς ψυχῆς ἐκείνης ἀφανισόμενοι."

"In the second place you are mistaken in supposing that Jamblichus, in this passage, is speaking of the garments, which connect the divine and human soul; for he is speaking of the media, which unite our rational soul to the testaceous or outward body, as from all that has been said, I am persuaded you will

immediately see. You will also find an abundant confirmation of what I have said about the psychical powers and vehicles, in the 5th book of Proclus on the *Timæus*.

"I was mistaken in ascribing the above-mentioned passage in Stobæus to Porphyry instead of Jamblichus; but the mistake is of no consequence with reference to what I have asserted. For all the Platonists from Plotinus were unanimously of opinion that the soul is not in body, as in place, and therefore not as in a vessel. I see that you also in p. 389. of your *Amphitheatrum Philosophicæ* ascribe to Proclus a work, which was written by Porphyry, I mean the *Ἀπορία πρὸς τὰ Νομικά*. But such errors are very pardonable in men, who are in pursuit of the most important truths, and will only be noticed with acrimony and malignant sarcasm by such *scum*, *καθαγάρτα*, as the generality of Reviewers.

"I remain, with great esteem, yours very truly,
T. TAYLOR."

"To Mr. E. H. Barker."

I beg leave to offer a few remarks in reply to the above observations.

1. The erroneous substitutions of Porphyry for Jamblichus, and of Proclus for Porphyry are mere inadvertencies, which the wise would hesitate to regard as indicating particularity of opinion, and the Christian would never allow to be censured as demonstrating ignorance of the truth. Mr. Taylor's error was merely noticed by me as a slip of this kind, and not considered as in the least derogating from the propriety of what he had said.

2. With respect to the other two points, to which Mr. Taylor adverts, I do not, on a calm review of what I have written, perceive that I have made any other mistake, than what I shall now specify. I certainly ought not, from my partial acquaintance with the Platonic Philosophy, to have ventured to deny that "all genuine Platonists unite the incorporeal, viz. the rational, soul to the outward body through garments;" and Mr. Taylor has abundantly refuted this opinion. Not being a Platonic philosopher, I may not perhaps have spoken, or not speak, with sufficient precision and accuracy to be perfectly intelligible to a scholar so deeply versed in that philosophy as Mr. Taylor is. But what I more particularly meant to assert, and what I still assert, is that Jamblichus, by the words, *μεσάζει τῇ τῷ ἀσώματῳ τῇ τῷ σώματι* [see *de corp.*] could not possibly mean the connexion by garments between the incorporeal soul and

the human body," according to the versions of Heeren and my friend Mr. Taylor, because in that case the Greek should have stood thus, μεταξὺ τῆς τε ἀσωμαίου ψυχῆς, καὶ τοῦ ἐγγυιάδου σώματος, and that, therefore, the Philosopher is speaking of the connexion by garments between the incorporeal soul and the human soul, or the soul without body and the soul in body; and in confirmation of my objection to those versions, I added that he expressly says that these garments, which connect the divine and the human soul, are attached by certain middle common bonds to the human body, πρὸς τὸ στερεὸν σῶμα συμβιβάζειν.

3. I maintain that. "I am" not "mistaken in supposing that Jamblichus, in this passage, is speaking of the garments, which connect the divine and human soul;" for by "this passage" I meant the words, Οἱ δὲ μεταξὺ τῆς τε ἀσωμαίου ψυχῆς, καὶ τῆς ἐγγυιάδου αἰθέρια, καὶ οὐράνια, καὶ πνευματικὰ περιβλήματα, περιεμπέχοντα τὴν νοερὰν ζωὴν, προβεβλήσθαι μὲν αὐτῆς φρουρὰς ἔνεκεν (λέγουσι,) ὑπηρετεῖν δὲ αὐτῇ καθάπερ ἐχρήματα, and they will bear no other interpretation than I have put on them.

4. I hold that Mr. Taylor himself is mistaken in thinking that "Jamblichus is (there) speaking of the media, which unite our rational soul to the testaceous or outward body." For the media are not mentioned in those words, and are first mentioned in the words, which follow them, Συμμέτρως δ' αὖ καὶ πρὸς τὸ στερεὸν σῶμα συμβιβάζειν μέσοις τισὶ κοινῇ συνδέσμοις αὐτὴν συνάπτειν.

5. The doctrine, therefore, attributed to some of the Platonists by Jamblichus in the words cited, is simply this, that the garments unite the soul without body and the soul in body, serve the soul in body as vehicles, and are united to the body itself by certain media.

In the Forty-second No. of the *Class. Journ.* p. 292—4. my interpretation of Aristotle's famous Definition of Tragedy was quoted from an *Épôt. Crit. ad Boissonad.*, appended to *Archæus de Accentibus*, published at Leipzig, in 1820.; and the following is the beginning of the article:—"Vox κατάπτρις, quando usurpatur pro Purgatione, i. e. Cultura animi per philosophiam, quæ, ut a vet. Philosophis definitum est, (vide Senecam Ep. 89.) nihil aliud est quam Rerum divinarum et humanarum, quibus hæ res eminentur, scientia. Euseb. Maxim. p. 86. Ed. 1568. Σὺ δὲ τοῖς ἀπὸ τοῦ σώματος, ἀπορρίπτειν."

ἐγὼ, διὰ τοῦ λόγου κάθαρσιν, μᾶλλον τι χρῆμα ὑπολαμβάνω, Propterea quod ratio nos rectius imbuere.

1. The definition of κάθαρσις is imperfectly given in the *Epist. Crit. ad Boissonad.*, but whether from some defect in the MS., or error of the press, I cannot say. The whole should have stood thus:—

“Vox κάθαρσις aliquando usurpatur pro *Purgatione*, i. e. *Cultura animi per philosophiam*; nec quicquam aliud est philosophia, si interpretari velis, quam studium sapientum: sapientia autem est, ut a vet. philosophis definitum est, rerum divinarum et humanarum, causarumque, quibus hæ res continentur, scientia. Cic. de Off. ii. 2. Seneca Ep. 89.”

2. The passage of Eunapius seems to require the insertion of τῇ before τοῦ λόγου κάθαρσιν, and I should doubt whether the vulgar reading can be considered as defensible Greek.

Thetford, Jan. 1821.

E. H. B.

SKETCH OF THE CHARACTER OF THOMAS DEMPSTER.

As it is possible that some of the readers of your valuable periodical may not have met with that entertaining work, the *Pinacotheca* of Janus Nicius Erythræus, (otherwise called Joannes Victor Roscius, but whose real name, divested of its classical appurtenances, was Giovanni Vittorio Rossi) I have copied one of his sketches of the celebrated characters of his age for their amusement.

THOMAS DEMPSTER.

Fuit hæc semper constans omnium fere hominum opinio, eum esse ad literarum studia antiquissimum, qui sit quietissimus, et ab omnium certaminum contentione remotissimus; quod mitissima Mænarum natio non audeat ad eum accedere, cui immane ac ferox ingenium a natura congerit. Sen, nescio quo pacto, hæc nostra ætas, mansuetissima illæ sorores, summa animi simplicitate, complexæ sunt Thomam Dempsterum, Scòtum, hoc factum ad bella ac contentiones, quippe qui leviter, re vel verbo

lancesibus, continuo ad arma rixasque decurreret; nullum ferme diem, a contentationibus vacuum, præterire sinebat; quin videret, cum aliquo vel ferro decerneret, vel si ferrum minus suppetere, pugnis rem ageret; quò fiebat, ut esset prædignis omnibus formidabilis. Sed tum in primis sævum et impavidum suum animum declaravit, cum a Grangerio, collegio Bellovacensi, Præfecto, quem negotia domestica Parisiis discedere alioque proficisci cogebant, muneris sui vicarius constitutus est. Nam adolescenti, qui socium ad singulare certamen provocaverat, demissis ad calces femoralibus, robustique hominis humeris elato, in omnium conspectu, multas plagas imposuit; quam ille contumeliam cum ferre non posset, ac propterea vindicare constitisset, die quodam tres viros nobiles, cognatos suos, ex Regis corporis custodibus, in collegii aedes introduxit, a quibus Dempster, cum vim sibi parari intellexisset, vocavit socios ad arma; omnesque collegii famulos jussit cum telis accurrere. Sed antea illorum equos, præ foribus ædium relictos, trucidaverat, at servorum multitudo armata ita illos, qui jam iræ furorisque pleni in peristylum irruerant, circumstetit, itaque formidine complexit, ut cogerentur salutem ac vitam in beneficii gratiaque loco deprecare; qua impetrata, nihilominus, obtorta gula, abrepti sunt in turrin campanarum; ibique aliquandiu in vinculis habiti; sed ex iis tandem exempti, de hominis vita et moribus, testes idoneos interrogandos, eorumque dicta in publicas tabulas referenda curarunt. Quam exortam in se tempestatem ut evitaret, in Angliam, tanquam in portum, confugit. Ubi non modo tutum ab insectatoribus suis perfugium, verum etiam mulierem nactus est, forma et vultu adeo liberali, adeo venusto, ut nihil supra, quam in uxoris habuit loco. Quæ mulier, cum luce quadam, Parisiis, quo rursus Thomas cum ea se receperat, conspecta esset, et quia forma præstabat, ut diximus, et quia habitu erat dementissimo; nam et pectus et scapulas, nive ipsa candidiores, omnium oculis expositas habebat; tantus, visendi gratia, hominum concursus factus est, ut nisi se in domum cujusdam, una cum viro recepisset, nihil propius factum esset, quam utambo a multitudine opprimerentur. Verum mulier omnino, ut dicitur, mala merx est; non enim potest in arce, subiecta custodia omnibus haberi, quin custodibus verba det, atque ad hostes tuto transfugiat. Nam Pius, ubi elegantissimas litteras, non tenui stipendio, docebat, dum e Gymnasio reverenter doctum, introductos hostes, arcam captam, ac mulierem ab se deductam, discipulorum aetorum insidiis, repperit, quam ille jacturam, sicut olim rei familiaris dampnum, effudit, summo animo tollit. Etenim, Catholicæ religionis

fortuna omnibus, quæ satim ample erant, æreus, domoque profugus, Lutetiam Parisiorum venit, ibique, rerum omnium egentissimus, quamvis ex nobili genere ortum predicaret, rem, et multo magis gloriam, humanioribus disciplinis juventuti tradendis, invenit; quem illi gloriam multiplex rerum scientia, reconditæ exquisitæque literæ, et incredibilis memoriæ magnitudo confecerat; ibique cum esset, Commentarios in Rosinum de Antiquitatibus Romanorum, qui eruditorum omnium manibus teruntur, aliosque non minus eruditos in Crispum [leg. Crispum] poetam Africanum, et Claudianum edidit; tum Pisas accitavit, ubi abducta a se mulieris infortunio maciatus, ut paulo antea memoravimus, fuit. Atque hanc Pisanam commorationem arbitror fuisse causam, cur septem illos elegantissimos de Regali Hetruria libros scriptos reliquerit, qui nondum editi, æmulo Magni Hetruriæ Ducis cura, asservantur. Multa præterea leguntur, ab eo, tum soluta oratione, tum versibus docte elegantisque conscripta; quatuor epistolarum libri; Tragoediæ, Tragicocomediæ, et variorum carminum libri quatuordecim, Cosmographia, Mythologia, accuratum ac prudens de unoquoque ætatis cujusvis historico iudicium; sed feruntur in primis libri illi quinque et triginta, quibus accurate eruditeque res Scenæ complexus est. Verum illud ingenium, illa virtus, illa viæ doctrinæ, in Italiæ luce, hoc est, in orbis terræ theatro, perspecta, atque cum plausu excepta, tantum commendationis habuit, ut publice ab omnibus expeteretur; sed Bononiæ, honorum ingeniorum faulrix, ac perpetuum elegantissimarum artium domicilium, visa est illi, præ ceteris Italiæ civitatibus digna, quæ esset theatrum ipsius ingenii, ac voce erudita, et Romani Græciæque auxilium admirabili frueretur; ubi tandem est artium ac nervorum doloribus, tum in manibus pedibusque, tum in capite, consumptus. Qui quidem, si ætatis ratio habeatur, celeriter, vita spoliatus interiit; si gloriæ, quam adeptus est, magnitudo spectetur, diutissime vixit; imo nunquam moriturus, per omnium vivorum ora volitabit. Desselus est ab omnibus, sed in primis a sodalibus Academicis, cui nomen est, Nocti; atque in eo eruditissimo coetu, ab Ovidio Montalbano, qui Roscius appellatur, elegantissima laudatione publice exornatus.

To the preceding account the following Supplement is furnished in the Preface to Burmann's Claudian:

Perissimam autem ingenii Dempsteriani imaginem vivis et suis coloribus depictam nobis dedit Niecronius. (Mémoires des Hommes Illustres, Tom. xxviii, pag. 814, et seqq.) quum huiusmodi iudicio suffragantibus, indeque et characteris describitur. Ceterum in nomine duntaxat præ-

digieuse, d'un travail infatigable, bon ami, et ennemi violent, qui avoit de l'érudition, mais peu de jugement et de bonne foi, et dont le stile est rude et peu poli. Quod testimonium unice confirmatur ex vita et actis Dempsteri non vulgaribus, quæ diligenter illic narrata legi omnino merentur, præter ea quæ Erythreus, et ipse Dempsterus de se suisque posteritati tradidit in Epistola, qua Jacobo I. Britanniarum Regi Commentarium ad Antiquitates Rosini dedicavit. Illa vero Antiquitatum Rom. Paralipomena, et notæ in Corippum ac Claudianum, inter Dempsterianæ eruditionis monumenta dignis laudibus prædicanda sunt; quamquam de notis ad Claudianum peræque dici possit, quod de notis ejus in Corippum Barthius ad Stat. Theb. xii. 418. illas sæpe parum facere ad poetæ emendationem, licet idem Barthius Lib. xxi. Adv. cap. 13. bene de Corippo meritum esse eruditissimum Dempsterum, nullam ætatem negaturam adfirmet. Sed his longe splendidius et augustius est Etruriæ Regalis opus, Thesaurum Etruscarum Antiquitatum complectens, quod in Academia Pisana elaboratum apud Magnum Etruriæ Ducem depositum reliquerat, quum ad Academiam Bononiensem, ubi an. 1625. obiit, evocaretur. Id suo tempore ut ineditum; et inter Ducis Etruriæ cimelia reconditum laudat Erythreus, ubi quum per multos annos delituisset, hoc demum sæculo inde erutum et e tenebris vindicatum fuit a viro inter Anglos illustrissimo Thoma Coke, et insignibus Antiquitatum Etruscarum Thesauris ditatum; atque egregia Philippi Bonarotæ, variis ingenii ac doctrinæ monumentis inter Italos clarissimi, Appendice auctum prodit Florentiæ 1723."

A REPLY

To KIMCHI'S Article in the last No. of the Classical Journal on Mr. BELLAMY'S New Translation of the Bible from the Original Hebrew.

IF the judicious reader will look back to the time of the sixteenth century, when the present version of the Bible was made by the command of king James, he will find that the English language at that period, compared with its present accuracy and propriety, was rude and barbarous; and so far as it has respect to the Bible, in some instances too indelicate for pu

It will also appear, on account of the great improvement in the learned languages, particularly in the Hebrew, that those contradictions in the authorised version, which have enabled objectors to shake the very foundation of society, have no authority in the sacred language; but have been made by the ignorance of the first translators in Hebrew, continued in the translation of Jerom, and copied from the Latin Vulgate into all the European translations. The necessity of a new translation from the original Hebrew only, has also been shown by the best Hebrew scholars in this country, such as Lowth, Kennicott, Blayney, Newcome, &c. Such a translation only will, as they declare, silence the cavils of objectors.

Those who devote their time to the pursuits of literature, and lay their labors before the public, are entitled to our thanks; and it is much to be wished that such a spirit should be manifested between those who are of discordant opinions in England, as we see manifested among the controversialists on the continent. This liberality of sentiment is not always adopted in this country, and the illiberal spirit in some articles in the periodicals is so generally lamented among our continental neighbours, that the learned Dr. Gesenius, Professor of Hebrew in the University of Halle, when on a visit a few months since to this country, told me, that nothing was more astonishing to them than to see the opposers of any thing new in the literary circle in England, conduct themselves with such abuse, and even personal invective.

The opposers of the new translation have not contented themselves with attempting to show any demerit; the writer of the articles in the *Quarterly Review* has even solicited subscribers to withdraw their names, and has had the hardihood to boast that he has succeeded. See *Quarterly Review*. Others have attempted to give their opinions, without even having read either the text, or the notes of the translator on those passages on which they have commented.

It was not possible to calculate on any opposition to an attempt to improve the common translation of the Bible, by any man professing christianity; but particularly from any of the clergy, whose very existence depends on a removal of those improper translations, which serve only to support the cause of infidelity, by enabling objectors to advance them, in order to show, as they term it, "the disordered state of the Bible." It is, however, proper to observe, that the great body of the clergy, and of the intelligent public, believing that the Bible may be proper to put into the hands of the rising generation, with all that charity of

expression which we find in the Hebrew text, have long wished to see an object so desirable accomplished; and it is also proper to observe that those among the clergy, who have attempted to calumniate the new translation, amount to no more than six or seven, and who are said by the most learned Rabbies in England to be ignorant even of the rudiments of the sacred language.

It will hardly be believed by posterity, that a person writing to silence the objections advanced against the Bible, objections sedulously sent forth for no other design than to subvert the government, and to destroy the religion of the Bible, should be opposed by the very men who either are, or ought to be, the supporters of both Church and State. A professor in one of our Universities, speaking of the new translation, has these words; "*His proposal goes to the formation of a theological version, which shall obviate the scoffs of infidelity, silence objections, and preclude scepticism. What critic can approve of such a project?*"

Mr. Whittaker, in order to crush the new translation, makes use of a very dangerous expedient; he says, "The revisers of the sacred volume, be they who they may, have either not dared, or not thought fit, to strike out the errors from the inspired volume, for there they remain to the present day." So that rather than have a revision, the very word of God itself, in which he gave his commands to man, is by these persons to be set down as *corrupt*, and our faith and hope to be shaken; and the gates of infidelity are to be thrown open, by impugning the sacred original, rather than the absurdities should be removed by a faithful translation from the Hebrew.

I observe in the last number of the CLASSICAL JOURNAL an article on my translation of Gen. vi. 14. *Make thee an ark of gopher-wood: rooms shall thou make in the ark, and shalt pitch it within and without with pitch.* This is as it stands in the common version. The New Translation thus; *Make for thee, an ark of the wood of Gopher; rooms thou shalt in the ark; for thou shalt expiate in it, even a house, also an outer room, for atonement.*

See in the CRITICAL EXAMINATION of Mr. Whittaker's remarks on the new translation, the letter of the chief Rabbi of the Portuguese and Spanish Synagogue, the learned Dr. Raphael Meldola, on the ignorance of the Hebrew exhibited by that writer.

A Rev. Dr. in the Church of England, who is an excellent Hebrew scholar, writes thus to me: "Is the man out of his senses? every critic will approve of such a project, where the Hebrew will sanction it."

Your correspondent Kimchi does not come under the description of abusive writers; and if he should pay a little more attention to his subject before he commits himself to print, he will, I am of opinion, be more liberal. He surely has not read either the New Translation, or the note on that verse, or he could not have made so serious a charge against the translation. Kimchi is still of opinion that the word כפר *kopher*, in this verse, means *pitch*, because some of the ancient versions have thus translated it, and all the European versions from the copy of Jerom. My lexicon is the Bible itself: and your writer S. T. in your No. says, "The Quarterly Reviewer thinks that the word כפר *kopher*, means asphaltus, bitumen, or pitch, used to smear over wood or other things. The unprejudiced reader will acknowledge that Mr. Bellamy has offered the most convincing reasons for his translation of this important passage; *the declaration of the scripture itself*. He says, 'The word כפר *kopher*, which the translators have rendered *pitch*, has no such meaning in any part of scripture, and, excepting this solitary verse, it is not translated by *pitch* in any part of the Bible. The word which is always used, and which is the proper word for *pitch*, is זפת *zepheth*. See Isa. xxxiv. 9, and the streams thereof shall be turned (זפת) *le zepheth* into pitch—Exod. ii. 3, and daubed it with slime, (זבזאפת) *ubazuapheth* and with pitch.' Now as *zepheth* is the only word in the Bible that is used for *pitch*, and as the word כפר *kopher*, uniformly throughout the scripture means *atonement*, or *redemption*, the reader who is in search of truth, will probably admit that there is the best of all proof, *the scripture*, for Mr. Bellamy's translation."

Yet Kimchi, by his silence concerning these proofs, advanced from the best authority, *the scripture*, on the uniform meaning of כפר *kopher*, is very anxious to have it understood that he also thinks it means *to smear over*. He says, "The authorised version of Gen. vi. 14. gives a simple and natural sense to the passage. Let us view it in conjunction with the context. 'Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion thou shalt make it of,' &c. The 14th, 15th and 16th verses contain instructions for making the ark, and give directions for the coating, or covering, and the dimensions. All is plain and clear and intelligible." I must deny this positive assertion. It is not said that "directions are given for the coating, or covering," except in the common version. Therefore instead of the 14th verse giving "a simple and natural sense to the passage, in conjunction with the context"—instead of being

"plain and clear and intelligible;" we have an unnatural sense, no way in conjunction with the context; all is vague and obscure.

But, says Kimchi, "If we suppose that the primary sense of כָּפַר *kaaphar*, is to cover," supposition proves nothing. Kimchi should have told us where כָּפַר, *kaaphar*, is to be found in the sense of to cover. He may turn to כָּפַר *kapheer*, i. e. merciful, Deut. xxi. 10. כָּפַר *yekuphar*, to cleanse, Numb. lv. 33. But it is not possible for him to show that כָּפַר *kopher* ever has any other meaning in scripture, than atonement, ransom, or satisfaction.

But yet there appears to be a little doubt in the mind of Kimchi that Mr. Bellamy may be correct; for he says, "But admitting Mr. Bellamy to be correct in rejecting the authorised version: admitting him to be right in the meaning which he affixes to כָּפַר (*kopher*) in Gen. vi. 14, is he correct in his own translation of the words? Let us refer to the Hebrew text. עֲשֵׂה לְךָ תֵּבַת עֲצֵי-נֹפֶר קָנִים תַּעֲשֶׂה אֶת-הַתֵּבָה וּכְפַרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכָּפָר. The words are thus translated by Mr. Bellamy; 'Make for thee an ark of the wood of Gopher, apartments thou shalt make in the ark, there thou shalt expiate within and without by atonement.' Now notwithstanding all Mr. Bellamy's professions of translating the Hebrew literally, I am much mistaken if he has not failed in giving a literal translation of those words, even allowing him to be correct in his remarks on the word כָּפַר (*kopher*). He has translated וּכְפַרְתָּ (*vekuaphartha*) 'there thou shalt expiate,' and has given no translation of the word אֹתָהּ (*othah*) it. Perhaps Mr. Bellamy, or his apologist S. T. will say, that ו (vau) has the sense of 'there' in two passages of scripture, 2 Kings xxv. 22, and Jer. xv. 8. These passages are mentioned in Taylor's Hebrew Concordance as having ו (vau) in the sense of "ibi," and Noldius also mentions the latter passage. In the former, ו (vau) is translated "even" in the authorised version, which is a common meaning of the particle, and makes a better sense than that which Taylor has affixed to it; and Noldius's translation of the latter passage is forced and unnatural. I think your critical readers will allow that these constitute a very slight foundation for Mr. Bellamy's new translation of ו (vau). I have already observed, that Mr. Bellamy gives no translation of אֹתָהּ (*othah*) it. Why, I know not, unless because it would not accord with his new translation of the passage. Had he given a plain and literal translation of כָּפַר (*kopher*) and כְּפַרְתָּ (*kaaphartha*), the absurdity of the innovation

would have become immediately apparent : and thou shalt expiate in (i. e. the ark) within and without by atonement.' &c.

It is needless to attempt to show the want of information in Kimchi respecting the translation of in (vau) by *ibi*, *there* : the truth is obvious, as proved by the common version. Kimchi however attempts to reason away the obvious and admitted translation of the common version, rather than part with his "consecrated error," *pitch it with pitch* ; if it had been *pitched*, surely such an expression could not have come from the mouth of Infinite Wisdom as *pitch it with pitch* !

Kimchi is not satisfied with endeavouring to fritter away the true rendering of in (vau) by *there* ; but he accuses me of having done that in my translation of this verse which I have not done. What must the reader think of the knowledge of Kimchi in Hebrew, when he charges me twice with having omitted in this verse the translation of othah , i. e. *within*, or *in it* ?...

I am unwilling to attribute this charge made by your correspondent Kimchi, that I omitted the translation of othah , to ignorance, or to wilful misrepresentation ; and yet I confess I am not a little puzzled to know how he can clear himself from one or the other, because in quoting the whole verse in Hebrew, he of course has given the word othah . I cannot think so dishonorably of your correspondent, that he would knowingly be guilty of misrepresentation ; therefore the most gentle palliative will be to attribute his charge to neglect in not having attended to the text in the new translation and to the note. Surely he has neither read the note on the new translation, nor the text, or he would have seen that I have translated the word othah , and that it is translated literally. But to show the reader the manifest injustice which is done by the misrepresentation of the new translation, I quote the note on the word othah , page 42 of the new translation.* "I shall now refer the reader to the intermediate words in this clause, othah mibayith . These words are rendered only by the word *within*. othah is a compound word, of oth , which here means *in*, see 1 Sam. vii. 16—ix. 15—Psa. xvi. 11—cxl. 13—Ezek. xlvii. 23, and the feminine termination ha , which, agreeably to the Hebrew, reads *in her* ; but according to the idiom of our language, *in it*, or *within*." Accordingly I have here translated the text, *thou shalt expiate in* in , giving the compound word othah , its plain literal reading ; but which Kimchi positively declares I have omitted ; "but why, he knows not !"

I hope that in future those who write like Kimchi, will attend to what I have written before they charge me with errors I

have not committed. I should suppose that a liberal writer can have no objection to acknowledge *his error*, though the pretender in the BRITISH CRITIC says nothing in reply to the exposure I have made of his ignorance of Hebrew.

And yet Kimchi tells his readers that "Mr. Bellamy ought not to be persecuted, nor ought his motives to be impugned." He says very gravely, "If however he (Mr. B.) censures the authorised version without reason; if he assumes a superiority which is warranted neither by his talents nor by his accurate knowledge of the Hebrew language, he must be content to submit his pretensions to the test of sober enquiry and rigid investigation." These *ifs* about "censuring the authorised version without reason," and about "assuming a superiority not warranted by talent, or accurate knowledge of the Hebrew language—*sober enquiry and rigid investigation*," come with a bad grace from him, who actually has not been able by his "talent, accurate knowledge of the Hebrew, sober inquiry and rigid investigation," to inform his readers that the word *othah*, is not omitted in the new translation.

The reader will find in the note on the new translation of this verse the following words, "the word *מִבַּיִת* *mibayith*, (which follows *וְהָיָה* *othah*) is not noticed in the common version, which is absolutely necessary to obtain the meaning of the sacred writer; indeed it cannot be known without it; and it is surprising how translators have dared to reject it. No other reason can be assigned, than that they have not understood that God always communicated with his people from the mercy-seat after the fall. They have supposed that the first institution of the Cherubim was in the time of Moses, when all the particulars were given to him in the mount. But I shall frequently have occasion to observe, that the Hebrews had the tabernacle in Egypt, and brought it with them into the wilderness, before that which was commanded to be erected by Moses. And thus this important knowledge has been covered in oblivion, as well as the priesthood before the flood, and from the flood to the establishment of the Levitical priesthood at the time of Moses. This word *מִבַּיִת*, *mibayith*, is truly translated by *house*, or *temple*, a place for divine worship. See 2 Kings xi. 10, 13—Isa. lvi. 7—1 Chron. vi. 10—xxiii. 10—xxxv. 20—Prov. xvii. 1. And with the *מ* *mem* prefixed, *with*, or *even*, it means the *interior apartment*, which was the place of the mercy-seat, and the ark of the covenant, where Noah, as the priest of God, received the divine communication from between the Cherubim.

Kimchi however does not appear to give any credit to the di-

vine communication from above the Cherubim ; and I fear there are many of this description who will not hesitate to say, with Mr. Whittaker, that "this is a theory invented by Mr. Bellamy," although it is positively declared in the sacred volume. See Exod. xxv. 22—Numb. vii. 89. But in the CRITICAL REMARKS ON Mr. W., to which I refer the reader, I have shown his total deficiency in the Hebrew, and that when he undertook to write against the new translation, so ignorant was he of Hebrew, that he did not know the difference between the *benone* or *participle active*, and the third person singular preter of the verb.

Kimchi in the next paragraph attempts to frame a partial excuse for the writer of the book against the new translation, Mr. Whittaker; and for the writer in the Quarterly Review. He quotes a passage from the article of S. T. in your Journal No. XLII. p. 351. S. T. says, "At least I think he (i. e. the Quarterly Reviewer) will refrain from persecuting the man whose sole design is to defend the sacred volume against the attacks of the enemies of divine revelation, and against those who declare that the sacred original, the inspired volume, is corrupt. I conceive that a more dangerous dogma cannot be promulgated, for if it were believed, there would be no dependence on the Bible; its genuineness and authenticity would vanish at once, and deism would bury in oblivion the truths of the Gospel, as those great truths overwhelmed the Pagan religion at the time of Constantine the Great."

Kimchi then drags in his palliative for those who have impudently presumed to impugn the sacred original inspired volume: he says, "The word *corrupt*, which is used by your correspondent, has some tendency (though probably without design) to mislead." "Used by your correspondent," does Kimchi say? Surely he must know that it is used by your correspondent, as quoted by him from Mr. Whittaker's book, page 116; where the reader will find this dangerous dogma, written without any thing vague or unmeaning, but evidently with design to show in this page, as he does in many pages of his book, that the sacred volume is corrupt.

Kimchi attempts to state what he calls "the case simply:" truly it is a "simple case," and the reasoning upon it is so contradictory that it cannot be admitted. He says, "The state of the case is simply this: Either the text of the Old Testament is now as pure and perfect, in every word and letter, as it was when it was first penned by the inspired writers; or it has suffered more or less, as every human work has done, from the occasional cor-

lessness or mistakes of transcribers. Now as all other works, of every age and nation, have suffered from the faults of transcribers, it follows that the Hebrew text could not have been preserved pure and perfect in every word and letter to the present day, after having been transcribed so many thousands of times, without a constant miracle, guarding the transcribers from the possibility of mistake." That the Hebrew text has not been immaculately preserved from faults of transcribers, is proved by the different readings of the manuscripts collated by Kennicott and De Rossi, many of which enable us to restore with the greatest probability the original readings of passages which were before obscure, if not unintelligible. Yet it is wisely ordained by a good Providence, that those various readings do not at all affect the doctrines and precepts of our religion.

Now if this be "simply the state of the case," if the sacred inspired volume be corrupt, through the errors of transcribers, we do not know to what extent those errors have been committed, the whole genuineness and authenticity of scripture would be swept away at once. A better argument than this could not be put into the hand of the objector; it surpasses all that ever was advanced against the truths of the sacred volume.

But, says Kimchi, "It has suffered more or less, as every human work has done, from the occasional carelessness or mistakes of transcribers."

Here then our modern Kimchi, and every man who believes in divine revelation, are at issue. If the Sacred Scriptures be *divinely given*, if the sacred writers were *inspired* to write them, then they cannot be a *human work*, or the *work of man*, as Kimchi ventures to assert. They would be of no greater authority than the Koran or the Veda.

Kimchi thinks that it would have required "a constant miracle to have guarded the transcribers from the possibility of mistake, after having been transcribed so many thousands of times." If Kimchi will read what I have advanced on this subject in the CRITICAL EXAMINATION of the blunders made by Mr. Whittaker and the Quarterly Reviewer, he will be sensible that there has been "a constant miracle" for the preservation of the Sacred Scriptures, to guard the transcribers from the possibility of mistake. A whole nation has, in the order of Divine Providence, been appointed to guard the sacred letter, which never was the case with the perishable productions of man. And although their ancient enemies the Babylonians, Grecians, and Romans, are sunk in oblivion; the Hebrews remain a numerous people among all the nations of the earth, agreeably to the Divine communication which was given as recorded in Lev.

xxvi. 44. *When they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly.*

Kimchi retails from the Quarterly Reviewer, and the Quarterly Reviewer from others, this hacknied remark—"a constant miracle." If the Quarterly Reviewer be blind, why does not Kimchi open his eyes? Does he not see that the Hebrews are scattered into all nations? Does he not see that they are not cast away, or destroyed? Is not this the greatest of all miracles, that they remain a distinct people in the midst of all the nations on earth? This undoubtedly is a "constant miracle;" a miracle for the express purpose of guarding the sacred letter against the infidel grasp of such writers as the Quarterly Reviewer, and all such dangerous writers as have the boldness to declare, that the "sacred inspired volume is corrupt."

I have also shown that the different readings of manuscripts collated by Kennicott and De Rossi, are no proof that the Hebrew text has not been miraculously preserved from faults of transcribers; for if the government were desirous of having another collation of manuscripts, a much larger quantity might be supplied for half the amount. But the reader should remember that such manuscripts as were collated by Kennicott and De Rossi, were never admitted as Synagogue copies; and that every copy admitted as a Synagogue copy, is the same in every Synagogue in the world.

But the most inconsistent part of the reasoning of Kimchi is, "a good Providence has wisely ordained that these various readings do not affect the doctrines and precepts of religion:" while the same "good Providence" has not ordained the other parts of his word to be preserved. If a good Providence ordained that the various readings should not affect the doctrines and precepts of religion, would not the same good Providence have ordained that the various readings should not have affected the other parts of the sacred word? Why should the precepts and doctrinal parts be ordained to be invulnerable to the attacks of various readings, while the rest were to have no part in such ordination, but were to be liable to be made impure by the ignorance or carelessness of transcribers?

I am authorised to accuse the writer who has taken the high-sounding name of Kimchi, as unfair and partial. For in a note he says, "See particularly Whittaker's Historical and Critical Inquiry into the interpretation of the Hebrew Scriptures: the appendix to which contains a list of grammatical errors committed by Mr. Bellamy." But he has not had candor enough to refer the reader to the CRITICAL EXAMINATION of Mr. Whittaker's book,

where the reader will find, and particularly in the Appendix, the blunders and errors in grammar committed by Mr. Whitaker, as well as an exposure of his dogma, that *the sacred inspired volume, the original Hebrew scripture, is corrupt.*

JOHN BELLAMY.

PRIZE GREEK POEM.¹

College, Edinburgh, Oct. 1820.

THE enclosed poem is one of four that obtained prizes in my classes during last session of College. It was written by a young man, educated at a country school, and whose knowledge of Greek was very trifling before he entered this University. Though a severe critic might find some faults in it, yet I think I may venture to say that I have seen few productions of the kind of equal merit, whether the language, the sentiment, or the versification be considered; and it may perhaps undeceive some, who have no opportunities of judging, but who have been led by malicious and false statements to suppose that students at this University acquire but a scanty knowledge of Greek literature. By giving it a place in your next Number of the Classical Journal you will oblige,

GEORGE DUNBAR.

ΕΙΣ ΤΗΝ

ΤΩΝ ΑΘΗΝΑΙΩΝ ΝΙΚΗΝ ΕΝ ΜΑΡΑΘΩΝΙ.

Ἄ πόποι, ἦ Μαραθῶνι παρὰ κόσμηθεν ὀρῶμαι
 Πλήθος ἀνῆριθμον σὺν τεύχεσι παμφανόωσι.
 Τοῖς δ' ἄνδρες προΐασιν ἑοικότες ἀντικρὺ νυκτὶ
 Πάντες ἀκὴν μελιῖσι μεμαότες Ἴφι μάχεσθαι,
 Παιρότεροι πολὺ περ, τοῖς δ' ἄτρομός ἐστ' ἐν θυμῷ.
 Καὶ νῦν, ἀλλήλοισιν ὅτε στρατοὶ ἐγγὺς ἔασι,
 Οὕτως τις προμάχων αἰχμητῆς κέκλεται αὐτοῖς.
 Ἄ ἄνδρες Ἀθηναῖοι, νῦν ὅξυν ἐγείρετ' Ἀρῆα,

¹ We have thought it due to the Master and the Scholar to leave the Poem exactly as sent to us.

“ Καὶ πρόγονων ὑμῖν ἀρετῆς μνήσασθε παλαιῶν
 “ Οἱ πέσον ἐψηλοῖς ὑπὸ πύργοις Ἰλίου ἱρῆς;
 “ Καὶ σθένος Ἐκτορος οὐκ ἐφοβοῦντ’ ἵνα κῦδος ἔλαιντο.
 “ Ἡμεῖς δ’ αἱ παίδων μαχόμεθ’ ὑπὲρ ἡδὲ γυναικῶν
 “ Οὓς δὴ Πέρσαι φασὶ πεισθέντας κρατεροῖσι
 “ Ἀξέμεναι δεσμοῖσι φίλης ἀπὸ πατρίδος αἶας.
 “ Ἀλλ’ ἄγετ’, ἄνδρες, νῦν πειρησόμεν εἴτε κε δοίη
 “ Τοῖσδ’ εἴθ’ ἡμῖν Ζεὺς κλέος, οἱ πολὺν φέρτεροί ἐσμεν.”
 Τοιοῦτοις ἐπέεσιν ἐκάστω θυμὸν ὀρίνει.
 Ὡς δ’ ὅτ’ ἐρευγομένη, δεινῷ πατάγω, φλογὰς Αἰτνῇ
 Ἀστράπτει πυκινῶς, ἐπὶ θνητοὺς κῆρα φέρουσα.
 Οὕτως νῦν ἐχθρῶν ἑρμῶσιν δίοι Ἀχαιοὶ
 Ἥχῃ θεσπεσίῃ, καὶ τοῖς ὑπο γῆ κοναβίζει.
 Οἱ δ’ ἐπὶ ποντοπόρους νῆας φεύγουσι, μάλ’ ὤκα,
 Οὔτι γὰρ ὀρμὴν καὶ χεῖρας μίμνουσιν Ἀχαιῶν.
 Πολλοὶ δ’ ἄρ’ Περσῶν ὀλέκονται δουρὶ θαμέντες.
 Χαίρετε νῦν ὑμεῖς Δαναῶν σωτῆρες ἀπάντων.
 Ἥματι γὰρ τούτῳ, πρότερον φρονέων ἀνὰ θυμὸν
 Ἑλλήσιν κακὰ πᾶσι τύραννος πῆματα πάσχει.
 Ἥ νῦν δὴ κρατερόν καὶ ἐλεύθερον ἦτορ ἔχοντας
 Ἀνδράσι περ πλεόνεσιν ἀνάσσων οἶδε φοβεῖσθαι.
 ὧς εἰς δ’ ἔμπεδοι ἔστε καὶ ἐχθροῖς εἴκετε μηδὲν
 Ὡς τερὸν, ὑμῖν ὅπως μὴ δούλιον ἦμαρ ἐπέλθῃ
 Οὕτως Μουσῶν αἰὲν Ἀθῆναι δώματ’ ἔσονται.

JACOBUS DICKSON.

BIBLICAL CRITICISM.

READING some time ago the xviith chapter of the Acts of the Apostles, my attention was arrested by the word *ὕπεριδων* (v. 30.), which in the authorised English version is rendered “winked at.” The purport of the following observations is to show that the word ought to have been otherwise translated, and that St. Paul not only does not attribute to Jehovah any thing like *connivance* at the cruelties and superstitions of the preceding generations of idolaters, but actually signifies the

abhorrence and contempt with which, as a holy and "a jealous God," he could not fail to view them.

It is indeed an easy way of solving the difficulty which appears to clog this passage, to say that "the word being derived from *ὐπὲρ* and *εἰδέναι* means simply to look over or to overlook," and to offer this etymology as a defence of the commonly received interpretation. But, in the same way it might be said, that because *εἰδέναι* means to see, therefore *ὑπερεἰδέναι* must mean to oversee, or supervise, or superintend; more especially, as *εἰδέναι*, being a transitive verb, generally signifies to see (or know), and can never be rendered by the verb to look, because the latter is a neuter verb. Allowing, however, that *ὑπερεἰδέναι* does mean to look over, (though it were more correctly rendered to look above or beyond) it still remains a question, whether it means to look over "in mercy," or in contempt and anger; and, for an answer to this question we must refer of course to other passages in the Scriptures and elsewhere, in which the same word is to be found. As the word does not occur in any other passage of the New Testament, we must direct our research to the Septuagint version of the Old, in which we find it very frequently employed, corresponding to one or other of the following Hebrew words; *התעבר* and *התעלם*. Of these words the first, third, and fourth directly favor the signification for which I would contend, being commonly rendered by the Latin words *indignatus est*, *contempsit*, and *exaudivit*, respectively; and being also the words for which *ὑπερεἰδέναι* is most commonly employed. The same may be said of *עָבַר*, *reliquit*, which in the only passage cited by Trommii (Job vi. 14.) is rendered in our English version by the word *for-saken*. Of the remaining words that which seems most favorable to the authorised translation is *התעלם*, *se occultavit*, and in Levit. xx. 4, it is particularly favorable to it; but in the four remaining passages in which the LXX have rendered it by *ὑπερεἰδέναι*, it evidently means, he *despised*, or *was angry with*. It is therefore rendered accordingly in those passages by one or more of the versions.² In the same manner the word *ὑπερεἰδέναι* might very safely be translated in all the passages where it corresponds to *מָעַל*, *prævaricatus est*; and indeed in every place where it occurs in the Old Testament excepting only Levit. xx. 4, which weighs but little against so many contrary authorities, and Num. xxii. 30, (in which place it answers to *הסכין*,

Vide Trommii Concord.

² Vide Biblia Polyglotta.

solitus est) where its signification seems rather problematical.¹ On the whole therefore, the authority of the LXX almost directly contradicts the interpretation commonly given to the particular passage in question, and instead of leading us to suppose that God “winked at” the times of ignorance, teaches us rather to infer from the language of St. Paul that he looked upon these times with *anger* and *abhorrence*.

From the LXX we turn to the great body of Greek writers. But here, as in the New Testament, unfortunately, authorities for the word in question seem to be particularly scarce; so much so, that by some Lexicographers the word is omitted altogether. Thus, as there is a Greek concordance of the New Testament, bearing the name of Henry Stephens, (supposed, by the way, to have been the compilation of some meaner author,) so also there is the general Lexicon of Scapula (Basileæ, 1620), in neither of which is it to be found. Schrevelius indeed mentions the word, but gives it no other signification than *conviventia dissimulo*; a signification evidently taken from the supposed meaning of the very passage under consideration, and which he has not thought fit to confirm by the citation of any classical authority, though on other words of rare occurrence he is generally accustomed so to do. Hederic, on the contrary, assigns to the word no meaning but *despicio*, quoting for authority, Act. xviii. 17, and Ælian. V. II. ii. 30, and xii. 17, where the word evidently bears that meaning. Schleusner, however, is very copious on the word, giving, besides some of the passages cited in Trommius, one authority from Plato, four from Ælian (two of them the same as those in Hederic), and one from Marcus Antoninus; in all which the word means either *to despise* or *to be angry with*, a signification which is allowed by Hesychius and Suidas;⁴ whereas for the signification *convivendo dissimulo*, though he (Schleusner) thinks, for a reason which shall be mentioned presently, the word *may* bear that meaning, he offers no direct authority at all. To the authorities given by Hederic and Schleusner may be added one given by Poole⁵ from Plutarch, and one which I have lately met with in Herodotus, in both of which the word has the same meaning as in all those which they

¹ This is conceding rather too much; for Poole translates the Septuagint version of the passage thus: *Numquid despectone despiciens feci sic tibi?* Vide Synopsin Criticorum in loc. citat.

² Vide Bibliographical Dictionary.

³ Vide Schleusneri Lexicon, sub voc. (Edinb. 1814.)

⁴ Hesych. *δρεποῖν*. Suid. *καταφροῦν*.

⁵ Vide Synop. Crit. in Act. xvii. 17.

have cited. The passage in Herodotus is as follows: οὗτο, (Κλεισθένης) ὑπεριδὼν Ἴωνας, ἵνα μὴ σφισι (Ἀθηναίοις) αἱ αὐταὶ ἔωσι φυλαὶ καὶ Ἴωσι. . . τὰς φυλάς μετωνόμασε, καὶ ἐποίησε πλεῦνας ἐξ ἱλασσόνων.

The signification thus established by the authority of the LXX, and other writers, is farther confirmed by the signification which all the Lexicographers agree in giving to the synonymous words *ὑπερόπτομαι* and *ὑπεροράω*, and to their numerous co-derivatives, in all which without exception is implied an idea either of anger or contempt, but chiefly of the latter.

In addition to all this, and even supposing that *ὑπεριδῆω* may sometimes correspond in meaning to *conniven* or *condono*, yet, by the analogy of Greek construction and the general usage of translation, such an interpretation is, in the passage in question, altogether inadmissible. It is well known that *when a participle and a verb in Greek are rendered by two verbs in English, those verbs must be connected by a conjunction COPULATIVE*; whereas in the present instance, in which *ὑπεριδὼν* and *ἀπαγγέλλει* are so rendered, our translators have made use of a conjunction *disjunctive*. This they obliged themselves to do by interpreting *ὑπεριδὼν* "*looked at*," because, in consequence of this translation, there is evidently an "opposition of meaning" implied in the two clauses in which the words respectively occur. But in so doing, they have both violated the structure of the sentence, and gone contrary to their own general usage, according to

¹ I mention this passage more particularly, because M. Rollin in his *Ancient History* has fallen into an error with respect to the circumstance here mentioned, which an attention to the meaning of the word *ὑπεριδὼν*, in connexion with that of the words immediately following, would certainly have prevented. Herodotus is speaking of the change made by Clisthenes (the rival of Isagoras) in the number and denomination of the Athenian tribes. On this subject (vi. 56.) he says: *τετραφύλους ἰόντας Ἀθηναίους, δεκαφύλους ἐποίησε, τῶν Ἴωνος παίδων, Γελέοντος, καὶ Αἰγυόρεος, καὶ Ἀργάδεω, καὶ Ὀπλήτος, ἀπαλλάξας τὰς ἐπωνυμίας ἐπιχωρίων δ' ἑτέρων ἡρώων ἐπωνυμίας ἐξενεόν, κ. τ. λ.*; and then, after one of those digressions for which he is remarkable, adds the passage above quoted. From these sentences (for he refers in this part of his *History* to Herodotus) M. Rollin, misled perhaps by the involution of the former sentence, and certainly overlooking the signification of *ὑπεριδὼν* in the latter, has gathered, that Clisthenes made an "alteration in the form of their (the Athenian) establishment, and instead of 4 tribes, whereof they consisted before, divided that body into 10 tribes, to which he gave the names of the 10 sons of Ion!" (Engl. Transl. Book v. art. 8.) Now it does not appear that Ion ever had more than 4 sons, viz. those whose names are here mentioned, and to whom Euripides refers in a passage in Potter's *Archæologia Græca*: and it is manifest from this very passage in Herodotus, that Clisthenes was so far from giving their names to the Athenian tribes, that he even—*ὑπεριδὼν Ἴωνας* (i. e. in *Ionum contemptum*, as Schweighæuser has expressed it)—abolished them, and substituted others in their stead, introducing among the rest the name of Αἰαν (son of Telamon),

which, in every other place where similar expressions are rendered by two verbs, those verbs are (I believe) invariably connected together by the copulative *and*; not excepting even those places where, as in the present, a verb of the present tense follows a participle of the aorist.

In answer to these observations it may be said, that our English version of the passage is countenanced by the Æthiopic, and by the opinion of numerous critics and commentators. So it certainly is. Chrysostom, among others, is very particular in his comment on this passage, distinguishing between the meaning of *ὑπεριδέω* and *περιιδέω*. He says: τί οὖν; οὐδαίς τούτων κολάζεται; οὐδαίς τῶν θελόντων μετανοεῖν περὶ τούτων λέγει· οὐ περὶ τῶν ἀπελθόντων, ἀλλ' οἷς παραγγέλλει· οὐκ ἀπαιτεῖ λόγον ὑμᾶς, φησὶν. οὐκ εἶπεν, ἐκεῖνος περιίδεν, οὐκ εἶπεν, εἶασεν.¹ ἀλλ' ὑμεῖς ἡγνοήσατε, ὑπεριίδεν, τοῦτ' ἔστιν, οὐκ ἀπαιτεῖ κόλασιν. (Vid. in loc.) And on the same side are found Grotius, Erasmus, Beza, Sanctius, Vatablus, Pricæus, and a host of others. But their opinion will be found to rest chiefly on those passages in the Septuagint where *ὑπεριδέω* answers to *ἐβλῆν* (in which the Greek word has been shown above to be capable of the signification *contempsit* or *iratus est*, as well as *convivendo dissimulavit*), without any direct confirmation from other writers of the interpretation which they have thought proper to adopt.

It may also be said, that in two copies the word is not *ὑπεριδῶν*, but *καριδῶν*,² which would certainly be very well rendered by *convivendo dissimulare*, or *oculo non attento prætermittere*, in which sense it is frequently employed; but the small number of copies in which this *lectio varia* occurs, and the similarity existing between *ὑπεριδῶν* and *καριδῶν*, when written in the abbreviated form, make it probable almost to certainty, that this difference is assignable solely to an error on the part of the transcribers.

Other objections, which persons of more extensive research may be acquainted with, may possibly be offered in addition to those already stated. But there is none perhaps more plausible than that which is supplied in the parallel passage which has been before cited in the note upon Chrysostom; a passage which seems at first sight to be totally irreconcilable with the interpretation for which I am contending, and has been in the judg-

¹ Chrysostom is rather unfortunate in the use of this word (*εἶασεν*), as it happens to be precisely the word which the Apostle has made use of in the parallel passage, Act. xiv. 16.—Ὅς ἐν ταῖς παρεχόμεναις γενεαῖς εἶασε πάντα τὰ ἐξὸν παρασκευάσαι ταῖς ὁδοῖς αὐτῶν.—a passage which the comment of Chrysostom directly contradicts.

² "Duo codd. habent *καριδῶν*." Schleusner.

ment of some critics the principal barrier against its universal acceptance as the legitimate and only meaning of the word. So Schleusner, though he allows the authority of the LXX to favor this interpretation,¹ adds almost immediately, "*posunt tamen hæc verba etiam ita explicari, connivendo dissimulavit vel silentio transmisit tempora ignorantiae,*" and refers to the parallel passage above mentioned. But the difficulty arising from this passage will vanish in a moment when it is remembered that although God is said therein to have "*suffered* (or *left*) all men to walk in their own ways," it is not said whether he did so by *connivance* or in *contempt* and *anger*, and the word *ἑᾶν* is employed sometimes in the latter sense as well as in the former. Thus Thersites, in the very paroxysm of his scorn and resentment against Agamemnon, and while attempting to rouse the Greeks to revenge themselves upon him for the wrongs which he had done them, says,

Οἶκαδ' ἐπεὶ σὺν νηυσὶ νηώμεθα· τόνδε δ' ἑῷμεν
 Αὐτοῦ ἐν Τροίῃ γέρας πεσσέμεν, — — —

Iliad. II. 236.

This signification will also accord with Rom. ch. i. where St. Paul mentions again the moral dereliction of the heathen, and ascribes it not to the connivance of Jehovah, but to his judgment on their inveterate and infatuated obstinacy. (See particularly v. 21 to 24). On the whole therefore would it not be better that the passage, instead of standing as it does in our authorised translation, should be rendered in some such manner as the following: *Moreover God has been angry with the times of (such) ignorance, and now commands all men every where to repent.* There will then be no need of a long comment to clear Jehovah from the charge of connivance, and a proper consistency will be maintained between the interpretation of this passage and the general tenor of other passages in Scripture where idolaters are mentioned.

Frodsham. : Nov. 1820.

J. CROWTHER.

¹ "Priorem vero explicationem (i. e. Vulg. *despicieus*) suadet et commendat non solum series orationis, sed etiam usus loquendi apud Alexandrinos interpretes," &c. Vide Lexicon sub voc.

OF THE LATIN HISTORIANS BEFORE LIVY.

PART I.

IN consequence of the nearly total loss of the works of all the early Roman Historians, the finished productions of Sallust and Livy stand alone as regards all preceding attempts, and the art of historical writing seems to have sprung to perfection at its birth. A nearer approach, however, discloses a long line of historians, who from small beginnings gradually increase with the growth of their native city in wealth of materials and richness of style, which certainly reached their acme in the noble writers we have just named. The remains of these ancient authors are few—of some only the name still exists; but to many Livy was largely indebted for his materials, and to some perhaps for useful instruction in the science of which he is certainly a master. The art of history has itself a history, and it cannot be uninteresting to trace its rise and progress in ancient Rome—to mark the first efforts made in it, of a glorious people who begin to feel that they have done, and are doing, things worthy of being handed down to posterity. The materials for a sketch of this kind are to be found in the learned and laborious work of Vossius ¹ *de Historicis Latinis*, and in the historical collections of historical fragments of Riccoboni ² and others. The treatise of Vossius is overlaid with that which may now be termed useless, though doubtless at the time necessary, discussion. It however supplies all that learning can bring to the task. We do not pretend to any profound erudition on the subject; but we hope, with his assistance and aided by our own enquiries, to afford what is as far as we know a desideratum in English literature, an account of the most ancient Roman writers of history and the subjects of which they severally treated.

Rome was more than 500 years without an historian. Her legislators had however ordained various modes of perpetuating

¹ Gerardi Joannis Vossii de Historicis Latinis Libri tres, Lug. Bat. ap. Jo. Maire. 1627. It is addressed to the famous Duke of Buckingham, the favorite of James I, in a very curious dedication.

² Ant. Riccoboni Rhodigini de Historia liber, cum fragmentis Historicorum veterum Latinorum summa fide et diligentia ab eodem collectis et auctis, Basil. 1579. See also *Fragmenta Historicorum collecta ab Antonio Augustino, emendata a Fulvio Ursino*. Antwerp. 1595.

the memory of events, and the love of fame which so remarkably characterised her citizens, established many acts of domestic piety well calculated to furnish materials for the future historian. From the beginning of the Roman state the High Pontiff committed the transactions of every year to writing, upon a white board, which was exposed at his house for the general information of the citizens. These were the *Annales maximi*.¹ Together with these there are mentioned the *Libri lintei*, probably records of the different magistrates, to which Livy often refers; various religious and ceremonial books, the accounts of the Censors, the family memorials, and the inscriptions and statues erected in memory of signal events; which were all of a nature to be highly useful to the historian. Unhappily, however, the greater part of these documents perished in the burning of Rome by the Gauls,² and hence arises that uncertainty in its early history which has been the subject of so much discussion. When, however, from this wreck of authentic materials the origin and history of the nation became obscure and difficult to be rightly ascertained, there were not wanting men who came forward to supply the defect. The first Punic war seems to have infused the historical spirit into the few who had at that time made any progress in letters. They appear to have then first become unwilling that such important events as marked its duration should pass on to oblivion, without attempting to perpetuate them in such homely phrase as their language and education then supplied. The narration of contemporary affairs naturally led them back to the consideration of ancient times; and after *Q. Fabius Pictor* once set the example, Rome never wanted historians to record her exploits, or antiquarians to investigate her origin.—Rome was more than 500 years without an

¹ The passage in Cicero which describes them is too remarkable to be omitted. "Erat enim historia nihil aliud nisi annalium confectio. Cujus rei memorieque publicæ retinendæ causa, ab initio rerum Romanarum usque ad Publium Mucium Pontificem Maximum res omnes singulorum annorum literis mandabat P. Maximus, referebatque in album, et proponebat tabulam domi ut esset potestas populo cognoscendi, iique etiam nunc *Annales maximi* nominantur." Lib. 2 de Orat. 12.

² We learn this fact from Livy, who complains of the paucity and the obscurity of materials for the first part of his work: "Quæ ab condita urbe Roma ad captam eandem, quinque libris exposui; res quum nimia vetustate obscuras, veluti quæ inagno ex intervallo loci vix cernuntur: tum quod rare per eadem tempora literæ fuere, una custodia fidelis memoriæ rerum gestarum: et quod, etiam si quæ in *commentariis pontificum, aliisque publicis privatisque erant monumentis*, incensa urbe periret." Lib. 6. c. 1.

historian, and before the first production of Fabius Pictor her history had never been attempted, except in the verses of Nævius and Ennius.

Fabius Pictor,¹ whom Livy calls *scriptorum antiquissimus*, and *longe antiquissimus auctor*, was provincial quæstor in the year U. C. 533. After the battle of Cannæ he was selected as the fittest person to be sent to consult the oracle of Delphi,² where he enquired the probable issue of the war and the means of appeasing the Gods. Livy thus appeals to his authority, as a contemporary of the events on the banks of the Thrasymenean lake: "*Fabium, æqualem temporibus hujusce belli potissimum auctorem habui.*" The subjects which *Fabius* appears to have chosen, judging from the few fragments which still remain, were the antiquities of Italy, the origin of the city, and the contemporary events of his times. He wrote, it is probable, in Greek as well as in Latin, and is said to have been largely indebted to Greek authors. His name and authority are frequently introduced in the works of succeeding authors, and generally with respect. Cicero thus characterises his style, as well as that of the annalists who succeeded him: "*Hanc similitudinem scribendi multi secuti sunt, qui sine ulla ornamentis monimenta solum temporum, hominum locorum, gestarumque rerum reliquerunt; talis noster Cato et Pictor et Piso, qui neque tenent quibus rebus ornetur, et dum intelligatur quid dicant, unam dicendi tandem putant esse brevitatem.*" Polybius speaks of *Fabius* at some length, and warns his readers not to place implicit faith in him, because he was a senator and a contemporary of the events he describes, but to consider the nature of things themselves, and judge what was worthy of credit. *Fabius* indeed appears to have been partial to his countrymen and is accused by Polybius in another place of misrepresenting facts with an unjust prejudice against the Carthaginian. Dionysius also more than once has occasion to mention our historian; and though he seems to have considerable confidence in the truth of his relations of the matters which came under his knowledge, he accuses him of negligence as to the early history of Rome,

¹ The name of *Pictor* is derived from his uncle, who painted the Temple of Safety, of which circumstance Pliny thus speaks:—" *Apud Romanos quoque honos mature huic (pingendi) arti contigit; siquidem cognomini ex ea Pictorum traxerunt Fabi clarissimæ gentis, princepsque ejus cognominus ipse ædem Salutis pinxit ccccl., quæ pictura duravit ad nostram memoriam, æde, Claudii principatu, exusta.*" Lib. xxxv. c. iv.

² Lib. ii. de Orat., et vid. de Leg. lib. i.

and blames him for his inaccurate chronology. On the whole we may conclude, that Fabius possessed both the vices and the virtues of a first historian in a rude age. In ancient matters he would probably trust too much to tradition, and would give in to the superstitious credulity of his day as to all marvels related of old time: but in the recording of contemporary events, he would be as just and trust-worthy as the intolerant patriotism of a good citizen of the republic would permit. Writing with the bare object of preserving the memory of events, his narration would proceed in the order of time, and his style be as dry and jejune as we learn from Cicero it really was. Doubtless the annals of Fabius were as little to be compared with the histories which in the course of a few ages were written in the same language, as the rude and barbarous infancy of Rome herself with the glory and splendor of her full-grown fortunes.¹

The next historian, whose early labors we have to record, is Lucius Cincius Alimentus, a distinguished Roman senator, who was contemporary with the above Fabius Pictor. He appears to have written his most important work in Greek, which seems to have been a history of the acts of Annibal, or perhaps generally of the second Punic war, in which he was himself not an undistinguished actor. Livy, when speaking of certain obscure remains which assisted in ascertaining a date, quotes the authority of this historian, and calls him *diligentem talium monumentorum auctorem*; ² and in another place, when appealing to his testimony, he entitles him *maximus auctor*. In the course of the war he fell into the hands of Annibal as a prisoner, and appears to have been admitted to the familiar intercourse of that famous general, if we may judge from the conversation to which Livy alludes in the following passage: "L. Cincius Alimentus, qui captum se ab Annibale scribit, maximus auctor, moveret me, nisi confunderet numerum Gallis Liguribusque additis; cum his

¹ A singular mistake was made on the subject of the works of Fabius Pictor, by Pighius in his annals, who at the year 534 asserts them to be still in existence, on the authority of Sigonius, who, he says, had often read them at the house of Beccatellus at Venice. That passage of Sigonius whence Pighius collected the fact is the following scholium on Livy, where he mentions Fabius l. xxiii.: *Hunc eundem illum esse, qui res Romanas scripsit, tradit, Ippimus in Annibalicæ historiæ: quam manu scriptam sæpius apud ornatissimum Ludovicum Beccatellum legi; cujus historia sæpe, et in hoc bello et in aliis meminit* Sigonius meant that he had often read Appian at Venice, which was at that time in MS. The words from *quam legi* ought to have been included in brackets. Vid. Voss. de Hist. Lat. p. 17.

² Lib. vii. ³ Lib. xxx.

scribit octoginta millia peditum, decem equitum, adducta in Italiam (magis adfluxisse verisimile, et ita quidam auctores); ex ipso audisse Annibalem, postquam Rhodanum transierat, igitur sex millia hominum, ingentemque numerum equorum et iumentorum amisisse in Tauinis." Dionysius Halicarnassensis, speaking both of L. Cincius and Fabius Pictor, says: *Τούτων δὲ τῶν ἀνδρῶν ἑκάτερος, οἷς μὲν αὐτὸς ἔργοις παρεγένετο, διὰ τὴν ἐμπειρίαν ἀκριβῶς ἀνέγραψε.* On the whole we have no right to doubt the authority of this statement, and we cannot but observe the favorable auspices under which Roman history commenced its career; the two first writers of it being both distinguished citizens of the state, both senators and magistrates and actors and contemporaries of the deeds they chiefly described; who appear to have discharged their duty, if not with much elegance or variety, at least with exemplary fidelity. Besides his *Annibalicæ*, L. Cincius wrote in Latin a history of Gorgias the Leontine—a singular subject for a Roman of his age to choose; but he was doubtless well versed in Greek literature, and probably wished to introduce the study of oratory among his fellow-citizens. He also composed a work *de re Militari*, another *de Fastis*, and various others, from which we find many quotations in Aulus Gellius, Festus, &c.

The next writer of history in Rome, *M. Porcius Cato*, is one who was illustrious as a statesman, orator, and general, and whose life and actions are well known to all readers of Roman story. He was a young man in the second Punic war, and lived to the third year of the last Punic war. Besides various other works, he appears to have written an elaborate history of the rise and subsequent transactions of his native city; of the contents of this production we have a particular account in Cornelius Nepos, who also wrote a book on him as its sole subject. "Ab adolescentia," says he of *Cato*, "confecit orationes: senex¹ historias scribere instituit, quarum sunt libri septem. Primus continet res gestas regum populi Romani. Secundus, et tertius, unde quæque civitas orta sit Italica: ob quam rem omnes *ORIGINES* videtur appellasse. In quarto autem, bellum Punicum: in quinto, secundum. Atque hæc capitulatum sunt dicta. Reliqua bella pari modo persecutus est usque ad præturam Ser. Galbæ,

¹ Livy puts a reference to his *Origines* in the mouth of Oppius trib. pleb., who is addressing the consul Cato some time before they were written. We allow the historian to put speeches into the mouths of men who never spoke them, but he should at least supply them with what they might have said.

qui diripuit Lusitanos. Atque horum bellorum duces non nominavit, sed sine nominibus res notavit. In iisdem exposuit, quæ in Italia Hispanisque viderentur admiranda. In quibus multa industria et diligentia compareret, multa doctrina." If we may judge from this description, from one well able to form an accurate notion of what was valuable in this department of literature, historical writing must have advanced rapidly in the short interval between *Cinrius* and *Cato*. But the highest and most remarkable praises of *Cato* as an author, are to be found in the writings of *Cicero*. Two passages, which give a more accurate idea of the real merits of this ancient historian than could be otherwise conveyed, and which likewise show the kind of estimation in which his works were held in the more polished times of Rome, we shall here quote. The first is from the *Brutus*:—"Catonem quis nostrorum oratorum, qui quidam nunc sunt, legit? aut quis novit omnino? at quem virum, dii boni! mitto civem, aut senatorem, aut imperatorem: oratorem enim hoc loco quærimus. Quis illo gravior in laudando? acerbior in vituperando? in sententiis argutior? in docendo edisserendoque sublimior? Refertur sunt orationes amplius centum quinquaginta, quas quidem adhuc invenerim, et legerim et verbis, et rebus illustribus; licet ex iis eligunt ea, quæ notatione et laude dicta sint, omnes oratoriarum virtutes in iis reperientur. Jam vero *Origines* ejus, quem flores, aut quod lumen eloquentiæ non habent? Amatores huic desunt, sicuti multis jam ante sæculis, et *Philostratus* *Syracusio* et ipsi *Thucydidi*. Nam ut horum concisis sententiis, interdum etiam non satis apertis, cum brevitate, tum nimis acumine officit *Theopompus* elatione atque altitudine orationis suæ: quod idem *Lysias* *Demosthenes*: sic *Catonis* lumimbus obstruxit hæc posterorum quasi exaggerata altius oratio. Sed et in nostris miscuitur est, quod ii ipsi qui in Græcis antiquitate delectantur, eaque subtilitate quam *Atticam* appellant, hanc in *Catonem* non noverunt quidem. *Hyperides* volunt esse et *Lysias*. Laudo; sed cur nolunt *Catonis*? *Attico* genere dicendi se gaudere dicunt. Sapienter id quidem: atque utinam imitarentur; nec ossa solum, sed etiam sanguinem. Gratum est tamen quod volunt. Cur igitur *Lysias* et *Hyperides* amatur, cum penitus ignoretur *Cato*?" The other passage to which we referred, is put into the mouth of *Atticus*, in some measure to balance the praises which *Cicero* in a cooler moment said were excessive; or it may be that it expresses the real opinion of *Atticus*, which might be different, or more moderate than that of the orator. "Ego," says *Atticus*, "*Catonem* tuum, ut civem, ut senatorem, ut imperatorem, ut virum denique cum prudentia, tum omni vir-

tute excellentem, probò: orationes autem ejus, ut illis temporibus valde laudo. significant enim quandam formam ingeni, sed admodum impolitam et plane rudem. *Origines* vero cum omnibus oratoris laudibus refertas et Catonem cum Philisto et Thucydide, comparares: Brutone te id censebas, an mihi probaturum? quos cum, ne a Græcis quidem quisquam imitari potest, ut tu comparas hominem Tusculanum nondum suspicantem, quale esset copiose et ornate dicere?" Whether Cicero is here speaking his own sentiments or those of Atticus, we have no means of judging, unless an idea may be gathered from the scattered fragments which still exist of the various productions of Cato. Some of these happen to be of such an extent, as to supply us in some small measure with the power of ascertaining the style and spirit. We shall however quote a pleasant story told in a lively manner, which it appears Aulus Gellius took from the 7th book of the *Origines*. As he repeats the anecdote from memory, it cannot be considered as a specimen of Cato's style, though it may of his spirit. "Mos antea senatoribus Romæ fuit, in curiam cum prætextatus filius intrare. Tamen cum in senatu res major quæpiam consultata, eaque in diem posterum prolata est: placuit, ut cum rem super qua tractavissent, ne quis enunciaret, priusquam decreta esset. Mater Papiri pueri, qui cum parente suo in curia fuerat, percontata est filium, quidnam in senatu patres egissent? puer respondit, tacendum esse, inque id dici licere. Mulier fit audiendi cupidior. Secretum rei, et silentium pueri animum ejus ad inquirendum everberat. Quærit igitur compressius violentiusque. Tum puer, matre urgente, lepidi atque levis mendacii consilium capit. Actum in senatu dixit, utrum videretur utilius, exque Repub. esse, minusne ut duas uxores haberet, an ut una apud duos nupta esset. Hoc illa ut audit, animus compavescit: domo trepidans egreditur: ad ceteras matronas pervenit. Ac senatum postidie matrumfamilias caterva lacrimantes, atque obsecrantes orant, uti potius ut duobus nupta fieret, quam ut uni duæ. Senatores ingredientes curiam, quæ illa mulierum intemperies, et quid sibi postulatio illa velleret, mirabantur. Puer Papirius in medium curiæ progressus, quid mater audire institisset, quid ipse matri dixisset, rem sicuti fuerat, denarrat. Senatus fidem atque ingenium pueri exosculatus consultum facit, ut post hæc pueri cum patribus in curiam ne introeant, nisi ille unus Papirius. Atque puero postea cognomentum honoris gratia decreto inditum Prætextatus ob tacendi loquendique in ætate prætextata prudentium."

A singular fraud was attempted by Annius Viterbiensis, who

146 *Of the Latin Historians before Livy.*

attempted to deceive the literary by palming on them a forgery of his own for the original *Origines* of Cato; the trick was however soon discovered and exposed by Sabellicus, Vives, and others. After Cato come the names of two historians, *L. Scribonius Libo* and *A. Postumius Albinus*, of whom scarcely any thing more than the name remains. *Libo* wrote annals when Cato was an old man, which are mentioned and referred to by *Cicero* and others. *Albinus* was consul in the year U. C. 603, two years before the third Punic war. He wrote a history of Rome in Greek and also in Latin. *Cicero* thus mentions him:¹ "Nam et A. Albinus, is qui Græce scripsit historiam, qui consul cum L. Lucullo fuit, et literatus et disertus fuit." *Aulus Gellius*² relates, that when he wished to excuse himself for writing in Greek being a Roman, M. Cato laughed and said that Albinus had rather apologize for the fault than avoid it. Plutarch in his Cato tells the story rather differently. Vossius³ rightly observes, that his adoption of a foreign and then almost universal language, in which to describe the achievements of his native city, might naturally proceed from an *amor patriæ*, for which he deserved rather to be praised than pardoned. It was a practice not uncommon among the Romans, and doubtless proceeded from a wish to lay transactions before the world, which if they had been written in Latin, could at that time have been known but to very few.

The next historian, *L. Calpurnius Piso*, whom we have to record, is one of more note both as a man and a writer. He played a distinguished part in the Republic during the times of the Gracchi, and was consul with Mucius Sævola in the year 620, when Tiberius Gracchus was slain. He wrote annals. *Cicero*⁴ says of him, "Ipse etiam Piso et causas egit et multarum legum aut auctor aut dissuasor fuit: isque et orationes reliquit, quæ jam evanuerunt et annales sane exiliter scriptos." Again,⁵ "Itaque quæ apud Græcos Phercydes Hællænicus, Acusilaus fuit, aliique permulti: talis noster Cato, et Pictor, et Piso: qui neque tenent, quibus rebus ornetur oratio. Modo enim huc ista sint importata, et dum intelligatur, quid dicant, unam dicendi laudem putant brevitatem." Pliny however treats *Piso* with great respect, and *Aulus Gellius*⁶ says of his style, "Simplicissima suavitate et rei et orationis Lucius Piso frugi-
gus est. We are able to give one curious specimen of his style, which, though certainly not particularly elegant, seems to have pos-

Brut.

² Lib. iii. x.

³ De Græcis historicis, p. 131.

⁴ Brut.

⁵ Lib. ii. de Orat.

⁶ Lib. xi. xiv.

essed a certain kind of strength and naïveté. It is from the first book of his annals. "Eundem Romulum dicunt ad cœnam vocatum, ibi non multum bibisse, quia postridie negotium haberet. Ei dicunt, Romule, si istuc omnes homines faciant, vinum vilius sit. Is respondit, Immo vero carum, si quantum quisque volet, bibat, nam ego bibi quantum volui." Gell. xi. 14.

NOTIOS.

THUCYDIDES MISQUOTED

In MITCHELL'S ARISTOPHANES. p. lxxxvi.

TO prove that those "dark and malignant spirits," the **SOPHISTS**, were the authors of immense mischief, not only in Athens, but throughout all Greece, Mr. Mitchell quotes from Thucydides, iii. 82. part of his description of the atrocious effects of civil discord during the Peloponnesian war, after the scenes of horror first acted in Corcyra.

It may seem very bold, in the face of so elegant and erudite a scholar, to deny absolutely the bearing of Thucydides on the point to be proved. But whoever carefully peruses chapters 82, 3, 4. of the 3d book, will not find there (nor any where else,) one hint of the historian's connecting those atrocities with any such cause as that alleged: the clearest demonstration will there be found, that he considered human nature of itself as quite adequate to the work, whenever the bad passions are by civil discord kindled into fever and fury.

Mr. Mitchell has very imperfectly quoted from Hobbes's translation of the passage above referred to. The reader is requested to peruse with attention the important matter *introductory* to Mr. M.'s quotation.

"So cruell was this Sedition; and seemed so the more, because it was of these the first.

§. 82. "For afterwards all Greece, as a man may say, was

in commotion; and quarrels arose every where betweene the Patrons of the Commons, that sought to bring in the Athenians, and the Few that desired to bring in the Lacedæmonians. Now in time of peace, they could have had no pretence, nor would have beene so forward to call them in; but beeing Warre, and Confederates to bee had for eyther party, both to hurt their enemies, and strengthen themselves, such as desired alteration easily got them to come in. And *many and heynous things* happened in the cities through this Sedition, which, though they *have beene before, and shall be ever, as long as humane Nature is the same*, yet they are more calme, and of different kinds, according to the severall Coniunctures. For in peace and prosperity, as well Cities as private men are better minded, because they bee not plunged into necessity of doing any thing against their will; but War, taking away the affluence of daily necessities, is a most violent Master, and conformeth most men's passions to the present occasion. The Cities therefore being now in Sedition, and those that fell into it later having heard what had beene done in the former, they farre exceeded the same in newnesse of concept, both for the art of assailing, and for the strangeness of their revenges."

Here exactly Mr. M. begins to quote, "The received value of names, &c. &c. to --- Sincerity was laughed down." But towards the *close* of this quotation, Mr. M. has omitted a very important passage, unfavorable beyond a doubt to his hypothesis.

Again, to show that the bad passions, when instigated by the fury of faction, were deemed competent to any wickedness, read Thucydides onwards, who neither first nor last ever seems to have had the SOPHISTS in his head.

"In Corcyra then were these evils for the most part committed first; and so were all other, which either such men as have been governed with pride, rather than modesty, by those on whom they take revenge, were like to commit in taking it; or which such men as stand upon their delivery from long po-

verty, out of covetousness (chiefly to have their neighbours goods) would contrary to justice give their voices to; or which men, not for covetousness, but assailing each other on equal termes, carried away with the unrulinesse of their anger, would cruelly and inexorably execute. And the common course of life being at that time confounded in the citie, the *nature of man*, which is wont even against law to do evill, gotten now above the law, shewed itself with delight, to be too weak for passion, too strong for justice, and enemie to all superioritie. Else they would never have preferred revenge before innocence, nor lucre (whensover the envie of it was without power to doe them hurt) before justice. And for the Lawes common to all men in such cases, (which as long as they be in force, give hope to all that suffer injury), men desire not to leave them standing, against the need a man in danger may have of them, but by their revenges on others, to be beforehand in subverting them. Such were the passions of the Corcyreans, first of all other Grecians, towards one another in the citie."

Finally, then, were it not too like a triumph to ask the question, one might inquire of Mr. Mitchell, in what light he considers the selfish inhumanity, the licentiousness of life, the neglect of all religion and law, which prevailed during the great *plague* at Athens. Were these evils too to be charged to the account of those "dark and malignant spirits," the SOPHISTS? Or, with the profound historian himself, must we not ascribe directly to that dreadful scourge, the destruction of whatever moral, humane, religious feeling adorned or consoles our nature?

J. T.

R. S. Y. 15 Feb. 1821.



NOTES

On some parts of Archbishop POTTER's Antiquities of Greece, by the Rev. J. SEAGER, A. B. Rector of Welch Bicknor, Monmouthshire.

Vol. I. p. 35. [7th edit. 8vo.] “*Ἀνάκειον*, or the temple of Castor and Pollux, called “*Ἀνακες*: in this place slaves were exposed to sale.”

Πονηρὸς, ὃ ἄνδρες Ἀθηναῖται, πονηρὸς οὗτος ἄνωθεν ἐκ τοῦ Ἀνακειοῦ καὶ ἄδικος. He has been a rogue ever since he was bought. Demosth. κατὰ Στεφ. ψευδομ. p. 1125.

Vol. I. p. 47, 48. The young Athenians were enrolled first among the φράτορες, and afterwards among the δημόται.

ἐγγράφει τοῖς Ἀπαυονίοις τουτονὶ μὲν “*Βοιωτὸν*” (by the name of Βωοίτις) εἰς τοὺς φράτορας, τὸν δ’ ἕτερον “*Πάμφιλον*” “*Μαντίθεος*” δ’ ἐνεγεγράμμην ἐγώ. συμβάσῃ δὲ τῷ πατρὶ τῆς τελευταῖης, πρὶν τὰς εἰς τοὺς δημότας ἐγγραφὰς γενέσθαι, ἐλθὼν εἰς τοὺς δημότας οὐτοσί ἀντὶ “*Βοιωτοῦ*” “*Μαντίθεον*” ἐνέγραψεν αὐτόν. Demosth. Πρὸς Βοιωτ. περὶ ὄνομ. p. 995. ἐνέγραψεν ἂν σε εἰς τοὺς δημότας, ὅπερ εἰς τοὺς φράτορας. Demosth. *ibid.* p. 1000.

Τὸν δὲ τοῦ δικαίου λόγον ἅπαντες ἐπίσταςθε. ἴσθι δ’ οὗτος τίς; ἄφ’ οὗ παῖδας ἐποιήσατο τούτους ὁ πατήρ, ἀπὸ τούτου καὶ νομίζεσθαι. πρότερον τοίνυν ἐμὲ εἰς τοὺς δημότας ἐνέγραψε “*Μαντίθεον*,” πρὶν εἰσαγαγεῖν τοῦτον εἰς τοὺς φράτορας. ὥστ’ οὐ τῷ χρόνῳ μόνοι, ἀλλὰ καὶ τῷ δικαίῳ, πρεσβεῖον ἔχοιμ’ ἂν ἐγὼ τοῦνομα τοῦτο εἰκότως. Demosth. *ibid.* p. 1003.

Vol. I. p. 49.—“Each tribe he subdivided into three parts, called *τριτὺς*, *ἔθνος*, *οὐ φρατρία*; and each of these into 30 *γένη* or families; which, because they consisted of thirty men, were called *τριακάδες*; and they that were members of these were called *Ὀμογάλακτοι*, and *γεννήται*, not from any relation to one another, but only because they lived in the same borough, and were educated together, and joined in one body or society.”

That persons associated as *γεννήται* did not always live in the borough, is manifest from the following passage, in which men of different boroughs appear united as *γεννήται*:—

Τιμόστρατος ἐκαλῆθεν, Ξάνθιππος ἐροιάδης, Εὐλάβης φαληρεὺς, Ἄνυτος λακιάδης, Εὐφράνωρ αἰγυλίου, Νίκιππος κεφαλῆθεν, μαρτυροῦσιν εἶναι καὶ αὐτοὺς καὶ Φράστορα τὸν αἰγυλίεα τῶν γεννητῶν οἱ καλοῦνται βρυντιάδαι. Demosth. κατὰ Νεαίρ. p. 1365.

Observations on Potter's Antiquities, &c. 151

Vol. 1. chap. xii. "Of the nine Archons."

The interrogatories put to the Archons before they entered on their office are given us by Demosthenes *Πρὸς Εὐβουλίδ.* p. 1319.

Vol. 1. p. 74. "The questions which the Senate proposed to them (the Archons) were such as these,—Whether they had been dutiful to their parents, had served in the wars, and *had a competent estate.*"

ὁ φαληρεὺς Δημήτριος—τεκμήρια τῆς περὶ τὸν οἶκον εὐπορίας, ἐν μὲν ἡγεῖται τὴν ἐπώνυμον ἀρχήν, ἣν ἥρξε τῷ κυρίῳ λαχὼν, ἐκ τῶν γειῶν τῶν τὰ μέγιστα τιμήματα κληθέντων, οὐς πεντακοσιμεδίμους πρῶτη γόρεον. Plutarch. in Aristid. p. 383. H. Steph.

Vol. 1. p. 77. "It was required that his wife, (the wife of the βασιλεὺς) whom they termed βασιλίσσα; should be a citizen of the whole blood of Athens, and a virgin."

On this subject see Demosthenes *κατὰ Νεαίρας* pp. 1369 and following.

Vol. 1. p. 77. "The six remaining Archons were called by one common name, Thesmothetæ; (the questions put to these magistrates are recounted by Demosth. *πρὸς Εὐβουλίδ.* p. 1319). They received complaints against persons guilty of false accusations, of calumniating, of bribery, of impiety, &c."

The Thesmothetæ had also the power of executing murderers. οἱ θεσμοθέται τοὺς ἐπὶ φόρῳ φεύγοντας κύριοι θανάτῳ ζημιῶσαι εἰσι, καὶ τὸν ἐκ τῆς ἐκκλησίας πέρουσι πάντες ἐωρᾶτε ἐπ' ἐκείνους ἀπαχθῆναι. Demosthen. *κατὰ Ἀριστοκρ.* p. 630.

Vol. 1. chap. xiii. "Of the Athenian magistrates."

With regard to the provinces assigned to the different magistrates in the cognizance of causes, we may gather some information from Demosthenes *Πρὸς Λακρίτου παραγρ.*—ἀλλὰ ποῦ χρη δίκην λαβεῖν, ᾧ ἄνδρες δικασταί, περὶ τῶν ἐμπορικῶν συμβουλιῶν; παρὰ ποίᾳ ἀρχῇ, ἢ ἐν τίνι χρόνῳ; παρὰ τοῖς ἑνδεκα; ἢ ἀλλὰ τοιχωρύχους, καὶ κλέπτας, καὶ τοὺς ἄλλους κακούργους, τοὺς ἐπὶ θανάτῳ, οὗτοι εἰσάγουσιν. ἀλλὰ παρὰ τῷ ἀρχοντί; οὐκοῦν ἐπικλήρων, καὶ ὀφθαίων, καὶ τῶν τολκῶν, προστίθεται τῷ ἀρχοντί ἐπιμελεῖσθαι; ἀλλὰ, νῆ Δία, παρὰ τῷ βασιλεῖ; ἀλλ' οὐκ ἐσμεν γυμνασίαρχοι, οὐδὲ ἀσπερσίας οὐδένα γραφόμεθα. ἀλλ' ὁ πολέμαρχος εἰσάξει; ἀποστασίῳ γε καὶ ἀπροστασίῳ. οὐκοῦν ὑπόλοιπόν ἐστιν οἱ στρατηγοί. ἀλλὰ τοὺς τριηράρχους καθιστᾷσιν οὗτοι εἰσάγοντες εἰς τὸ δικαστήριον. ἐμπορικὴν δὲ δίκην οὐδεμίαν ἂν εἰσάγουσιν. p. 940.

Vol. 1. p. 78. "Ἄρχημοι had the same offices in the Δήμοι, took care of their revenues, out of which they paid all the duties required of them," &c.

εἰ δὲ δεῖ τὴν δημαρχίαν λέγειν, δι' ἣν ὠργίζοντό μοι τινες, ἐν ᾗ διάφορος ἐγενόμην εἰσπράττων ὀφείλοντας πολλοὺς αὐτῶν μισθώσεις τεμένων, καὶ ἕτερα δὲ τῶν κοινῶν διηρηπύκεια, ἐγὼ μὲν ἂν βουλομένη ὑμᾶς ἀκούειν, ἀλλ' ἴσως ἔξω τοῦ πράγματος ὑπελΐψεσθε ταῦτ' εἶναι.

Demosth. Πρὸς Εὐβουλίδ. p. 1318. A person in debt is represented by Aristophanes as dreading the *δήμαρχος* :—

Δάκνει με δήμαρχος τις ἐκ τῶν στρωμάτων.

Nub. v. 37.

Vol. I. p. 85.—“The institution of these *ἀρχμορίαι* happened about the third year of the hundredth Olympiad.”

Demosthenes, as we are informed by himself, served the office of *τρήμαρχος* when he was a young man, and before the institution of the *συμμορίαι* above mentioned. Now, as Demosthenes was born in the third year of the ninety-ninth olympiad, Archbishop Potter seems to have assigned too early a date to this institution. The passage in Demosthenes, to which I have alluded, is the following : Οὗτος, (Midias) ὃ ἄνδρες Ἀθηναῖοι, γεγονώς ἔτη πεντήκοντα ἴσως, ἣ μισρὸν ἐλάττω, οὐδὲν ἔμοῦ πλείους λειτουργίας ὑμῖν λελειτούργηκεν, ὅς δύο καὶ τριάκοντα ἔτη γέγονα. καγὼ μὲν κατ' ἐκείνους τοὺς χρόνους ἐτηρημάρχουν, εὐθύς ἐκ παιδῶν ἐζελθὼν, ὅτε σὺν δύο ἡμει οἱ τρήμαρχοι, καὶ τα ἀναλώματα πάντα ἐκ τῶν ἰδίων οἰκῶν, καὶ τὰς ταῦς ἐπληροῦμεν αὐτοὶ. οὐκ οὖν δέ, ὅτε μὲν κατὰ ταύτην τὴν ἡλικίαν ἦν, καὶ ἦν ἐγὼ νῦν, οὐδέπω λειτουργεῖν ἤρχετο· τῆνικαὐτὰ δὲ τοῦ πράγματος ἦπται, ὅτε πρῶτον μὲν διακοπίους καὶ χιλίους πεποῦκατε σνιτελεῖς ὑμεῖς, παρ' ὧν εἰσπραττέμενοι τάλαντον, τάλαντου μισθοῖσι — τὰς τρημαρχίας οὗτοι· εἴτα τα πληρώματα ἢ πόλιν παρέχει καὶ σκεύη διδωσιν.—

Κατὰ Μειδ. p. 50 k.

Vol. I. p. 85. “Such as were unable to bear the expence of the *λειτουργία* assigned to them, had relief from the *ἀντιδοσι*, or exchange of goods.”

This exchange included even unsatisfied claims, or choses in action, as the lawyers term them : ὡς γὰρ τὰς δίκας ταύτας ἐμελλον εἰσίνειν κατ' αὐτῶν, αἰτίδοσιν ἐπ' ἐμὲ παρεσκευασαί, ἵνα, εἰ μὲν ἀντιδῶν, μὴ ἐξείη μοι πρὸς αὐτοὺς ἀντιδικεῖν, ὡς καὶ τῶν δικῶν τούτων τοῦ ἀντιδόντος γινομένων· εἰ δὲ μηδὲι τούτων ποιήῃ, ἵνα ἐκ βραχείας οὐσίας λειτουργῶν, παντάπασιν ἀναιρεθῇ. Demosth. κατ' Ἀφορ. II. p. 840.

Vol. I. p. 102. “All that had undergone the office of an Archon were not taken into this Senate (of the Areopagus), but only such of them as had behaved themselves well in the discharge of their trust.”—οἱ δὲ θερμοθέται τοὺς ἐδειχθεῖτας εἰσαγόντων εἰς τὸ δικαστήριον κατὰ τὸν νόμον, ἢ μὴ ἀσιντων (otherwise let them not go up, or be advanced,) εἰς ἄρειον πάγον, ὡς καταλύοντες τὴν ἐπανόρθωσιν τῶν νόμων. Demosth. κατὰ Τιμοκρ. p. 707.

Vol. I. p. 104. “However that be, it is certain that all wounds given out of malice, all wilful murders, and particularly such as were effected by poison, came under the cognizance of this court,” (of Areopagus.) ὅπως μὴ γενήσωνται οἱ περὶ ἀλλήλους φόνοι, περὶ ὧν ἐξαιρετος ἡ βουλή φύλαξ, ἣ ἐν Ἀρείῳ πάγῳ τέτακται. Demosth. Πρὸς Λεπτίν. p. 505.

Vol. I. p. 105. " Besides this, matters of religion, blasphemy against the gods, contempt of the holy mysteries, and all sorts of impiety, were referred to the judgment of this court," (of Areopagus.) Accordingly in Demosth. (κατὰ Νεαίρας) we find the Areopagites punishing Theognes, because, when βασιλεὺς, he had married a wife who was neither an Athenian citizen nor a virgin, both which the laws required her to be, that she might be qualified for the performance of certain sacred rites.—ή βουλή, ή ἐν ἀρείῳ πάγῳ, ὥσπερ καὶ τὰλλα πολλοῦ ἡξιά ἐστι τῇ πόλει περὶ εὐσεβείαν, ἐξήτει τὴν γυναικα ταύτην τοῦ Θεογένους, ήτις ήν, καὶ ἐξήλεγγχε, καὶ περὶ τῶν ἱερῶν πρῶτοιαν ἐποιεῖτο, καὶ ἐξημίῳ τον Θεογένην ὅσα κύρία ἐστιν. p. 1372.

Vol. I chap. xx. Courts of Justice.

It may not, perhaps, be useless to remark here, that the ordinary courts of law in Athens were courts of equity also.

χρη τοῖνον, ὃ ἄνδρες Ἀθηναῖοι, κἀκεῖνο ἐνθυμησῆσθαι καὶ ἱρᾶν, ὅτι νῦν ἠρωμοκότες κατα τοὺς νόμους δικάσκειν ἡμετε· ——— και περὶ ὧν ἂν νομοὶ μὴ ὦσι, γνώμη τῇ δικαιοστάτῃ κρίνειν. Demosth. Πρὸς Λεπτίν. p. 492.

Vol. I. p. 115. " The same excuse was likewise admitted in behalf of the defendant, who had also another plea termed παραγραφή or παραμαρτυρία, when he alleged, by sufficient witnesses, that the action brought against him was not δίκη εἰσαγωγίμος, a cause which could then lawfully be tried."

Persons availing themselves of this plea termed παραγραφή (called by the Romans *Præscriptio*) had the privilege of being heard first, and consequently the advantage of preoccupying the minds of the judges. — προλαβὼν δέ μιν ὥστε πρότερον λέγειν διὰ τὸ παραγραφὴν εἶναι, καὶ μὴ εὐθουδικία εἰσέναι, καὶ ταῦτ' ἀι αγνοῦν, καὶ τὰλλα, ὡς αὐτῷ συμφέρειν ἡγεῖτο, ζήσάμενος, οὕτω διέθηκε τοὺς δικαστὰς, ὥστε φωνὴν μὴδ' ἡντινοῦν ἐθέλειν ἀκούειν ἡμῶν. Demosth. κατα Στεφ. ψευδομ. A. p. 1103.

This circumstance will explain an expression of Demosthenes in another passage; where one who came into court with a παραγραφή, or *declinatory exception*, is said κατηγορεῖν τοῦ διώκοντος, *To make himself plaintiff instead of defendant*.

Περὶ μὲν οὖν τῆς παραγραφῆς βραχὺς ἐστὶν ὁ λόγος. καὶ γὰρ οὗτοι οὐ τὸ παρίπαν συμβόλαιοι ἐξαρνοῦνται μὴ γενέσθαι ἐν τῷ ἐμπορίῳ τῷ ἡμετέρῳ, ἀλλ' οὐκέτι εἶναι φασὶ πρὸς ἑαυτοὺς οὐδὲν συμβόλαιοι. πεποιηκεναι γὰρ οὐδὲν' ἔξω τῶν ἐν τῇ συγγραφῇ γεγραμμένων. οἱ μὲν οὖν νόμοι, καθ' οὓς ἡμεῖς δικασταὶ κἀθησθε, οὐχ ᾧτω λέγουσιν' ἀλλ' ὑπὲρ μὲν τῶν μὴ γενομένων ὅλως συμβολαίων Ἀθηῆνσι μὴδ' εἰς τὸ Ἀθηναίων ἐμπόριον, παραγράφασθαι δεδώκασιν. ἐὰν δέ τις γενέσθαι μὲν ὁμολογῇ, ἀμφισβητῇ δὲ ὡς πάντα πεποίηκε τὰ συγκείμενα, ἀπολογεῖσθαι κελεύουσιν εὐθουδικίαν εἰσέοντα, οὐ κατηγορεῖν τοῦ διώκοντος. Πρὸς Φυρμίωνα. p. 908.

Vol. I. p. 115. "The plaintiff's oath was termed *πρωμοσία*, the defendant's *ἀντιμοσία*, and, as some think, *ἀντιγραφή*, and both together *διωμοσία*."

An example of an *ἀντιγραφή* may be seen in Demosthenes :

Ἀντιγραφή.

<p>Ἀπολλόδορος Πασίωνος ἀχαρνεὺς, Στεφάειω Μενεκλέους ἀχαρνεὶ ψευδομαρτυριῶν, τίμημι τάλαντον. τί ψευδὴ μου κατεμαρτύρησε Στέφανος, μαρτυρήσας τὰ ἐν τῷ γραμματεῖω γεγραμμένα.</p>	<p>Στέφανος Μενεκλέους ἀχαρνεὺς. τάληθ' ἔμαρτύρησα, μαρτυρήσας τὰ ἐν τῷ γραμματεῖω γεγραμμένα.</p>
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Κατὰ Στεφ. ψευδομ. Α.
p. 115.

Vol. I. p. 117. "The witnesses were required by the laws to deliver their testimony in writing; whereby it became impossible to recede from what they had once sworn, and such as had borne false witness were convicted with less difficulty. But the tablets of those witnesses, who, upon a citation before given, came from home with an intention to give their testimonies, were different from the tablets of such as casually came into the court. The latter being only composed of wax, and ordered in such a manner as gave the witness opportunity to make such alterations in the matter of his evidence, as afterwards, upon better consideration, appeared to be necessary."

This account appears to be erroneous, and to be founded on a misconception of the meaning of Demosthenes in a part of his oration Κατὰ Στεφ. ψευδομ. Β. "Ἐπι τοίνυν κἀν ἀπὸ τοῦ γραμματείου γνοίη τις, ἐν ᾧ ἡ μαρτυρία γέγραπται, ὅτι τὰ ψευδὴ μεμαρτύρηκε. λελευκωμένον τε γὰρ ἔστι καὶ οἰκοθεν κατεσκευασμένον· καίτοι τοὺς μὲν τὰ πεπραγμένα μαρτυροῦντας προσήκει οἰκοθεν τὰς μαρτυρίας κατεσκευασμένας μαρτυρεῖν· τοὺς δὲ τὰς προκλήσεις μαρτυροῦντας, τοὺς ἀπὸ ταῦτομάτου προστάτας, ἐν μάλλῃ γεγραμμένην τὴν μαρτυρίαν, ἵνα εἴ τι προσγράψαι ἢ ἀπαλεῖψαι βουληθῇ, βῆδιον ἔν." p. 1132.

An honest man, who had written out his evidence regarding τὰ πεπραγμένα, facts, things which had finally passed, could have no occasion, whether he came into court *casually* or upon *citation*, to make any alterations in it, because his memory could not so well serve him then, as when he committed his testimony to writing, with the facts recently impressed upon it; for him then a tablet which admitted of no such alterations (γραμματεῖον λελευκωμένον) was the proper one: but a person happening to be present (ἀπὸ ταῦτομάτου πρῶτος) when a challenge or offer (πρόκλησις) was made by one litigant to another, might find it necessary to alter his testimony of that offer, even while he was writing it, or at least before the offer was finally accepted or rejected, because the subject of his testimony, the terms of the offer, might be altered by the party making it: in this case, therefore, a waxen tablet would be more convenient.

Vol. I. p. 118. "Lest by the length of their orations they should weary the judges' patience, and hinder them from proceed-

ing to other business, they were limited to a certain time, called *διαμεμερημένη ημέρα*, which was measured by a *κλέψυδρα*, or hoſtr-glass, differing from ours in this, that, instead of sand, they made use of water; and to prevent all fraud and deceit, there was an officer appointed to distribute the water equally to both sides."

In a cause in which four plaintiffs were opposed to one defendant, we find the same quantity of water allowed to each of the plaintiffs as to the defendant; i. e. four times as much to the former together, as to the latter: *καὶ ἐπειδὴ ἦγεν ὁ ἄρχων εἰς τὸ δικαστήριον, καὶ ἔδει ἀγωνίζεσθαι, τὰ τε ἄλλα ἦν αὐτοῖς ἅπαντα παρεσκευασμένα εἰς τὸν ἀγῶνα, καὶ τὸ ὕδωρ, πρὸς ᾧ ἔδει ἀγωνίζεσθαι, τετραπλάσιον ἡμῶν ἔλαβον.* Demosth. Πρὸς Μακερτ. p. 1052. But then it is to be observed that these four plaintiffs, although united in a conspiracy against one defendant, claimed each the inheritance in question for himself exclusively.

Archbishop Potter proceeds, "When the glass was run out, they were permitted to speak no farther; and therefore we find them very careful not to lose or mispend one drop of their water, and whilst the laws quoted by them were reciting, or if any other business happened to intervene, they gave order that the glass should be stopped."

καὶ μοι κάλει τούτους πάντας, (witnesses.) σὺ δ' (to the Ἐφύδωρ) ἐπίλαβε τὸ ὕδωρ. Demosth. Πρὸς Εὐβουλιδ. p. 1305. *λέγε αὐτοῖς ταυτασι τὰς μαρτυρίας· σὺ δ' ἐπίλαβε τὸ ὕδωρ.* Demosth. Κατὰ Κύρωνον. p. 1268. *λάβε δ' αἰτὴν τὴν μαρτυριαν, καὶ ἀνάγνωθί μοι, ἵνα ἐξ αὐτῆς ἐπιδεικνύω.* λέγε· σὺ δ' ἐπίλαβε τὸ ἔδωρ. Demosth. κατὰ Στεφάνου. ψευδομ. Α p. 1103.

Further on the same subject: "Yet if any person had made an end of speaking before the time allotted him was expired, he was permitted to resign the remaining part of his water to any other that had occasion, and this is meant by the orator, when he saith τῷ ὕδατι τῷ ἐμῷ λαλεῖω, "Let him speak till what remains of my water be run out."

It is a mistake to suppose that in this phrase the *remainder* only of the water or time allowed to the orator is intended to be offered. Demosthenes never makes the offer, but when he knows his adversary will not dare to accept it; when he is so confident of the truth of his assertions, that he may safely defy contradiction, by expressing a readiness to sacrifice a part of the time assigned him, if any one can be found hardy enough to use it in impugning his veracity: (Ὀὐδ' ἔστιν οὔτε μείζον, οὐτ' ἑλαττον ψήφισμα οὐδὲν Λισχίτη περὶ τῶν συμφερόντων τῇ πόλει. εἰ δέ φησι, ΝΥΝ δεῖξάτω ΕΝ Τῷ ΕΜΩ ὙΔΑΤΙ. ἀλλ' οὐκ ἔστιν οὐδέν. Demosth. Περὶ Στεφ. p. 274. *εἰ μὲν γάρ τις ἔχει με ἐπιδεικνύω ὥς ψευδομαι, ἀναστὰς ἐν τῷ ἐμῷ ὕδατι, ἐξελεγχάτω ὅ τι ἂν μὴ φῇ με ἀληθὲς λέγειν πρὸς ὑμᾶς.* Demosth. Πρὸς Πολυκλ. p. 1206. *καὶ, εἰ φασί με τοῦτο ψευδέσθαι, ἐπὶ τοῦ ἐμοῦ ὕδατος ὅστις βούλεται τούτων τὰναντία μαρτυρησάτω.* Demosth. Πρὸς Εὐβουλιδ. p. 1318. The expression

is equivalent to that in Demosthenes's oration *Περὶ παραπρεσβ. εἰ δέ φησιν οὗτος, δείξιντω καὶ παρασχέσθω, ΚΑΙΝ ΚΑΤΑΒΑΙΝΩ. ἀλλ' οὐκ ἔστιν.* p. 351. The words then do not import, as Archbishop Potter supposes, a concession, by way of favor, of the time remaining after the conclusion of the orator's speech; but an offer, in defiance, to resign his place at the moment when he uses them, and in the middle of his oration.

GREEK INSCRIPTIONS,

Copied by Mr. HYDE in the Oasis : communicated through HENRY SALT, Esq. Consul-General in Egypt.

PART I.

ΙΟΥΛΙΟΥ ΔΗΜΗΤΡΙΟΥ ΕΣΤΡΑΤΗΓΟΥ ΘΑΛΕΩ-Β-ΔΑ-ΔΟΥ ΙΟΥ
ΠΕΜΦΘΕΝΤΟΣ ΜΟΙ ΔΙΑ ΤΑΓΜΑΤΟΣ ΤΗ ΤΟΥ ΚΥΡΙΟΥ ΗΓ-
ΥΜΟΝΟΣ

ΤΙΒΕΡΙΟΥ ΙΟΥΛΙΟΥ ΑΔΕΞΑΝΔΡΟΥ ΤΟ ΑΝΤΙΓΡΑΦΟΝ ΥΜΕΙΝ
ΠΕΤΑΞΑΙΝΕΙΔΟΥ ΕΛΠΟΛΑΥΗΓΕΤΩΝ ΕΥΕΡΓΕΤΩΝ ΛΕΒΑ
ΟΥ ΚΙΘΥΝΒΙΟΥ ΓΕΒΑΣΤΟΥ ΕΟΥ ΑΠΙΚΙΟΥ

ΓΑΛΒΑΥΤΟ ΚΡΑΤΟΡΟΣ ΦΙΛΙΟΥ ΝΑΕΥΒΑΣΘΗ ΤΙΒΙ
ΙΟΥ ΙΟΥΛΙΟΥ ΑΔΕΞΑΝΔΡΟΣ ΑΓΕΙ: ΠΑΛΑΝΗΡΟΝΟΙΑΝ
ΠΟΙΟΥΜΕΝΟΣ ΤΟΥ ΔΙΑ ΜΕΝΕΙΝΤΩ ΠΙΡΟΗΚΟΤΙΚ

ΤΑ ΕΤΗΜΑΤΙ ΤΗΝ ΠΟΛΙΝ ΑΠΟΛΑΥΟΥΕΝΤΩΝ ΕΥΕΡΓΕΤΩΝ
ΑΔΕΞΕΝ ΠΑΡΑΤΩΝ ΕΒΑΣΤΩΝ ΚΑΙ ΤΟΥ ΤΗΝ ΑΙΓΥΠΤΟΝ
ΕΝΕΥΙΤΑΘΕΙ ΔΙΑΓΟΥΕΝ ΕΥΘΥΜΩ ΕΥΤΗΡΕΤΕΙΝΤΗ
ΤΕΥΘΗΝΙΑΚΑΙ ΤΗΜΕΓΙΕ

ΤΗ ΠΩΝΥΝ ΚΑΙ ΡΩΝΕΥ ΔΑΙΜΟΝΙΑ ΜΗ ΒΑΡΥΝΟΜΕΝΗΝ ΚΑΙ
ΝΑΙ ΚΑΛΑ ΔΙΚΟΙΣ, ΕΙΣ ΠΡΑΞΕΙΣ ΧΕΔΟΝ ΔΕ ΕΞΟΥΤΗΣ Π
ΟΔΕ ΕΠΕΒΗΝ ΚΑΤΑΒΩΜΕΝΟΣ ΤΗ ΤΟΥ ΝΕΝΤΥΧΑΝΟ
ΝΤΩΝ ΚΑΙ ΚΑΤΟΝ ΤΟΥ ΚΑΙΚΑ

ΤΑ ΠΛΗΘΗ ΤΩΝ ΤΕ ΕΝ ΘΑΔΕΕΥΕΧΗ ΜΟΝΕΣ ΤΑ ΤΩΝ ΚΑΙ ΤΩΝ
ΓΩΝ ΓΕΩΡΓΟΥΝΤΩΝ ΤΗΝ ΧΩΡΑΝ ΜΕΜΦΟΜΕΝΩΝ ΤΑ ΕΓΓ
ΠΙΣΤΑ ΕΝΟΜΕΝΑ ΕΠΗΡΕΙΑΣ ΤΟΥ ΔΙΕΛΙΠΟΝ ΜΕΝ ΚΑΤ
ΑΤΗΝ ΕΜΑΥΤΟΥΝ ΜΙΝΤΑ ΕΠΕΙΓΟΝ

ΤΑ ΕΠΑΝΟΡΘΟΥΜΕΝΟΣ ΙΝΑ ΕΕΥΘΥΜΟΤΕ ΒΟΙ ΠΑΝΤΑ ΕΛ
ΠΙΖΗΝΤΕ ΠΑΡΑ ΤΟΥ ΕΠΙΛΑΜΨΑΝΤΟΣ ΗΜΗΝ ΕΠΙΣΤΗΡ
ΙΑ ΤΟΥ ΠΑΝΤΟΣ ΑΝΘΡΩΠΩΝ ΓΕΝΟΥΣ ΕΥΕΡΓΕΤΟΥΣ ΕΒΑ
ΛΙΟΥ ΑΥΤΟΚΡΑΤΟΡΟΣ ΓΑΛΒΑΤΑΤΕ ΠΡΟΣΤΗΡΙΑΝ.

ΑΙΤΑ ΠΡΟΓΑΠΟΛΑΥΕΙΝ ΚΑΙ ΓΙΝΩΕΚΗ ΤΕ ΟΙ ΕΦΡΟΝΤΙ ΕΛΤΩ
ΝΗ ΠΡΟΕΤΗΝΥΜΕΤΕΡΑΝ ΒΟΗΘΕΙΑΝ ΑΝΗΚΟΝΤΩΝ ΠΡΟΕ
ΓΡΑΨΑΝΑΓΚΑΙΩ ΕΠΙΕΚΑΣΤΟΥ ΤΩΝ ΕΠΙΖΗΤΟΥΜΕΝ
ΩΝ Ο ΕΞ ΕΣΤΙΜΟΙ ΚΡΕΙ

ΝΕΙΝ ΚΑΙ ΠΟΙΕΙΝ ΤΑ ΒΕΜΕΙΖΟΝ ΑΚΑΙΔΕΜΟΕΑΝΤΗ ΓΕΟΥ ΑΥ
ΤΟΚΡΑΤΟΡΟΣ ΔΥΝΑΜΕΩΣ ΚΑΙ ΜΕΓΑΛΕΙΟΠΗΤΟΣ ΑΥΤ
Ω ΙΔΗ ΩΣ ΙΜΕΤΑ ΠΑΣΙΝ ΕΛΛΗΘΕΙΑΛ ΤΩΝ ΘΕΩΝ ΤΑΝ ΕΞ
ΑΜΕΝΩΝ ΕΙΣ ΤΟΥΤΟΝ ΤΟΝ

ΙΕΡΩΤΑΟΝΤΑΙ ΠΡΟΝΤΗΝ ΤΗ ΘΕΟΙΚΟΥΜΕΝΗ ΕΛΕΦΑΛΕΙΑΝ ΕΙ
ΝΩΝ ΓΙΑΡΙ ΠΡΟ ΠΑΝΤΟΣ ΕΥΔΟΓΩ ΤΑΤΗΝ ΟΥΣ ΑΠΗΝΕΤΕ
ΥΣΙΝ ΥΜΩΝ ΥΠΕΡ ΤΟΥ ΜΗ ΕΛΚΟΝΤΑΣ ΑΝΘΡΩΠΟΥΣ ΕΙΣ Τ
ΕΛΩΝΕΙΑ ΓΗΛΑ

ΑΛΙΓ ΜΕΘΩΣ ΕΙΣ ΟΥΣΙΑ ΚΑΙ ΠΑΡΑ ΤΟ ΚΟΙΝΟΝ. ΘΟΥ ΤΩΝ ΕΠΑ
ΡΧΕΩΝ ΠΡΟΕΒΙΑΝΑΓΕΣΘΑΙΚΑΙ ΟΤΙ ΟΥΔΑ ΕΚΑ
Λ. ΨΕΤΑ ΠΡΑΓΜΑΤΑ ΟΠΟΛΛΟΥΣ ΔΕ ΠΕΙΡΟΥΣΟΝΤΑΙ Τ
ΗΣΤΟΙΑΥ

ΤΗΣ ΠΡΑΓΜΑΤΕΙΑΣ ΑΧΘΗΝΑΙ ΜΕΤΑΝΑΓΚΗ ΕΠΒΛΗΘΕΝ
ΤΩΝ ΑΥΤΟΙΣ ΤΩΝ ΤΕΛΩΝ ΔΙΟΠΕΡΚΑΥΤΟΣ ΟΥΤΕΝ ΓΑΙΟ
ΝΤΙΝΑ ΕΙΣ ΤΕΛΩΝΕΙΑΝ ΗΜΙΣΘΕΙΝΟΥΣ ΤΕΛΩΣ ΙΣΤΩΣ ΤΟ
ΥΤΟ

ΕΥΜΦΕΡΕΙΝ ΚΑΙ ΤΑ ΕΣΚΥΡΙΑ ΚΑΙ ΨΗΦΟΙΣ ΤΟ ΜΕΤΑΠΡΟΘΥ
ΜΙΑΣ ΕΚΟΝΤΑΣ ΠΡΑΓΜΑΤΕΥΕΘΑΙ ΤΟΥΣ ΔΥΝΑΤΟΥΣ
ΠΕΠΕΙΣΜΑΙ ΔΕ ΟΤΙ ΟΥΔΕΙΣ ΤΟΝ ΕΜΟΝΑΚΟΝΤΑΣ ΤΙ ΕΛΞ
ΕΙΤΕ ΔΩΝΑΙ

Η ΜΙΣΘΩΤΑ ΓΛΑΛΛΑΔΙΑ ΜΙΣΘΩΣΕΙ ΤΟΙΣ ΒΟΥΛΟΜΕΝΟΙΣ ΕΥΚ
ΟΥΣΙΣ ΕΠΙΡΟΕΡΧΕΘΑΙ ΜΑΛΛΟΝ ΤΗΝ ΤΩΝ ΠΡΟΤΕΡΩΝ ΕΠΙ
ΑΡΧΩΝ ΑΙΩΝΟΝ ΕΥΝΟΕΙΑΝ ΨΥΛΛΑΞΕΩΝ Η ΤΗΝ ΠΙΡΟΕΚΑ
ΙΡΟΝΤΙΝΟΙΣ ΔΙΚΙΑΝ

ΜΕΙΜΗΛΑ ΜΕΝΟΣ ΕΠΕΙΔΗ ΕΝΙΟΙ ΠΡΟΥΔΕΙΤΩΝ ΔΗΜΟΙΣ
ΝΚΑ ΕΛΛΟΤΡΕΑΔΑΝΕΙΑ ΠΑΡΑΧΩΡΟΥΜΕΝΟΙ ΕΙΣ ΤΕ
ΠΟΠΡΑΚΤΟΡΕΙΟΝ ΠΙΝΑΞ ΠΡΕΔΟΕΑΝ ΚΑΙ ΕΙΣ ΑΛΛΑΣ Ψ
ΥΛΑ ΚΑΙ ΕΣΚΑΙΔΑΥΤΟ ΤΟΥΤΟ

ΕΓΝΩΝΑΝ ΑΙΡΕΘΕΙΣ ΑΙΝΑΙ ΠΡΑΞΕΙΣ ΤΩΝ ΔΑΝΕΙΩΝ ΕΚ ΤΩΝΥ
ΠΑΡΧΟΝΤΩΝ ΝΩΙΚΑΙ ΜΗ ΕΚ ΤΩΝ ΠΩΜΑΤΩΝ ΕΠΟΜΕΝΟ
ΕΤΗΓ ΤΟΥ ΘΕΟΥ ΣΕΒΑΣΤΟΥ ΒΟΥΛΗΣ ΕΙΚΕΛΕΥΘΙΜΗ ΔΕΝ
ΑΠΗΓΤΩΝ ΔΗΜΟΙΣ ΤΩΝ ΠΡΟΦ

ΓΕ ΠΑΡΑΧΩΡΕΙΘΑ ΠΑΡΑΛΛΩΝ ΔΑΝΕΙΑ ΑΜΗΙΑΥΤΟ ΕΞ
ΑΡΧΗΣ ΕΔΑΝΙΣ ΕΝ ΜΗΙΔΟΛΩ ΕΚ ΤΑΚΕΙ ΕΘΛΙΤΙΝΑ Ε
ΔΕΥΘΕΡΟΥ ΕΙΣ ΨΥΛΑ ΚΗΝΗΝ ΤΙΝΟΥΝ ΕΙΜΗΚΑΚΟΥΡ
ΓΟΝ ΜΗ ΕΙΣ ΤΟ ΠΡΑΚ

ΤΟΡΕΙΟΝ ΕΞΩ ΠΩΝΟΦΕΙΛΟΝΤΩΝ ΕΙΣ ΤΟΝ ΚΥΡΙΑΚΟΝ ΛΟΓΟ
ΝΙΝΑ ΔΕ ΜΗ ΛΑΜΟΘΕΝ ΒΑΡΥΝΗΤΑΙ ΤΙ ΠΡΟΓΑΛΛΗΛΟ
ΥΣ ΕΥΝΑΛΛΑΓΑΣ ΤΟ ΤΩΝ ΔΗΝΟΕΙΩΝ ΟΝΟΜΑ ΜΗ ΔΕΥ
ΝΕΧΩΣΙ ΤΗΝ ΚΟΙΝΗΝ ΤΙΣ ΤΙΝ

ΟΙ ΤΗΝ ΠΡΩΤΟ ΠΡΑΞΙΑ ΠΡΟΛΑΜΗΔΕΙ ΚΑΤΑΧΡΩΜΕΝΟΙ ΔΑΠ
ΕΡΙ ΤΑΥΤΗΣ ΕΑΝ ΑΓΚΛΙΩΣ ΠΡΟΕΙΡΑΨΑ ΕΔΗΛΩΘΗ ΓΑΡ
ΜΟΙ ΠΟΛΛΑ ΚΙΣΟΤΙ Η ΔΗΤΙ ΝΕΕΚΑΙ ΥΠΟΘΗΚΑΣ ΕΠΕΙ
ΡΑΣ ΑΝΑΦΕΛΕΘΑΙΝ ΟΜΙΜΩΣ

ΤΕΓΟΝΥΙΑΣΚΑΙΑΠΟΔΕΔΟΜΕΝΑΔΑΝΕΙΑΠΑΡΑΤΩΝΑΠΟΛ
ΑΒΟΝΤΩΝΑΝΑΠΡΑΞΕΙΝΠΡΟΣΒΙΑΝΚΑΙΑΓΟΡΑΣΜΟΥ
ΕΑΝΑΛΑΣΤΟΥΣΠΟΙΕΙΝΑΠΟΕΠΩΝΤΕΣΤΑΚΤΗΜΑΤΑΤ
ΩΝΩΝΗΕΑΜΕΝΩΝΩΓ

ΕΤΜΒΕΒΑΗΚΟΤΩΝΤΙΕΙΝΑΝΑΒΟΛΙΚΑΕΙΛΗΦΟΓ.ΕΙΣΤΟΥΦΙ
ΕΚΟΥΗΙΕΤΡΑΤΗΓΟΙΕΝΠΡΑΓΜΑΤΙΚΟΙΕΝΑΛΛΟΙΕΤΩ
ΝΠΡΟΣΦΕΙΛΗΚΟΤΩΝΤΩΙΔΗΜΟΣΕΛΛΑΟΓΩΙΚΕΛΕΥΤΟΥ
ΝΟΙΤΙΕΛΑΝΕΝΘΑΛΕ

ΕΠΙΤΡΟΠΟΣΤΟΥΚΥΡΙΟΥΗΠΟΙΚΟΝΟΜΟΣΤΗΝΟΗΤΟΝΤΙΝΑΕ
ΧΗΤΩΝΕΝΤΟΙΕΔ··ΗΜΟΣΙΟΙΕΠΡΑΓΜΑΤΙΟΝΤΩΝΚΑΤ
ΕΧΕΙΘΑΙΑΥΤΟΥΤΟΟΝΟΑΗΠΡΟΓΡΑΦΕΙΝ·
ΕΙΕΤΩΙΤΟΙΟΥΤΩΙΕΥΝΒΑΛΛΗ

ΗΜΑΡΙΗΤΩΝΥΠΑΡΧΟΝΤΩΝΑΥΤΟΥΚΑΤΕΧΕΙΝΕΝΤΟΙΕΔΗ
ΜΟΣΙΟΙΕΓΡΑΜΜΑΤΟΦΥΛΑΚΙΟΙΕΠΡΟΣΦΕΙΛΗΜΑΕΛ
ΝΔΕΤΙΕΜΗΤΕΟΝΟΜΑΤΟΣΚΑΤΕΕΧΙΜΕΝΟΙΜΗΤΕΤΩΝ
ΥΠΑΡΧΟΝΤΩΝΚΡΑΤΟΥ

· ΜΕΝΩΝΔΑΝΙΕΗΝΟΜΙΜΩΕΛΑΒΩΝΥΠΟΘΗΚΗΝΗΙΦΘΑΣΗΑ
ΕΔΑΝΙΕΝΚΟΜΙΛΑΘΑΗΗΚΑΙΩΝΗΗΤΑΙΤΙΜΗΚΑΤΕ
ΧΟΜΕΝΟΥΤΟΥΟΝΟΜΑΤΟΣΜΗΔΕΤΟΥΥΠΑΡΧΟΝΤΟΛΟ
ΥΔΕΝΠΡΑΓΜΑΕΞΕΙ

ΗΑΣΜΕΝΓΑΡΠΡΟΙΚΑΓΑΛΑΤΡΙΛΕΟΥΤΑΣΚΑΙΟΥΤΩΝΕΙΛΗ
ΦΟΤΩΝΑΝΔΡΩΝΚΑΙΟΘΕΟΣΕΒΑΓΤΟΓΕΚΕΛΕΥΤΕΝΚΑΙ
ΟΙΕΠΑΡΧΟΙΕΚΤΟΥΦΙΕΚΟΥΤΑΙΓ'· ΝΑΙΕΙΑΠΟΜΙΔΟΣΘ
ΑΙΩΝΒΕΒΑΙΑΝΔΕΙ

ΤΗΝΠΡΩΤΗΠΡΑΞΙΑΝΦΥΛΑΓΓΕΙΝΕΝΕΤΕΥΧΘΗΝΔΕΚΑΠΕΡ
ΙΤΩΝΑΤΕΛΕΙΩΝΚΑΙΚΟΥΦΟΤΕΛΕΙΩΝΕΝΑΠΕΣΤΙΝΚΑΙΤ
ΑΙΠΡΟΣΔΙΚΛΑΞΙΟΥΝΤΩΝΑΥΤΑΣΦΥΛΑΧΘΗΝΑΙΕΘΘΕ
ΟΣΚΑΛΥΔΟΣ

ΕΓΡΑΨΕΝ ΠΙΘΟΜΝΟΝ ΠΟΛΥΩΝ ΚΑΙ ΛΕΓΟΝΤΩΝ ΤΕ ΠΡΟΝΚ.

ΑΤΑΚΕ ΚΡΗΘΑΙΤΑΥΤΟΙΔΩΤΩΝ ΠΡΑΧΘΕΝΤΑ ΕΝΤΩΙ

ΜΕΛΕΚΡΟΝΩΙ ΜΕΤΟΦΑΑΚΚΟΝ ΚΑΤΑΚΡΕΙΝΑΙ ΚΑΙ ΠΡ

ΟΤΟΥ ΤΟΝ ΘΕΟΝ

ΚΑΛΥΔΙΟΝ ΑΠΟΔΥΣΑΙ ΕΠΕΙΟΥΝ ΚΑΙ ΒΑΛΒΙΛΔΟΣ ΚΑΙ ΟΥΝ

ΕΤΕΙΝΟ ΕΤΑΥΤΑ ΑΠΕΒΑΛΑΝ ΑΜΦΟΤΕΡΩΝ ΤΩΝ ΠΑΡΧΩΝ

ΕΠΙΚΡΙΜΑΤΑ ΦΥΛΑΞΩΝ ΚΑΙ ΕΚΙΝΩΝ ΚΑΤΗΚΟΔΟΥΘΗ

ΚΟΤΩΝ ΤΗΣ

ΤΟΥ ΟΔΟΥ ΚΑΛΥΔΙΟΥ ΧΑΡΙΤΙΩΣ ΤΕ ΑΠΟΔΕΛΥΘΑΙ ΤΑ ΜΕΙΣ

ΕΠΙΕΞΑΥΤΩΝ ΕΙΣ ΠΡΟΧΘΕΝΤΑ ΔΗΛΟΝ ΟΤΙ ΕΙΣ ΤΟ ΛΟΙΟΝ

ΤΗΡΟΥΜΕΝ ΗΕΛΑ ΤΕΛΕΙΑΣ ΚΑΙ ΚΟΥΦΟΤΕΛΕΙΑΣ ΥΠΕΡ

ΔΕ

ΤΩΝ ΕΚ ΤΟΥ ΚΑΙ ΛΑΡΟΣ ΛΟΓΟΥ ΠΡΑΧΘΕΝΤΩΝ ΕΝΤΩΙ ΜΕΛΕΙΧ

ΡΟΝΩΙ ΠΕΡΙΩΝ ΕΚΦΟΡΙΑ ΚΑΤΕΚΡΙΘΗΝ ΕΛΟΥΗ ΕΤΕΙΝΟ ΕΙ

ΚΕΛΕΥΕΝΤΑ ΚΑΘΗΚΟΝΤΑ ΤΕΛΕΙΣΘΑΙ ΚΑΙ ΑΥ

ΤΟΣ ΕΣΤΙ ΜΙΑ ΠΟΛΥΛΥΚΩΤΑ ΜΗΔΩΙ ΕΙΣ ΠΡΑΧΘΕΝΤΑ Κ

ΑΙ ΠΡΟΓΤΩ ΜΕΛΑΝ ΜΕΝΕΙΝ ΑΥΤΑ ΕΠΙ ΤΟ ΗΚΑΘΗΚΟΥΣ

ΙΔΙΚΟΝ ΓΑΡ ΕΤΙΝΤΟΥ ΤΩΝ ΗΕΛΑΜΕΝΟΥ ΤΚΤΗ

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ΟΥΘΟΝ ΕΕΤΙΝΤΗ ΤΩΝ ΕΒΑΣΤΩΝ

ΧΑΡΙΣ ΚΑΙ ΤΟΤΟΥΤΕΝ ΕΝ ΦΙΛΑΦΑΝΔΡΕΙΣ ΚΑΙ ΕΝΤΗ . . ΟΙ

ΑΟΛΑΙ ΦΙΛΑΡΡΙΑ ΙΚΑΤΟ ΗΟΝ . . ΤΑ -- ΙΠΝ

ΠΟΛΛΑ ΚΙ ΜΕΝ ΕΠΕΖΗΤΗΣΑΤΕ ΚΑΥΤΟΣ ΔΕ ΦΥΛΛΩΙ ΕΤΕ

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ΑΡ.Ν · · ΙΜΗΔΕΝΑΔΑΛΟΠΟΙ.ΝΠΙΑΗΝΕΡΙΥΡΙΔΜΟΥΗΡΟΦΑΣ
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ΠΑΕΙΟΝΤΗΕΤΙΜΗΕΑΥΤ.ΝΑΝΗ.ΚΟΤΕΣΔΙΑΤΟΚΑΘΕΚΑΕ
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ΤΕΕΠΤΙΚΡΙΘΕΝΑΠΕΛΥΘΗΝΗΑΠΟΔΥΘΗΕΤΑΙΥΤΟΤΟΥΠΡ
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Τ.ΕΖΗΜΙ.ΘΗΕΤΑΙΟΥΔΕΝΓΑΡΕΣΤΑΠΕΡΑΥΤ.ΝΕΥΚΦΑΝ
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 ΟΥΓΕΝΟΜΕΝΗΕΔΙΑΤΟ

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 Ι.ΔΙΔΟΓ.ΙΚΑ.ΗΓΟΡ.Ν.ΕΕΤΡ.ΙΕΥΝΗΓΟΡ.ΝΕΙΛΑΓΗΥΠ
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ΤΗΟΥΤΙΑΣ ΑΝΑΛΑΜΒΑΝΕΣΘΑΙΑΔΙΚΑΤΑ ΤΟΝ ΠΑΡΕΣΤΙΝ
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 ΚΑΘΟΛΟΥΔΕ

ΑΕΥΛΟΜΑΙ ΤΟΝ ΤΥΜΟΝΑΤΟΥ ΑΙΟΥΛΘΕΟΥ ΑΙ
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 ΑΣΕ . . ΝΟ . . ΕΛΑΠΕΙ . ΟΗΓΟΙ

ΕΔΕΛΧΘΕΝΤΑΣ ΕΥΚΟΦΑΝΤΑΣ ΕΔΙΕΤΙΜΩΡΗΣ ΑΜΗΝΟΥΚ
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ΧΟΡΗΓΙΑΣ ΕΧΕΤΕ ΟΣ ΑΟΙΟΝΤΕ ΗΝΕΠΗΝΩΡΩΛΑΗΝΕΝΕΤΥ
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 ΜΟΥΝΤΕ ΚΑΙ ΕΔΗΛΕΑΝΤΙ ΠΟΛΛΑΙ ΚΑΤΕΚΡΙΘΕ

ΑΙ ΗΑΔΑΤΕ ΔΕ ΣΜΑΤΑΣΤΙΚΑ ΚΑΙ ΑΡΓΥΡΙΚΑ ΚΑΙ ΟΥΚ ΕΞΟΝ
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 ΤΗΝ ΘΗΒΑΙΔΑ ΜΟΝΟ

ΔΕΕΜΙΤΟΥ ΕΠΙΡΡΩΝΟΜΟΥΣ ΤΗΣ ΙΧΡΑΣ ΑΛΛΑ ΚΑΙ ΤΑ
 ΠΡΟΑΣΤΑΤΗΣ ΠΟΛΕΩΣ ΕΘΑΓΕΝΤΗΝ ΤΕ ΑΛΕΞΑΝΔΡΕ
 ΟΝ ΚΑΛΟΥΜΕΝΗΝ ΧΩΡΑΝ ΚΑΙ ΤΟΝ ΜΑΡΕΤΗΝ

ΤΑ ΠΕΝΤΑ ΕΤΙΑ ΤΑ ΜΗ ΠΡΟΤΕΡΟΝ ΤΕΛΟΥΜΕΝΑ ΚΑΘΟ-
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ΕΚ ΡΙΘΗΤΑΙ ΤΑ ΕΙΣ ΤΗΝ ΠΡΟΤΕΡΑΝ ΤΑ ΕΙΝΑ ΠΟΚΑΤΑΣΤΗΣ
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Γ . . ΩΔΑ . ΕΤΙΚΑΙ ΠΡΟΤΕΡΟΝ ΚΑΙ ΤΗΝ ΑΜΕΤΡΟΝ ΕΞΟΥΓΙ
ΑΝΤΩΝ ΕΔΟΓΙΣΤΩΝ ΔΙΑΤΟ . ΠΑΝΚΑ ΕΑΥΤΩΝ ΚΑΤΑΒΟ
ΛΗΝ ΕΠΤΩ ΠΑΡΑΓΡΑΦΕΙΝ ΑΥΤΟΥΣ ΠΛΙΣΤΑ ΕΚΤ.

... ΝΕΖΟΥΕΥΝΕΒΑΙΝΕΝ ΑΥΤΟΥΣ ΜΕΝ ΑΡΓΥΡΙΖΕΘΑΙ ΤΗ
Ν ΔΕ ΑΓΥΡΤΟΝ ΑΝΑΓΕΤΑ ΤΟΝ ΓΕΙΝΕΘΑΙΚΑΙ ΝΥΝ ΤΟΙΣ
ΑΥΤΟΙΣ ΠΑΡΑΓΓΕΛΛΩΙΜΗ ΔΕ ΝΕΞΟΜΟΙΩΜ

.. ΙΥΑΦΕ . ΝΑΛΛ . . ΠΗΛΛΑ ΟΥΤΩ ΙΚΑΘΟΛΟΥΧΩΡΙΣ ΤΟΥ
ΚΡΕΙΝΑΙΤΟΝ ΕΠΑΡΧΟΝ ΚΕΛΕΥΩΔΕ ΚΑΙ ΤΟΙΣ ΤΡΑΤΗ
ΓΟΙΣ ΜΗΔΕΝ ΠΑΡΑ ΕΓΛΟΠΕΤΩΝ ΜΕΤΑΛΛΑΜΒΑΝΕΙΝ ΧΩ-
ΡΙΕ

.. ΠΕΠΑΡΧΟΥ ΚΑΙ ΟΙ ΑΛΛΟΙ ΔΕ ΠΡΑΓΜΑΤΙΚΟΙ ΕΑΝΤΙΕΥΡΕ
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ΒΑΔΕ· ΤΗCΑΛΗΘΕΙΑCΑΥΤΗCΟΥΔΕΝΔΟΚΕΙΔΙΚ
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Λ ... CΟΤΠΡΟCΤΟΑΛΗΘΕCΤΗCΟΥΤΗCΑΝΑΒΑΔΕ· C
ΚΑΙΤΗCΒΕΒΡΙΓΧ ...

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ΙΥΟΡ· Ν· ΝΗΙΑΠΑΙΤΗCΙCΕCΤΑΙΕΑΝΑΔΕΤΙCΕΞΕΛΕΓΧΟ
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ΡΟΦ· ΙΕ· · ΕΞΑΙ· ΝΟCΑΥΤΗCΔΙΚΧ· · ΤΟΔΑΥΤΟCΙΤΗ
ΜΡ· · · ΗΤ· ΝΤΟ

.....ΝΠΙΡΕΓΕΝΗΜΑΤΩΝΩΣΤΕ ΔΕΝΕΠΑΥΤΩΝΚΑΙΝΙΖΕΙ
ΘΑΠΕΡΙΑΕΤΩΝΑΡΧΑΙΟΤΕ..... ΕΞΕΝΕΝΚΕΙ.....

ΝΥΜΟΝΑΙΕΗ.....

.....ΕΝΗΘΕΛΑΠΟΛΛΑΚΙΕ.....ΠΑΕΝ ΠΡΙΕΙΗΕΑΝΠΑ
ΗΝΑΡΓΥΡΙΣΜΟΥΤΩΝΑΓΜΩΝΚΑΙΤΗΕΤΩ.....ΠΟΝ
ΕΠΙ Α.....

...Ε...ΤΩΑΥΤΟΝΡΑΤΟΡΙΓΡΑΦ...ΗΤΑΤΩΝΔΛΩ...ΕΑ
ΑΥΤΩΙΔΗΛΩΙΤΩΙΜΟΝΩΙΑΥΝΑΜ...ΟΙΤΑΤΟΙΑΥΤΑΟΛ
.....ΩΕΚΚΟΪΤ.....

...ΛΙΤΙΕΝΑΤΩΝΙΗΤΩΗΓΩΤΗΦΙΛΑΧΗΔΝΕΚΗΣ...ΡΡΕΣΤ
ΑΚΑΙΠΡΟΝΟΙΑ.....ΓΕ ΠΩΤΟ.....ΔΕΙΒ
ΙΟΥ.....

. ΒΑΝΑΙ ΑΡΟΕΞΕΙΘΑΓΓΠΥΔΥΤΟΚΡΑΤΟΡΟΣ...ΠΦΙΒ...
.....

ON THE
METRICAL CANONS OF PORSON.

IN the TRACTS AND MISCELLANEOUS CRITICISMS OF R. PORSON, Mr. KIDD has presented to the admirers of the Professor a book compiled with the sincerest affection for his memory, and in its various contents most entertaining and instructive.

A very nice and critical remark on the Trochaic tetrameter of the *Tragics*, p. 197. has not perhaps been sufficiently attended to, and does not seem to be generally known.

Si prima dipodia tragici tetrametri integris vocibus continetur, secundus pes est trochæus :

Iph. A. 1340. διαχαλᾷτέ μοι μέλαθρα—
ubi si legeris διαχαλάσθω νῦν μέλαθρα—
metrum pessundabis.

Hinc cadit emendatio Marklandi 1341.

τίνα δὲ φεύγεις ;

Lege, τί δὲ τέκνον, φύγεις ; Ἀχιλλῆα τόνδ' ἰδεῖν αἰσχύνομαι.

Mr. Talbot will forgive the reference to his *Prize Trochaics* last year; (*Class. Journ.* No. XLIII. p. 187.) though it be to point out a slight blemish, which, by violating, exemplifies the Professor's canon for constructing that verse.

φανερὸς οὕτω; ἐξελεγχθεῖς δειλὸς ὡς εἴης φύσιν.

This nicety of structure in the Long Trochaic was taught to the *Tragics* by the same delicacy of ear which prevailed in the final Cretic of the *Senarius* also, disliking and avoiding, as the Professor has it,

In scenam missos cum magno pondere versus.

Similar exceptions, *apparently* so, occur in both cases; and happily enough admit of a similar solution.

Orest. 794. τοῦτ' ἐκᾶντο πᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον.

This verse in reality contains no exception to the canon: for the first dipodia does not end with a word marked by any *pause*

of utterance. The fourth syllable indeed is long; but by position, from the final short vowel (ο) being close combined in pronouncing with (στ) initial of the word which follows it.

It is on the very same principle, that to the line below quoted that canon of the pause in Trimeter Iambic does not apply. *Electr. Eurip.* v. 850. Τλήμων Ὀρέστης· ἀλλὰ μὴ με κτείνετε

Πατρὸς παῖταιοι βρωῖες, &c.

The termination of this verse in fact is not a distinct trisyllable; but by the natural conjunction of its sounds, comes as quinquesyllabic to the ear.

In the attempt which Mr. Kidd (p. 194) records or makes to cure those three verses laboring under the same supposed complaint as that above from the *Electra*, he does not seem to have been aware of the solution proposed by a friend of Mr. Dalzel's in the year 1802. (vid. *Collectanea Græca majora. Ed.* 2. *Nott.* p. 164.)

Hec. 729. (723.) Ἡμεῖς μὲν οὖν ἴωμεν, οὐδὲ ψάυομεν.

Androm. 347. Φεύγει τὸ ταύτης σῶφρον· ἀλλὰ ψεύσεται.

Iph. A. 531. Κάμ' ὡς ὑπέστην θῦμα, κατὰ ψεύδομαι.

“Hic casu quodam felici accidit, ut morbus ipse remedium suppeditet. Si pes, qui hic Creticum præcedit, Trochæus est, καλῶς ἔχει. Si non est Trochæus sed Spondæus, uti revera est, quid quæso efficit ut sit Spondæus? Pronunciatio certe brevius vocalis in fine τοῦ οὐδὲ, ἀλλὰ, κατὰ, tangentis, ut ita dicam, duplicem consonantem ψ vel πσ, a qua vox sequens incipit. Hoc in fine versus efficit quod non immerito vocari possit terminatio quinquesyllabica,

οὐδεψαυομεν, ἀλλαψευσεται, καταψευδομαι.

cujusmodi terminatio in singulis vocibus haud infrequens est:

Phænis. 28.—ἵπποβουκάλει. 32.—ἱξανδρούμενος.

65.—ἀνοσιωτάτας. 53.—συγκριμαμένη.”

R. S. Y. 17th Feb. 1821.

J. T.

BRIEF NOTICE OF PROFESSOR COUSIN'S PROCLI OPERA.

PROCLI Philosophi Platonici Opera e Codd. Mss. Bibl. Reg. Paris. tum primum edidit, ~~Electronis~~ varietate, Versione Latina, Commentariis illustravit Victor Cousin, Professor Philosophiæ in Academia Paris. Tom. 1. continens tria opusc. de Libertate, Providentia, et Malo. Tom. 11. continens partem dimidiam commentarii in primum Platonis Alcibiadem. Parisiis, excudebat J. M. Eberhart. 1820. 8^o.

THE following observations on Professor Cousin's edition of the *meditated Works of Proclus*, were communicated to me by a Scholar deeply skilled in the ancient philosophy; and it is probable that some of your readers may derive the same instruction and amusement from the perusal of them, which I have myself experienced.

E. H. BARKER.

Thetford, 1821.

The Professor deserves great praise for endeavouring in his General Preface to rescue the latter Platonists, as they are called, from that most unmerited contempt and neglect, to which they have hitherto been exposed through the arrogance of garrulous sciolists. But in particular his eulogium of Proclus merits the greatest applause, as this philosopher was certainly one, who, in the language of Aminomius, *de Interpr. p. 1.* possessed the power of unfolding the opinions of the ancients, and a scientific judgment of the nature of things, in the highest perfection possible to humanity: *Εἰ δὲ τί· καὶ ἡμῖς δυνήσασθαι· εἰσενεγκεῖν περὶ τὴν τοῦ βιβλίου σαφηνεῖαν ἀπομνημονεύσαντες τῶν ἐξηγήσεων τοῦ θεοῦ ἡμῶν Πρόκλου τοῦ Πλατωνικοῦ διαδοχοῦ, τοῦ εἰς ἄκρον τῆς ἀνθρωπίνης φύσεως τὴν τε ἐξηγητικὴν τῶν δοκούντων τοῖς παλαίοις δυναμῖν καὶ τῇ ἐπιστημονικῇ τῆς φύσεως τῶν ὄντων κρίσιν ἀσκησάντος, πολλὴν ἂν τῷ λόγῳ θεῶ χρεὶν ὁμολογήσαιμεν·* and I am somewhat surprised that this eulogium should have escaped the notice of the Professor. With respect, however, to the style of Proclus, I must beg leave to differ from the Professor in what he says about it, founding my dissent on the decision of those, whom I conceive to have been much better judges than myself. In

p. 42. of his Preface, the Professor, after admitting that the style of Proclus is evidently adapted to a philosopher, adds: "Illud autem si contuleris cum Plotini et Jamblichi stylo, (Plato enim supra omnem comparationem positus,) minus splendidum et sublime quidem videbitur; si cum Porphyrii, non ita tenue et subtile, at æque purum et liquidum, et ex altiore fonte petitum: denique Syriani Simpliciique sermone vigentius et excelsius, hoc quidem Aristotelis [sic] concedit, quod in Proclo concinniores quædam orationis venteres desiderentur, non tam scriptoris quam ætatis vitio, in qua flos ille Græcarum literarum pene omnis emarcuerat."

In this extract, it is in the first place remarkable, that the Professor should conceive the style of Proclus to be less splendid and sublime than that of Jamblichus, whose diction is so obviously inaccurate and inelegant, as to induce Eunapius to say of him "that he had not sacrificed to the Mercurial Graces;" and in the second place, it is singular he should say that "in Proclo concinniores quædam orationis venteres desiderentur," when Marinus, in his Life of Proclus, says of him, that in lecturæ και τα ταις νιφαισιν οντως εοικота ρήματα προχειν του σαφρονουντος εκεινου στοματος. In times also nearer to our own, the learned modern Greek Baptista Camotius, in his Commentary on the Metaphysics of Theophrastus, quotes a passage from the Ms. Comment. of Proclus on the Parmenides, of which he says "that he partly quotes it for the excellence of the matter contained in it, and partly *ενεκα της ρησεως καλλοτης*."

The fact is, as it appears to me, that Proclus being born with a genius consummately adapted to unfold the philosophical conceptions of the ancients, his style is naturally of the *expanded* character; with which, however, it also unites the *το αδρον*, and the *το μεγαλοπρεπες*. Hence Kepler in his Harmonic. Mund. 6. p. 118. having observed that he entirely assents to Proclus in what he says about mathematical genera and species, adds:—

"At quod attinet quantitates continuas, omnino adæquatio Proclo, etsi oratio fluit ipsi torrentis instar, ripas inundans, et cæca dubitationum vada gurgitesque occultans, dum mens plena majestatis tantarum rerum, luctatur in angustis linguæ, et conclusio nunquam sibi ipsi verborum copia satisfaciens propositionum simplicitatem excedit."

Many instances might be adduced in support of Kepler's opinion, that the language of Proclus flows like a torrent, and also in proof of its magnificence; but I will only give two examples in confirmation of the latter from his most admirable

work on the Theology of Plato, Lib. ii, and which is as follows:—

‘Τμήσωμεν αὐτον (τον πρωτον θεον) οὐχ ὅτι γην και οὐρανὸν ὑπεστήσεν λεγοντες, οὐδ’ αὖ ὅτι ψυχας και ζωων ἀπαντων γενεσεις· και τὰυτα μὲν γὰρ, ἀλλ’ ἐπ’ ἐσχάτοις· προ δὲ τούτων, ὡς παν μὲν τὸ νοητὸν τῶν θεων γενος, παν δὲ τὸ νοητὸν ἔξεφνε, παντας δὲ τοὺς ὑπὲρ τον κοσμον, και τοὺς ἐν τῷ κοσμῷ θεους ἀπαντας, και ὡς θεος ἐστὶ θεων ἀπαντων, και ὡς ἑνας ἑναδων, και ὡς τῶν ἀδυνατων (ἢ ἀλύτων) ὑπακεινα των πρωτων, και ὡς πασης σιγης ἀρρητοτερον, και ὡς πασης ὑπαρξας ἀγνωστότερον, αἰγιος ἐν αἰγίοις, τοις νοητοῖς ἐναποκεκρυμμενος θεοις. Le Clerc, in citing this passage in his Notes on Stanley's Oriental Philosophy, deservedly calls it “a magnificent apparatus of words.”

The other example is from Proclus in Tim. 5. p. 300. and is near the beginning of his commentary on the sublime speech of the Demiurgus to the junior Gods:—

Θεοὶ θεων, ὧν ἡγάδημιουργος πατήρ τε ἔργων, etc. ‘Ὁ δὲ χαρακτήρ των λόγων ἐστὶν ἐνθουσιαστικός, διαλαμπῶν ταις νοεραῖς ἐπιβολαῖς, καθάρος τε και σεμνός, ὡς ἀπο πατρὸς τελειούμενος των θεων, ἐξηλλαγμένος τε και ὑπερχῶν των ἀνθρωπινων ἐννοιων, αἶβρος τε ὁμοῦ και καταπληκτικός, και χαριτων ἀναμεστός, καλλούς τε πληρής, και συντομος ἀμα και ἀπηκριβωμένος.

These passages must surely have escaped the notice of Professor Cousin, or he never would have said that the style of Proclus is less sublime than that of Jamblichus. ‘Αλλ’ αἰς ῥησεως.

T. T. M. P. W.

Jan. 31, 1821.

It is singular that Le Clerc should not have perceived that ἀδυνατων in this passage must be most erroneous, as it makes Proclus to speak not only absurdly, but nonsensically. But Le Clerc was not sufficiently skilled in the Grecian theology to have discovered that the highest and most occult order of the Gods is celebrated by Orpheus as τα ἀδύτα.

ADVERSARIA LITERARIA.

NO. XXVII.

Delphin Editors.

To the Subscribers to the improved Edition of the *Delphin Classics*, and to your readers in general, the following list of the authors of the original Edition may prove acceptable. L.

Apulcius, M. Julien Fleuri.
 Aulus Gellius, M. Proust.
 Aurelius Victor, Mme. Dacier.
 Boëthius, M. Cailly.
 Cæsar, M. Godwin.
 Catullus, Tibullus, Propertius, M. Dubois.
 Cicero, Orations, M. Mérouville.
 ——— Epistles, M. Quartier.
 ——— Rhetoric, M. Proust.
 Claudian, M. Pyrr.
 Dares, Dictys, Mme. Dacier.
 Eutropius, Mme. Dacier.
 Florus, Mme. Dacier.
 Horace, M. Desprez and M. Rondel.
 Justin, M. Coutelier.
 Juvenal and Persius, M. Desprez.
 Livy, M. Doujat.
 Lucretius, M. Lafaye.
 Manilius, M. Lafaye.
 Martial, M. Collet.
 Nepos, M. Courtin.
 Ovid, M. Crispin.
 Panegyrici Veteres, M. Delabeaume.
 Phædrus, M. Danet.
 Plautus, M. Louvrier.
 Pliny, M. Hardouin.
 Pompeius Festus, M. Dacier.
 Prudentius, M. Chamillard.
 Quintus Curtius, M. Letellier.
 Sallust, M. Crispin.
 Statius, M. Berraut.
 Suetonius, M. Babelon.

Tacitus, M. Pichon.

Terence, M. Catus.

Valerius Maximus, M. Coutelier.

Velleius Paterculus, M. Rigner.

Virgil, M. Delarue.

CLASSICAL OBSERVATIONS.

(From SPENCE's *Anecdotes, Observations, and Characters.*)

Most of the statues in the great Farnese Palace, were found in Caracalla's Baths; and all the marble of which it is built, was brought from the Colosseum, in Paul the Third's time, a pope of that family.

The Ichnography of Rome, in the same palace,¹ was found in the temple of Romulus and Remus, that which is now dedicated to St. Cosmo and Damiano, two brothers too.— Though incomplete, it is one of the most useful remains of antiquity. The names of the particular buildings and places are marked upon it, as well as the outlines of the buildings themselves; and it is so large, that the *Horrea Lolliana* (for instance) are a foot and a half long; which may serve you as a scale, to measure any other of the buildings or places in it. 'Tis published in Grævius's *Thesaurus*.

The two best Egyptian statues in Rome, are the Hercules with a lion's skin over his head, in the capitol; and the richer Zingara, at the Villa Borghese. You may know them to be Egyptian by that fulness about their mouths.²

This large statue of Pompey, was probably the very same, at the feet of which Cæsar fell; for it was found on the very spot where the senate was held on the fatal Ides of March. They discovered it in clearing away the ground to make some cellars, for a house that now stands there. The greatest part of the statue lay under that house; but the head of it reached under the ground belonging to their next neighbour: This occasioned a dispute between the two proprietors, which was at last decided by Cardinal Spada. He ordered the head to be broken off, and given to the latter; and the body to the former: you may now see the mark where they were joined again. This decision was not made out of a whim, but very prudentially. From the first, that cardinal had a great desire to get

¹ It is now removed to the noble collection in the capitol.

² *Per oris luxuriam.*

the statue into his own possession, and by this means he got it much cheaper than he could otherwise have done: for after this division of it, the whole cost him but five hundred crowns.

The diameter of that part of Augustus's mausoleum, which is still entire, (and which was the largest round of all,) is fifty paces. In it were deposited the ashes of Julius Cæsar, Augustus himself, Marcellus, and Germanicus. The tomb of Adrian, (now the castle of St. Angelo,) was built on the opposite side of the Tiber, to rival this, and is the largest of our antient mausoleums. It was richly adorned too with fine statues, all round each particular rising; which in the Gothic times were thrown down by the Romans, that had fortified it, to defend themselves and crush their enemies.

This groupe of *Arria* and *Pætus*, is evidently by a Greek artist. Though the place he has chosen to stab himself in¹ be very uncommon, it was not ill chosen; for the blow could not but be mortal, most of the blood running down among his vitals.

The brass wolf suckling *Romulus* and *Remus* (now in the capitol,) was found in the temple of *Romulus*; and the marks are visible upon it where it has been struck with lightning. *Cicero* speaks of the same accident happening to such a figure in his time (in his third Oration against *Cataline*); and this must have been made before his time, by the badness of the workmanship.

The front pillars of the Temple of Concord, those of *Antonine* and *Faustina*, and those of the *Rotonda*, are the most perfect of any in Rome; and in each of them, the opening between the two middle pillars is larger than the openings between the side ones. The difference is not enough to be observed by a common eye; and in some of them not to be sure of it till you measure them. By this means the entrance had a freer and nobler air, without breaking the regularity and harmony of the building.

Trajan's column is composed of twenty-four stones only; cut within, for the staircase. It is one hundred and twenty-eight Roman feet high, just the height of what was taken from the hill, to make room for *Trajan's forum*; which was one of the most magnificent things in Rome. This column stood in

¹ It is a very bold stroke, and takes away the false idea one might have got of him, from the well-known epigram in *Martial*.

the midst of it, and on that was his statue, and, they say, his ashes in an urn.

There are ten thousand six hundred pieces of antient sculpture now in Rome, (relievos, statues, and busts.) And six thousand three hundred antient columns of marble. What multitudes of the latter sort have been sawed up for tables, or wainscoting chapels, or mixed up with walls, and otherwise destroyed! And what multitudes may there yet lie undiscovered under ground! When we think of this altogether, it may give us some faint idea of the vast magnificence of Rome in all its glory.

By a calculation made from the best dictionary for each of the following languages; there are about twenty thousand words in the Spanish, twenty-two thousand in the English, twenty-five thousand in the Latin, thirty thousand in the French, forty-five thousand in the Italian, fifty thousand in the Greek, and eighty thousand in the German.¹ Of the twenty-two thousand words in the English language, there are about fifteen thousand that a man understands who is before master of Latin, French, and Italian; and three thousand more if he be master of German. The other four thousand are probably the old British.

In Æneas's time, Mezentius was the king at *Cæris*; and Tarchon, at Cortona. Hence Silius Italicus seems to comprehend all Etruria under the names of these two cities:

Lectos Cære viros; lecto Cortona superbi
Tarchontis domus²————

Where, by the way, *superbus* seems to be used in a good sense, (as it often is in the Latin,³ and several languages derived from it,) because Tarchon assisted in helping Æneas to the throne; and consequently toward the establishment of the Cæsars. This alliance of Æneas and Tarchon is pointed out by Virgil, so early as in the third book of the *Æneid*: where his great Gods tell him “that Crete is not the place he is to fix at: no; he is to go on for Italy⁴ and Cortona.”

¹ One thousand seven hundred radical words in the Hebrew, according to Buxtorf, three hundred and sixty Chaldaic words in the Bible, according to Bythner, and two thousand and sixty in all.

² Lib. viii. 474.

³ Populum late regem, belloque superbum.

Æn. i. 21. of the Trojans.

—————Superbum

Virtute et factis animæ.—*Sil. Ital.* x. 573.

⁴ Corythum, terra-que require

—————Ausonias. —*Æn.* iii. 170.

The *Arar* and *Rhodanus* in Livy, should be the *Isara* and *Rhodanus*.—That historian, in mentioning those two rivers, says, that they both come from the Alps; which is true of the *Isara*, and not of the *Arar*. This is the river which we pass and repass so often, in going from Lyons to Mount Cenis; it falls into the Rhone near Valence.

Hannibal, according to Livy, did not go over Mount Cenis; but passed a little on the right of it; and others will have it, that he passed so much on the left as Mount St. Bernard; but then he would not have come into the country of the *Taurini*, so soon as by all accounts he did.

Polybius is much more to be trusted, in his account of Hannibal's passage of the Alps, than any other historian. He lived but a little after Hannibal's time; and went himself to trace his marches over those mountains. He makes him pass a little on the left of Mount Cenis; and descend into the Milanese. That road had been often used before; and Hannibal was invited over by a Regulus of the Boii, a people that lived in the Milanese, who were at enmity with the *Taurini*.—Mr. Holdsworth spoke slightly of Livy in general, for his beautifying and making *fine* speeches, rather than *true* ones; and being more of a romance-writer, than an historian. He commended Polybius for a good and solid writer, and one that might be safely confided in.

One of Martial's friends had a delightful villa near Rome; which he celebrates and points out very distinctly (Lib. i. Epig. 64.) It was on that delicious little hill where the Villa Madama now stands: the garden theatre is still shown, in which they acted Guarini's *Pastor Fido*; and where Barclay wrote his *Argenis*.

What they now show for a *Temple* of Janus in the Forum Boarium, was only an open place there, of which they had one in all their forums, (like the openings under part of our market-houses,) for the convenience of people to deal and converse in when it rained. The Romans using the name of *Janus* for an open arch, probably led people into this mistake.

The *Lacus Fucinus* could not have been drained all at once: Claudius began upon it; and Suetonius says, the work was *invidia successoris intermissum*, (Claud. c. 21.) People have puzzled themselves so much, and accused Suetonius of contradicting himself, in his account of this matter, purely from their own ignorance, and having got it into their heads that all

the water must have been let out at the same time.* Claudius actually sunk it twice, and then probably quitted his design, on finding it so rocky, that the ground would have been good for nothing.

The Greeks of old were of as romantic a turn as the Spaniards in more modern times; and possibly might deal as much in romances. The *Εφεσιακα* of Xenophon the Ephesian, is a remainder of this kind, which might have been as unknown to us as the rest, had not our friend Dr. Cocchi found it out in the Lorenzo Library, and published it.

'Tis difficult to find out any fault in Virgil's Eclogues or Georgics.—He could not bear to have any appear in his *Æneid*; and therefore ordered it to be burnt.

Virgil is very sparing in his commendations of other poets; and scarce ever does it, unless he is forced.—He hints at Theocritus² because he had taken so much from him, and his subject led to it; and does the same by Hesiod,³ for the same reasons. He never speaks a single word of Homer: and indeed could not do it, where some would have had him, because of the Anachronism. They have blamed him for not mentioning Homer, instead of Musæus; (*Æn.* vi. 667.) without considering, that then Homer must have been put into Elysium long before he was born.

The heads of the Romans are without beards, all the time between the elder Brutus and Adrian, except a head of Nero and of two or three before him, who let theirs grow on some melancholy occasion.

If Coypel has represented Chiron with a switch in his hand, in his history of Achilles, there are as ridiculous things to be met with in some of the works of the antient artists: and among

* The Lake is thirty miles round! so that if the ground had proved good, it would have been a considerable acquisition. The drain remains through which Claudius carried off part of the water. Mr. Holdsworth's curiosity carried him so far into it, and the place was so filled with damp, stagnant water, and vapor, that it gave him a rheumatism, which often returned, and hung about him as long as he lived. How much do I wish, that Claudius had either never begun, or had quite finished that work, and stopped up his drain! For it seems to have much contributed toward shortening the days of one of the most intelligent of men, and one of the most sincere of friends.

² Prima Syracosio dignata est ludere versu
Nostra, nec erubuit sylvas habitare, Thalia.

Eccl. vi. 1.

³ *Ascæumque cano Romana per oppida carmen.*—*Georg.* ii. 176.

these very gems there is one with a centaur upon it, holding a whip to lash himself upon occasion.

In the gold medals, the good taste ends with Pertinax, though there are some pretty good of Caracalla's, and particularly one with the Arch of Severus for the reverse.

Some of the Greek artists seem not to have liked the sort of Ternumal figure used by the Egyptians. There is one in the Montalta gardens at Rome, which is as broad at bottom as at top, and I have seen several others of the same kind. This appears to be a Greek Terminus by the inscription, which is:—ΘΕΜΙΣΤΟΚΑΗC Ο ΝΑΥΜΑΧΟC.

The three altars, in one of the rooms in the Capitoline Gallery, were found in the port of Nettuno. That with a Neptune in relief on it, is inscribed, ΑΡΑ ΝΕΠΤΥΝΙ That with a winged deity flying, ΑΡΑ ΒΕΝΤΟΡΥΜ. And that with a ship sailing gently along, ΑΡΑ ΤΡΑΝΚΥΙΛΛΙΤΑΤΙC. They are all three just alike; small, round, and with a rostrum coming out of the front. They are portable enough; and are supposed to have been carried to sea in their voyages, for the ship's crew to offer sacrifice upon.

One of the Centaurs in black marble, at the Monte Citorio, has a tiger's skin over his left shoulder, and his hands are tied together with the tail of it. He looks back with pain and dejection in his face. There was probably a Cupid behind him originally, and there is the hole in his back, in which it might have been fixed. Centaurs are thus represented by the ancients, in other monuments, to show that love conquers the roughest monsters. The other Centaur, there, has Bacchanalian attributes about him too; but looks with a much gayer air. The former is represented in years, and this, young. As they are of black marble, and were found in Hadrian's Villa, it is possible that they were part of the furniture in the first apartment of the *Hades*, which historians tell us was represented there; and they might have their Bacchanalian attributes, because the secrets of that place were laid open to those who were initiated in the mysteries of Bacchus.—If this conjecture should happen to be true, it might be very well worth while to search further about the spot where these figures were found; because there are no statues more scarce than those relating to the infernal beings in general.

Dr. Collet, upon mistaking ψυχη αιολος in his author for αιολος, wrote in his notes fifteen reasons to prove why the soul was like a flute.

ΕΠΙΓΡΑΜΜΑΤΑ, Auctore Fr. Thierschio.

In *Rhigam* et Socios cum ipso interemtos.

Rhigas, unus e cordatissimis hodiernæ Græciæ juvenibus, (vigente adhuc Gallorum potentia) Parisiis degens cum sociis, consilium liberandæ patriæ ceperat. Rebus, uti voluerat, præparatis, ipse a Gallorum principibus, ut ferunt, ad magnam speciem elatus, reditum in Græciam molitus est; sed fama ejus consiliorum jama exierat. Itaque in itinere per Austriam correptus Turcisque ad supplicium cum comitibus suis traditus est.

Οὔτοι ἐλευθερίην θηράμενοι ἀγλαόμορφον,
 Εὖρον ἐνὶ ξυλόχοις ἀκροῦντα μόρον.
 Χαίρετε, θηρευταὶ κοιμώμενοι, εἰσάκεν Ἡὼς
 "Ελθῇ, ἀπ' Οὐλύμπου λαμπάδ' ἀνισχομένη.
 Καὶ τότε γειρόμενοι πολίαν βροῦμα ὄρνυμενάων,
 Δαίμονες εἰς ἄγραν σπεύδ' ἀλεξίκακοι.

In Joh. Henr. Fossium, libertatis e Musis genitæ omnisque humanitatis vindicem acerrimum.

Τὰ ῥόδα ταῦτα, γέρον, ἔαρος νέην ἰσταμένοιῳ
 Δῶρα, φιλοφροσύνη σοὶ μὲν ἔπλεξε Χάρις,
 "Οφθα σὸν ἐνσκιάσῃ ἱερὴν κάρα· ᾧ καλὸν ἦδη
 Πολλάκις ἐκ Μουσέων κήπου ἔφευγε γάνος.
 Νῦν δ' ἄλλος μὲν ἀέθλος, ἐν ᾧ μέγα ἦτορ ἔχοντα
 "Ανθισιν εἰαρίνοις σ' ἦλθεν ἀμειβομένη.
 Αὕτη γὰρ θυμῷ φιλεῖ καὶ κηδεῖται ἀνδρῶν,
 "Οστις Ἑλευθερίας ἀγλαὰ δῶρα δαεῖς
 Ἐχθοδοπῶν ἀπάμυνε δόλους καὶ ἀτάσθαλον ὄρμην,
 Παρθένῳ αἰθοίῃ πόλλ' ἐπήρα φέρων.
 Τοῖον καὶ τὸ σὸν ἔργον ἀγακλεές, ὅππότε λυγρῆς
 Θρησκείης σκοτίας ἐξανέφαινες ὁδοῦς,
 Δυσμενέων τ' ἀνδρῶν βουλεύμασιν ἀντίος ἔστης,
 Οἱ πόθῳ αἰσχίστων δουλοσύνη συνέχουν
 Γερμανῶν σπεύδουσι φρονήματα· τῶν ἐπὶ νίκη
 Ἑμνηθεὶς μίτραν λάμβανε καὶ στεφάνους.

Epitaphium Porsoni. Sepultus est Porsonus Cantabrigiæ in Ecclesia Collegii Sanctæ Trinitatis, cujus legibus per multos annos addictus fuerat. Sepulcrum lapis est, qui pedibus inam-

bulantium calcatur. Is nomen viri magni continet, nec ullus præterea ornatus. Prope eum *Bentleius*, *Neutonus*, simili simplicitate conditi jacent, alique viri immortales, qui ejusdem Collegii contubernio et consortio usi sunt.

A. Τίς ποτ' ἀνὴρ περίσημος, ὃν ἐνθάδε τύμβος ἔργει,

Ἥι παρὰ Βεντλείῳ Νεύτονός εἰσι ταφαί;

B. Ὡ ξεῖν' αἰδεσθεῖς ὄνομα κλυτὸν ἀνδρὸς ἀκούσον,

Ἀτθίοσιν ὃς Μούσαις λαμπρὸν ἔτειλε φάος.

Τῷ δὲ θεαὶ κατέδειξαν, ἀμειβόμεναι χάριν ἀνδρὸς,

Οἷ ἐν Ἀθηναίοις θεῖον ἄγοντο χρόνον.

Ἐκ τῶνδ' οὖν μελέων τε θεσιν θεσμέν τε καθόρνου

Εὐρὼν ὀφιγόνους γνωστὸν ἔθηκεν ἰδεῖν.

Πόρσωνος δ' ὄνομ' ἐστί· τρίτος δ' ἐπὶ τοῖσιν ἀνελθὼν

Οὗς εἶπας δόξης ἴσον ἀνείλε μέρος.

Musarum dona. Factum Epigramma in gratiam juvenum, qui Musarum artes et naturam memoria comprehensa et distincta tenere student.

Κλείους ἱστορίη, ποιήματα Καλλιοπέϊης·

Μελπομένη δὲ κήθονον ἑρᾷ, κώμους δὲ Θαλείη.

Τερψιχόρη φάρμιγγ', Ἐρατῶ δὲ ψαλμὸν ἑρώτων,

Αὐλοῦς Εὐτέρπη, Πολυύμνια δ' ἀνδράσι μύθους

Ἐφθάσατ'. ἐν δὲ χοροῖς ἀστρῶν κρατεῖ Οὐρανιώνη.

In Apollinem.

Ἰναπαιστοί.

Ἄγετ' ὦ Θελφῶν ἱερῶν πρόμολοι,

Σπείδετε ναὸν Φοῖβου τε χοροῦς,

Τὸν ἀκερσεκόμαν

Τεθμίοισι πατρῶν προσφθεγξάμενοι.

5. Ἦδη γὰρ νύξ εἰς' ὑπὸ γαίαν,

Αἰθέρα δ' ἀγνὸν καὶ τηλεφανεῖς

Κορυφὰς ὀρέων λαμπρὸν κατέχει

Σέλας ἥων,

Ἥχεϊ τε μυχοῖς ἀλσέων σκιερῶς

10. Ὀρνιθεῖων ἐρεθισμα μελέων.

Λιγυραὶ δ' αὖθαι πτερύγεσσι βοαῖς

Ἀπὸ Παρνήσου προεπιπτάμεναι,

Φράζουσι σαφῶς τὸν ἐπερχόμενον

Κ' οὐκ ἔτι μέλλοντ'.

5. Ἄλλ' ὦ σιγᾷ στόμα πᾶς ἐχέτω
 Λεῶς εὐφημοῦν· ὑμεῖς δὲ νέοι
 Ἐπὶ φαινομένῳ
 Ἀγνῶν ἀρχεσθ' ὀλολυγμῶν·

Στροφή·

- Δάλις, Δάλις, Παιᾶν,
 20. Μόλς διδύμων παρνησίῳν φάος
 Πετράων ὕπερ ἀντέλλων
 Ἀνδρῶν εὐσεβέων πόλιν εἰς ἀγαπητὴν,
 Ἴνα νέων σ' ἴλαι,
 Ὀκεάνου ῥεῖθρων ἀπονισσόμενον
 25. Σὺν θυσίσαιστέ χοροῖς τε δέχονται.

Ἀναπαιστοί.

- Σὲ γὰρ ἐν μέλεσιν φλόγῳις τε λυγρᾶν
 Κλειουσιν ὅσοι κατ' ἀπείρονα γᾶν
 Τὸ σὸν οὐρανόθεν ῥεύματι χρυσοῦ
 Ἐπικιδνάμενον λεύσσοις φάος,
 30. Σὺ γὰρ ἀενάφ' κράτει προμολῶν,
 Νυκτὸς δνοφευᾶς φάσματα λαμπρῶ
 Νικᾶς ὁμματι προσδεχόμενος,
 Καὶ πάντ' ἐφ' ὧν πραπίσιν θείαις,
 Πάντα τ' ἀκούων
 35. Τοῦ μέλλοντος προβέβουλας.

Ἀντιστροφή.

- Ἐλθ' ἀγανὸς μοι, Ἀγνιεύ·
 Ὅτε γὰρ ἐμοὺς οἴκους φυλάσσης,
 Οὐδᾷ γ' οὐκ ἐπιβαίνουσιν
 Νούσοι τ' ἀργαλῆαι καὶ ἀτάσθαλος ὕβρις·
 40. Ἐπὶ δ' ἔχουσ' ἀστειὺς
 Εὐνομίη τε Δίκη τ', ἀγαθῶν ταμίαι
 Ἀνδρασι, κ' Αἰδῶς σύντροφος αἰεὶ.

Ἀναπαιστοί.

- Σὲ δὲ καὶ ζαμένεων φθέγμα προφητῶν
 Τ'Ψός' ἀεῖρει, μολπῆς δὲ κύκνοι
 45. Παρὰ Καύστρου προχοαῖσι καλαῖς
 Ἰπακουσάμενοι
 Ἀντιφθέγγουσ', ἐπιτέρποντες
 Τὸν Χρυσόκομαν, τὸν ἐν ἀγλαΐαις
 Μακάρων ἱεραῖς ἴσταντα χοροῦς,
 Ἰσταντα χάριν,
 50. Σμενῶν τ' ἡγήτορα Μουσῶν.

De usu loquendi circa Nomina Collectiva.

Ahlwardtus in programmate quodam Oldenburgi a. 1804. edito, cum animadvertisset, quæ de usu nominum collectivorum, imprimis de verbi et substantivi, collocatione dicuntur, non satis accurate præcipi, ea in hunc modum rectius constitui censet. Proponit autem has leges :

1. Si nomen collectivum ut subjectum verbo antecedit, verbum æque plurali ac singulari numero reddi potest : perinde est, utrum dicas *turba ruit*, an *ruunt*, *pars clamat*, an *clamant*.

2. Sin collectivum nomen ut subjectum verbum sequitur, tum verbum necessario singulari numero est reddendum, et vitiosus est pluralis. Ita dicendum, *ruit turba*, neque vero *ruunt turba*.

Has quidem leges sat magna exemplorum copia eatenus confirmat, ut pateat, usum loquendi, quem dicunt, fere ad easdem fuisse conformatum. Uterius etiam progressus eas ex ipsa intellectus humani natura repetendas existimat. Nam si nomen collectivum præcedat, tum in eodem et unum quoddam et plura simul cogitari, ita ut nihil fere intersit, utrum pluralis an singularis sequatur ; sin verbum præcedat plurali numero, tum plura statim animo observari et tum nomen positum facile ciere perturbationem aliquam notionum et sensus. Quæ quamvis probabiliter disputentur, tamen non omni proisus dubitationi exempta sunt. Reperiuntur enim loci bene multi, in quibus fit, quod fieri Ahlwardt plane negat. Nam ut taceam Græcos—quis enim non statim meminerit illarum *ὡς φάσαν ἡ πλῆθς*. Il. ii. 278. *κἀλέον τέ μιν εἰς ἑ ἑκάστος*. Il. xxiii. 203. *κέκλοντο δὲ οἷσιν ἑκάστος*. ibid. 371. *ἔφυν δ' ἐν χερσὶν ἑκάστος*. Odys. x. 397. et sic sæpius in hoc nomine : cf. Matthiæ Gr. Gr. §. 501. pag. 419. Latini poëtæ certe immutant hic illic hunc ordinem. Notum quidem tales locos adhibere, qualis est apud Horat. iv. 2. 50. “Dicemus,io triumphe civitas omnis.” Epod. xvi. 36. “eamus omnis civitas.” Auctor Consol. ad Liv. v. 202. “Adsumus omnis eques.” Ovid. Trist. ii. 513. “totus quibus utimur orbis.” Horum enim, quoniam in iis prima verbi persona est, diversa ratio existimabitur ; neque nulli dubitationi obnoxia erunt illa Fastor. ii. 225. “quo ruitis, generosa domus !” et apud Prop. iii. 15. 28. “unde tuum potant Naxia turba merum.”

Verum aperte mutato ordine habet Seneca Cēd. v. 160. "Rupere Erebi claustra profundi turba sororum:" et Ovid. Fast. ii. 657. "Conveniunt celebrantque dapes vicinia simplex."

Ænigmaticus lusus explicatus.

Est inter ænigmata ^{*}Analectorum Tom. iii. p. 325. xxviii. hoc :

Μὴ λέγε, καὶ λέξεις ἑμὸν οὖνομα, δεῖ δέ σε λέξαι οὐδὲ πάλιν μέγα θαῦμα λέγων ἑμὸν οὖνομα λέξεις. Jacobsius hæc adnotavit: "Ut hæc nunc leguntur, vereor, ut sensum habeant, naui posterior pentametri velut *alterius versus* pais cum præcedentibus non coit. An fuit?

Μὴ λέγε καὶ λέξεις ἑμὸν οὖνομα, εἰ δ' ἐμὲ λέξεις ᾧδε πάλιν μέγα θαῦμα λέγων ἑμὸν οὖνομα λέξεις. *Silentium* significari videtur; qui tacet, etsi nomen silentii non pronuntiat, alios tamen ejus recordari cogit, quod idem est ac si illud nominasset. Hoc est μὴ λέγε, καὶ λέξεις ἑμὸν οὖνομα. Reliqua jam perspicua sunt, oxymori causa, in quo natura ænigmatis versatur adposita."

Sed omnia sana; significatur enim vocula μή λέγε μὴ, καὶ λέξεις ἑμὸν οὖνομα (i. e. μή.) δεῖ δέ σε λέξαι (ob imperativum) οὐδὲ σive οὐ δὲ πάλιν, μέγα θαῦμα, λέγων (i. e. οὐ σεν μὴ λέγων) ἑμὸν οὖνομα (μὴ) λέξεις.—Invenis et extra ænigmata, præsertim in sermone familiari, ejusmodi extra suam significationem positas particulas. Cic. Phil. xi. c. 8. "cum dico *mihi*." ii. 59. "ut aliquando illud *pæne* tollatur." Ovid. Heroid. xviii. 179. "lacrymas hoc mihi *pæne* movet." Plut. Alex. c. 60. ἐν τῷ βασιλικῷ Plato Ion. T. iv. p. 198. ed. Bip. τὰ τοιαῦτα δὲ λέγεις πλὴν τὰ τῶν ἄλλων. Eas voces Grammatici dicunt in hypocrisi esse capiendas. Cf. Rubnk. ad Terent. Andrian. ii. 1. ed. Bruns. T. i. p. 60. Qui paullo crassius loquuntur, talia *materialiter* poni dicunt. cf. Brunck. ad Sophocl. Antig. v. 567.

Buttmanus, quocum hæc communicaram, adscripsit: "Sibi eam rationem non probari; nescire enim se, cur interposita illa sint δεῖ δέ σε λέξαι, et quomodo dici possit, eum, qui οὐ dicat, οὖνομα μὴ dicere; se quidem quainquam de solvendo hoc ænigmate nondum certe quovis tamen pignore contendere velle, tres illas syllabas MH-ΔEI-A in nomen Μῆδεα esse conflandas."—Hanc sagacissimj viri conjecturam aut ipsi aut alijs stabiliendam relinquo.

Is de Asinio Pollione mota ad locum Plutarchi in Cæsare.

Narrat Suetonius Cæs. c. 36. ex aliorum auctoritate C. Cæsarem timuisse, ne eorum, quæ primo consulatu adversus auspicia legesque et intercessores gessisset, rationem reddere cogeretur; tum addit: "Quod probabilius fecit Asinius Pollio, acie cæsos profligatosque adversarios prospicientem hæc eum ad verbum dixisse referens: Hoc voluerunt: tantis rebus gestis C. Cæsari condemnatus essem, nisi ab exercitu auxilium petissem."—Hæc omnes, quod sciam, interpretes referunt ad magnum illum Asinium Pollionem, cujus in historia bellorum civilium depicta ingentem jacturam fecimus; tantoque id rectius fieri videri poterat, cum ex illa historia diserte quadam notentur, quæ ad pugnam Pharsalicam, cujus ipse pars magna fuit, referantur. Ita Plutarchus in Pompeio cap. 72. στρατιάτας δὲ μόνους ἐξακισχιλίους φησὶ πεισῖν Ἀσίνιος Πωλίων μεμαχημένος ἐκείνην τὴν μάχην μετὰ Καίσαρος, quocum plane consentit Appianus de bello civil. ii. 82.

Verum magna suboritur dubitatio comparanti ea, quæ Plut. c. 46. enarrat, secundum quem Cæsar post pugnam Pharsalicam hæc verba edidit: τοῦτ' ἐβουλήθησαν: εἰς τοῦτό με ἀνάγκης ὑπηγάγοντο, ἵνα Γάιος Κεῖσαρ ὁ μεγίστους πολέμους κατορθώσας εἰ προηκόμην τὰ στρατεύματα κὼν κατεδικάσθην. Addit autem Plutarchus: ταῦτά φησι Πολλίων Ἀσίνιος τὰ ῥήματα ῥωμαίῳ μὲν ἀναβέβησθαι τὸν Καίσαρα παρὰ τὸν τότε καιρὸν, Ἑλληνιστὶ δ' ὑπ' αὐτοῦ γεγράφθαι. Illa ὑπ' αὐτοῦ non ad Cæsarem, sed ad ipsum Asinium referenda. Jam quæ h. l. historicus de diverso Cæsaris sermone et suo percipit, ut fidem et diligentiam produnt, ita nescio quid habent umbratici saporis, et angustius sonant quam pro illa, quam celebrant, Asinii Pollionis granditate et altitudine. Verum hoc levius cui videatur; gravius est, quod dicit historicus hæc a se græce perscripta. Atque Asinius Pollio non græce, sed latine scripsit; quid? quod Suida teste Ἀσίνιος primus Græcorum res gestas Latino stylo persecutus est.

Verum ex eodem Suida via quadam reperiri posse videatur, qua hæc difficultas tollatur. Fit enim apud eum sub voce Πωλίων mentio alius ejusdam Asinii Pollionis Tralliani, qui ab Asinio Pollione Romano ob libertatem aut civitatem donatam nomen haud dubie adscivit; hunc testatur scripsisse præter alia librum de bello civili inter Pompeium et Cæsarem, ad quem cur non ea, quæ apud Plutarchum et Suetonium leguntur, referantur, nihil primo certe adspectu se offert, quod magnopere impediat. Quod si statuerimus, Suetonius ea, quæ apud Asinium Pollionem græce perscripta invenerat, latina fecit; tantoque minus

credendum Casaubono, illa verba εἰς τοῦτό με ἀνάγκης ὑπηγάγοντο, quæ per se salva verborum structura abesse non possent, non Cæsaris, sed Asinii aut Plutarchi esse; non enim Plutarchi narratio ad Suetonii auctoritatem, sed contra Suetonii ad Plutarchi exigenda videretur, statuendumque, Suetonium ea, quæ Trallianus iste græce retulisset, in brevius contracta latinis verbis reddidisse. Quam parum in hoc genere veteres fuerint religiosi, plures vel ejusdem Cæsaris a pluribus diverse traditæ voces satis docere possint. Cf. ejus prope Rubiconem dicta apud Appian. de bello civili ii. c. 35. Suet. Jul. c. 86. Plut. Cæsar c. 57.

At nihil dissimilandum; nova enim et gravissima inde oritur dubitatio, quod Plutarchus l. l. eundem Asinium Pollionem scribit de numero eorum, qui in Pharsalica pugna ceciderint, aliquid tradidisse. Jam ex Pompeii vita c. 72. collata cum Appiano de bello C. ii. 82. satis apparet, hoc quidem traditum ab Asinio Pollione Romano, qui in illa pugna partes egisset.—Hæc quomodo conciliari possint, non video, nisi statuamus Pollionem Trallianum historiam Romani Pollionis in græcum sermonem ad verbum transtulisse, et ea, quæ hoc loco a græco interprete, utpote græcis hominibus scribenti, inserta essent, a Plutarcho ex ejus versione satis imprudenter fuisse repetita.

Propertii locus emendatus.

In illis precibus, quibus Propertius Herculem facit puellas Bonæ deæ implorantem L. iv. c. 9. leguntur hæc :

Pontis egens erro *circaque sonantia lymphis*,
Et cava suscepto flumine palma sat est.

Quo in loco quum interpretes non satis viderent, quo et *que et sonantia* referrent, tentarunt alii alias emendationes, quarum in una Scaligeri nimirum *circoque* i. q. circumco nescias magisne mireris auctoris temeritatem an sequacium facilitatem. Mihi neque circa *resonantia* neque per *tesqua sonantia*, aut circum *antra sonantia* aut *cernoque sonantia lymphis* satisfecit, certe non ita, quin longe faciliorem aliquam emendandi rationem operosioribus illis præferrem : forte, ait Burmannus ad h. l., in ultima littera vocis *circa* latet prima alterius vocis, quæ exciderit.—Hoc quidem transferatur modo ad vocem *sonantia*, et mecum scribatur in hunc modum :

Pontis egens erro, *circaque sonant loca lymphis* ;
Et cava suscepto flumine palma sat est.

Ita quidem loca frequentissime dicuntur. "Silent late *loca*." *Æn.* vii. 193. "late *loca* milite complent." ii. 493. "late *circum loca* sulfure fumant." ii. 698. Sæpius enim et hæc—*circa loca* reperiuntur. Cf. Drakenb. ad Liv. ix. 2. apud eundem xxxix. 10. locus "qui circumsonat ululatus." Hæc emendatio a vestigiis vulgatæ scripturæ nihil fere recedens tanto magis opinor se tuebitur, cum antea v. 28. præcesserint:

Femineæ loca clausa Deæ.

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Diatribe in Civitates Antiquas, auctore Ph. Guil. Van Hensde. Amst. 4to.—Of this excellent dissertation the heads are thus inscribed: *De antiquarum civitatum origine; De antiq. civit. natura; Questiones politice de antiq. civit. lapsu; Animadversiones politice de antiq. civit. interitu et tyrannide.*

Livy.—Professor Goeller, of Cologne, has discovered in the royal library at Bamberg, a MS. of *Livy*.

Ancient Manuscript.—Baron Niebuhr, Prussian Ambassador to the Holy See, has again discovered and published several manuscript works hitherto unknown. They are chiefly fragments of Cicero's Orations, *Pro M. Fonteio* and *Pro C. Rabirio*; a fragment of the 91st book of *Livy*; and two works of Seneca. He has dedicated the publication to the Pope, by whose favor he was enabled to discover these literary treasures in the Vatican.

The indefatigable Signior Angelo Maiò has added an unfading sprig to his literary laurels, by discovering the long-lost treatise of Cicero *De Republica*, in the library of the Vatican. To enable our readers to estimate the good fortune of this gentleman, we must tell them, that, so early as his day, Petrarch complains of having been unable to find it in the library of the Popes, at Avignon; that Cardinal Bessarion expended

no less than a thousand gold crowns in fruitless researches after it, and that Cardinal Polo did not hesitate to sacrifice double that sum, but in vain. At length, however, it has been brought to light, after ages of obscurity; and will afford an opportunity of comparing the sentiments of Cicero and of Plato, with those of the moderns, our Bacons, our Lockes, &c. on that most difficult science—the science of good government.

Mr. Wingham has just printed, for private distribution, some *Specimens of a Version of Horace*, in octo-syllabic verse.—We shall probably take more particular notice of these in a future No.

NOTES TO CORRESPONDENTS.

E. F. B.'s remarks on Alcæus, &c. will be introduced in our next.

We owe an apology to Katon for having mislaid his *Remarks*. If he could condense them into two or three pages, we should insert them. For an account of the Ethiopic MS. which he mentions, we refer our readers to the Report of the Missionary Society. We comply with his request in marking the corrections in his excellent article in No. XXIV.—p. 301. last line, for *Χαβάσμος*, read *Χαβασίμ*. p. 302. l. 40. for *Nethkadash Shmoch*, read *Nethkadash Schmoch*. l. last, for *ing*, read *vincing*. p. 304. l. 5. for *more than*, read *nearly*.

To the inquiry of R. G. from Lewes, we should be glad to give a satisfactory answer. The excellent and learned Professor, who favored us with the article “on the Instruction and Civilization of Modern Greece,” invited the benevolence of the British public to co-operate, by a subscription, to promote that desirable object. These hopes have not yet been realised. As soon as any progress is made, we shall with great pleasure communicate it to our readers.

A Critic on a Critic is as keen as it is learned. We are indeed occasionally attacked by little, indirect invectives, yet we disdain to notice them; illiberality is its own confutation. We cannot insert so strong a censure, however merited, unless the Writer will permit us to affix his name, or at least his initials.

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ILLUSTRATIVE OF THE SACRED SCRIPTURES.

No. II.--[Continued from No. XLIII. p. 259.]

DEUT. xxii. 10. *Thou shalt not plough with an ox and an ass together.* Le Clerc and some others think that this text is to be taken in a symbolical sense, and that intermarriages with pagans and unbelievers are forbidden by it. Maimonides and the Jewish Rabbis are of opinion, that this prohibition was given in consequence of the ox being a clean, and the ass an unclean animal. But no other interpretation need be sought, than that which arises from the humanity shown to animals in various parts of the Mosaic laws. The ass is lower than the ox, and when in a yoke together must bear the principal weight, and that in a very painful position of the neck; his steps are unequal, and his strength is inferior, which must occasion an irregular draught, and great oppression to both. Besides, the ass is a stubborn, refractory, and, in those countries, a spirited creature: the ox, on the contrary, is gentle, tractable, and patient. Writers on agriculture, therefore, have given the same precept as Moses, and Calpurnius says generally, *Ne pecora quidem jugo nisi paria succedant.* "Let no cattle be yoked together, unless they match." Cruel and unnatural as this practice is, we may suppose it was not uncommon; for we find it alluded to in the *Aulularia* of Plautus, Act i. Sc. 4. Old Euclio addressing himself to Megadorus says, *Nunc si filiam locassem meam tibi,* in
VOL. XXIII. Cl. Jl. NO. XLVI. N *

mentem venit Te bovem esse, et me esse asellum, ubi tecum conjunctus sim. If I were to give my daughter to you, it occurs to me, that when we had formed this alliance, I should be the ass, and you the ox. *Hewlett.*

Psalm xcii. 13. Those that be planted in the house of the Lord, shall flourish in the courts of our God. The being planted in the house of God, or in its courts, may allude to an ancient custom, still used in the East, of planting trees in the court-yard of a house.

Laurus erat tecti medio, in penetralibus altis.

Virgil. Æn. vii. 59.

Enatam inter juncturas lapidum ante domum suam palmam in compluvium Decorum Penatium transtulit: utque coalesceret, magnopere curavit. Sueton. in Octavio, c. 90. *Plaisted*, in his Journal from Busserah to Aleppo, p. 105. Ed. 2. informs us, that the people of Aleppo plant a cypress-tree in the court-yard of their houses. *Dr. Fryer*, in his new account of the East Indies and Persia, (Lett. 3. Chap. 5.) describes a Nabob's apartments as encompassing in the middle a verdant quadrangle of trees and plants. It is also observable that the Jews, though forbidden to plant trees in the Temple, planted them in their *Proseuchæ*, which were in some sort houses of God. *Philo in Legat.* p. 695. Ed. Paris. 1552. Also *Zornius's Notes on the Fragments of Hecataeus Abderita*, p. 160. and *Prideaux Connect. Part 1. B. 6. p. 388.* Ed. 8th. *Merrick.*

Gen. xlv. 29. And presented himself unto him. The following remarkable incident is so illustrative of the manners described in the history of Joseph, as to deserve our particular attention. It is taken from M. Savary's letters on Egypt, and relates to the family of Mourad Bey, who was living when M. Savary wrote: the circumstances are briefly as follow. "The plains of Syria were ravaged by locusts; a famine in consequence thereof ensued. A farmer near Damascus suffered so severely, as to be obliged to sell all he had for the support of his family. In the midst of his distress, bargaining for some corn from Egypt, he heard speak of the victories of Mourad Bey. The description of the warrior agreed with that of a son who had been stolen from him at twelve years of age. He instantly set out, amidst the prayers and tears of his family, for Grand Cairo. Arrived there, and was introduced. The Bey proved to be his son, who sent him back with large sums of money, and a vessel loaded with corn." Incidents very similar took place in the history of the famous Ali Bey.—*Nares's Buchanan Sermon*, p. 55.

Eccles. v. 6. *Suffer not thy mouth.* That is, "let not thy mouth weakly excuse thee to no purpose : and do not say before the messenger (who may be sent to require of thee what thou hast vowed), it was a mistake." As the priests kept a servant to levy their share out of the offerings of the people, 1 Sam. ii. 13, 16 ; and as they were greatly concerned in seeing the vows punctually paid, it is probable that they kept messengers to go and summon those whom they knew to have vowed any thing, for the purpose of enforcing the payment of it. An employment which we find in after times in the Synagogues, without knowing when it began, might be the same for the most part with that which is here alluded to. The Jews, who scrupled to touch money on the Sabbath day, used to bind themselves on that day to an officer sent by the rulers of the synagogue to give such sum for alms ; and that officer received it from them the next day. This conjecture is the more probable as that officer, who was the Chayan or Minister of the synagogue, is sometimes styled the Messenger of the synagogue. *Desvæux.*

Rev. x. 10. *And I took the little book out of the Angel's hand, and ate it up.* This figurative language we find occurring in profane authors. Thus *Busbequius Trav.* p. 245. says, "In-somuch that the Turks said frequently and justly of them, that other nations had their learning in their books, but the Tartars *had eaten their books*, and had their wisdom in their breasts, from whence they could draw it out as they had occasion, as divine oracles."

Romans, xi. 24. *If thou wert cut out of the olive-tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree.* This practice is so far contrary to nature, that it is not usual for a branch of a wild olive-tree to be grafted into a good olive-tree : though a branch of the good is frequently grafted into the wild. This latter, *Pliny* says, (*Nat. Hist. Lib. 17. Cap. 18.*) was formerly practised in Africa. And *Kolben* (*Natural History of the Cape of Good Hope, vol. 2. p. 278.*) tells us, that "long ago some garden olive slips were carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantia, a seat so called in the Capian Colony." *Theophrastus* takes notice of both these modes of grafting olives.

John, viii. 12. *I am the light of the world.* If a custom, which the later Jews follow, was derived from one of the same sort practised by their ancestors, it will serve to illustrate the allusion of our Saviour in these words. *Buxtorf* (*Synag. Jud. c. 21.*) tells us, that the ninth day, or day after the expiration of

the eighth, which belonged to the feast of Tabernacles, is a solemn day likewise; and is called *the feast of Joy for the Law*, because on that day, he says, (ch. 27.) the last section of the Law was read, the rest having been read weekly in the course of the preceding sabbaths. He adds, that on this ninth day the custom of the Jews is to take all the books of the Law out of the chest, and to put a candle into it, in allusion to Prov. vi. 23, - or rather to Psalm cxix. 105.

Prov. xxi. 9. *In a wide house.* This expression the LXX. render ἐν οἴκῳ κοινῷ. The vulgate, *in domo communi, in a common house*, that is, in a house common, or shared out, to several families. Dr. Shaw says (*Travels* p. 207.) that "the general method of building, both in Barbary and the Levant, seems to have continued the same from the earliest ages down to this time, without the least alteration or improvement. Large doors, spacious chambers, &c. The court is for the most part surrounded with a cloister, over which, when the house has one or more stories, there is a gallery erected. From the cloisters or galleries we are conducted into large spacious chambers, of the same length with the court, but seldom or never communicating with one another. One of them frequently serves a whole family; particularly when a father indulges his married children to live with him: or when several persons join in the rent of the same house." See also *O. C. Vol. 1. No. 203.*

Prov. xxviii. 9. *He that turneth away his ear.* Among other formalities used by the Romans in actions at law, the offending party might be summoned into court, *viva voce*, by the plaintiff himself meeting the defendant, declaring his intention to him, and commanding him to go before the Magistrate and make his defence. If he would not go willingly, he might drag and force him along, unless he gave security for his appearance on some appointed day. If he failed to appear on the day agreed on, then the plaintiff, whenever he met him, might take him along with him by force, calling any by-standers to bear witness, by asking them, *visue antestari*? The by-standers upon this turned their ear (their right ear) towards him, in token of their consent. This was instantly taken hold of by the plaintiff. This was designed to answer the end of a subpoena. The ear was touched upon this occasion, says Pliny, as being the seat of memory, and therefore the ceremony was a sort of caution to the party to remember his engagement. *Horace* is supposed to allude to this, *Sat. B. i. 9. v. 75.*

THE BELVIDERE APOLLO, FAZIO, and other
POEMS, by the Rev. H. H. MILMAN, 8vo. 1821.

FEW of our readers will dispute our assertion, that there is no living Poet in this country,

Ingenium cui sit, cui mens diviniore, atque os
Magna sonaturum,
than Mr. Milman.

In English Poetry we confine ourselves to Academical prizes, and we inserted the *Belvidere Apollo* in No. XI. We can therefore extract only the Latin Poem, which gained the prize at Oxford in 1813.

ALEXANDER TUMULUM ACHILLIS INVISENS.

Jam puer Emathius Thebarum nigra favilla
Mœnia, Cadmeamque arcem, jam Palladis urbem
Immemorem famæ, pronamque in jussa tyranni
Fregerat; at victas gentes partosque triumphos
Spernit atrox animi, et pacem fastidit inertem.
Europæ angusta pati confinia nescit
Mentito soboles Jove non indigna, novumque
Poscit in arma orbem; jam transit Hellespontum,
Purpureique Asiæ proceres atque agmina regum,
Sceptringenti quotquot stipant Babylonia Medi
Atria, Grajugenum horrescunt nota arma virorum,
Myrmidonumque graves, fatalia tela, sarissas,
Conferptos clypeos, inconcussamque phalangen.

At simul ac Phrygiæ campos, Priameia regna,
Conspicit, et Graiæ late loca conscia famæ,
Gramineosque ducum tumulos, subit undique Achivum
Gloria et adversis bellantia numina in armis,
Et Lacedæmonia sævæ pro conjuge clades.
Omne igitur lustrare juvat, quod mente dolores
Iliacos renovet, Danaumque resuscitet iras.
Spumeus hic Xanthus nemorosa pronus ab Ida,
Non galeas, non scuta virum, sed proruta saxa
Arborcosque rapit violento flumine truncos.
Hic, ubi luxuriat flaventi campus arista,
Laomedonteum fuit Ilion, undique nullæ
Reliquiæ apparent muri, fractæve columnæ,

Oblita non musco viridanti saxa, Pelasgi
 Usque adeo miseræ Trojæ invidere ruinas.
 Rhæteasque procul rupes, tumulumque capacem
 Ajacis, vasta elatum super æquora mole,
 Cernere eiat—sed nulla quies—sed feividus Heros
 Stare loco nescit, flagratque cupidine pugnæ.
 Devenit at tandem, Sigeo ubi littore collis
 Eminet apricus, quem suaveolentia circum
 Serpylla, et viridi cingunt dumeta corona.
 Hunc et Abydenus seu mollem navita Lesbos,
 Pampineamve Chion, Samiæve altaria Divæ
 Invisit, radiante orientis lumine solis
 Prospicit ardentem, remoque acclivis, Homeri
 Suave aliquod carmen secum meditatur, et hæret,
 Ingentem tumulum, et Maues veneratus Achillis.

Qualis Mæonii divino in carmine vatis
 Stat torvus vultu, et cœlestibus horret in armis,
 Fulmineosque agitât currus sublimis, et unum
 Hectora, per trepidas unum petit Hectora turmas.
 Haud aliter cæca Æacides tellure videtur,
 Ceu lituo, fremituque armorum excitus amato,
 Tollere se, juvenique ingens gratarier umbra.
 Hunc videt, et viso gaudet, cum totus mani
 Figitur in specie, quamque ipse effinxerat umbram
 Esse putat veram, mutoque immobilis ore
 Stat Macedo; ast Asiæ fines atque ultimus orbis
 Sentit Alexandri requiem, tardataque fata.

Tum lecti comites instaurant sacra, et odori
 Rite coronatis fumant altaribus ignes.
 Fervet opus, latices pars vivo e fonte, Lyæo
 Immistos roseo, sinceræque flumina lactis
 Auratis libant pateris, pars florea circum
 Serta, et odoriferos dispergunt veris honores.
 Quin et gramineam niveus mactatur ad aram
 Taurus, et humectat sacram sanguine arenam.

At procul Idæo spectat de vertice pompam
 Turba Phrygum, mistaque ira et formidine mussat
 Hos novus angit honos et adhuc invisus Achilles.
 Atque aliqua in trepida mater stat mœsta caterva,
 Andromachen animo reputans, Ithacique cruenta
 Astyanacta manu dejectum mœnibus altis,
 Dilectumque premit pavefacta ad pectora natum.
 Stat virgo, mœstosque fovet sub corde timores,
 Ne nova materno direpta Polyxena collo

Placet Achilleos infando sanguine Manes.

At Rex Emathius nodosæ innititur hastæ,
Majestate minax tacita, ceu numine plenus
Fatidico vates, e pectore protinus amens
Excutit ille Deum, pulcher furor occupat ora,
Terror inest oculis, procerior emicat ingens
Forma viri, fluitant agitata in casside cristæ.

“ Me quoque, me,” clamat, “ belli post mille labores,
Post fractas urbes, post regna hac proruta dextra
Ultima cantabit tellus, gens nulla silebit
Nomen Alexandri, sobolemque fatebitur Hammon.
Te, magne Æacida, decimus te vident annus
Iliacas arces et debita Pergama fatis
Oppugnantem armis, me Sol mirabitur ire
Victorem, cursuque suos prævertere currus.
Jam Susa, et præclara auro niveoque elephanto
Ecbatana, et frustra patriorum ope freta, Deorum
Persepolis (tristes inhiant ceu nubibus atris
Agricolæ dubii quos fulmine proterat agros
Jupiter) expectant ruiturum in mœnia Martem;
Servitium quibus una salus, quibus ultima et una est
Gloria Alexandri dextra meuisse ruinam.
Adsum ego, jam Babylon aratas pandere portas
Festinat, patiturque superbo flumine pontem
Euphrates, Graiumque minax strepit ungula equorum,
Et Larisseus super ardua mœnia currus;
Quo ferus Hystaspes, quo tramite Cyrus adegit
Quadrijugos, Lydoque equitavit fulgidus auro,
Et non fœmineis animosa Semiramis armis.
Deinde coloratos, qualis Jovis ales, ad Indos,
Et matutinæ rosea incunabula lucis
Deferor, auriferos Macedo bibit impiger amnos.
Atque ubi Pellæis tellus jam deficit arnīs,
Nec superest nostro gens non indigna triumpho,
Unus Alexander victo dominabitur orbi.

“ Jamque procul Martis strepitus, jam pervenit aures
Ferreæ vox belli, jam dira ad prælia Mædus
Aureus accingat galeam gladiumque coruscat,
Impatiens fati, et Graiæ vim provocat ultro
Cuspidis, ardentique superbit barbarus ostro.
Non æquas, Dariæ, malo petis omine pugnas!
Ibat ovans ferrum Argolicis flammæque carnis
Insana virtute, ferens Priameius Hector.
Illum ergo Iliacæ rediturum vespere sero

Speravere nurus, Pelidæ cæde madentem,
 Atque Agamemnonios agitantem ad Pergama currus.
 Speravere diu—crines procul ille venustos
 Formosumque caput fœdabat pulvere in atro
 Sordidus, Argivisque dabat ludibria nautis.

“Tartareas fauces reserabit et horrida claustra
 Rex Erebi, utque meam videat coram invidus hastam,
 Myrmidonumque feros referentia bella parentes,
 Ad superas ingentem auras emittit Achillem.
 Ille mihi pugnas inter fremitumque furoremque
 Addit se comitem, et curru famulatur ovanti.
 Vidi egomet, nisi vana oculos illusit imago,
 Spicula crispantem, atque minaci cassida fronte
 Nutantem, quæ luce vagos tremefecit ahena
 Priamidas, nigrumque auratis Memnona bigis.
 Vidi egomet, neque vana fides, atroque sub Orco
 Immortalem animam tangit laus sera nepotum,
 Famaque Tartareis sonat haud ingrata sub umbris.
 Felix Æacida! tacitas inglorius isses
 Ad sedes Erebi, cæcæque oblivia nocte
 Invida pressissent nomen, quod barbarus Istri
 Potor, et Herculeis gens si qua admota columnis
 Novit, et Æthiopes non æquo sole calentes.
 At tibi Mæonides, seu quis Deus, aurea Olympi
 Regna procul linquens, cæci senis induit ora,
 Et plusquam mortale melos, bellumque, tumultumque
 Infremuit, divina tuæ præconia laudis,
 Æternamque dedit viridem frondescere famam.

“Et nobis quandoque dabunt hæc ultima dona
 Di, quibus Emathium decus et mea gloria curæ.
 Exoriare aliquis, nostrum qui nomen, Homerus,
 Pellæosque feras ad sæcula sera triumphos;
 Exoriare, novus plectro non deerit Achilles.”

Hæc fatus, clypeo fremuit, dirosque dedere
 Æra sonos, quassisque armis exercitus omnis
 Intonuere, simul nemorosa remugiit Ida.
 Quos sonitus, Granice, tuum ad fatale fluentum,
 Persarumque acies et pictis Medus in armis
 Agnovere procul, solio Darius eburno
 Exsiluit, fatigue pavens præsagia iniqui
 Non audituro fundit vota irrita cælo.

AMCENITATES PHILOSOPHICÆ.

No. III.—[Continued from No. XLV. p. 119.]

Locus Platonis de Splene, ab J. Polluce parum intellectus.

“ΕΤΥΜ. Μ. Σπλὴν, ἀπὸ τοῦ εἰς ἑαυτὸν ἐπισπᾶσθαι τὰ φαυλισθέντα τῶν ὑγρῶν. Eadem verba leguntur in Zonara. G. J. Voss. Etym. L. L.:—‘*Splen*, si Isidorum audimus, contractum ex *Supplen*. Sic enim scribit Origg. 2, 1. *Splen dictus a supplendo, ex contraria parte jecoris, ne vacua existeret*. Quo profecto nihil ineptius, quasi *splen* homini solum datus sit ad explendam inanitatem, non attrahendum succum melancholicum. Σπλὴν forte quasi σπλὴν, quia attrahit sordes, a σπίλον, quod etiam Fraces s. στέμφυλα notat, teste Hesychio: nisi malis a σίλαλος, quod, eodem teste, notat *Impurus, ἀκάθαρτος*.’ Ceterum Etym. M. et Zonar. ad Platonicam illam de Splene, quasi excrementorum receptaculo, notionem respexit. Plato Tim. 544=3, 72. HSt.: ‘*Ἡ δ’ αὖ τοῦ γείτονος αὐτῷ [τῷ ἥπατι] ἐύστασις καὶ ἔδρα σπλάγχχνου γέγονεν ἐξ ἀριστερᾶς, χάριν ἐκείνου, τοῦ παρέχειν αὐτὸ λαμπρὸν αἶε καὶ καθαρὸν, οἷον κατόπτρῳ παρσκευασμένον καὶ ἔτοιμον αἶε παρακείμενον ἐκμαγεῖον. Διὸ δὴ καὶ ὅταν τινὲς ἀκαθαρσαὶ γίνωνται διὰ νόσον σώματος περὶ τὸ ἥπαρ, πάντα ἡ σπληνὸς καθαίρουσα αὐτὰ δέχεται μανότης, ἅτε κοίλου καὶ ἀναίμου ὑρανθέντος· ὅθεν, πληρούμενος τῶν ἀποκαθαιρομένων, μέγας καὶ ὑπουλος αὐξάνεται· καὶ πάλιν, ὅταν καθαρῇ τὸ σῶμα, ταπεινούμενος εἰς ταυτὸν ξυνίξει.*’ Platonis verba, quæ Weisk. parum intelligit, a Pseudo-Longino 32, 5. laudata sunt. Huc spectat Aretæus de Caus. et Sign. Morb. diuturn. 1, 15. p. 44. Boerh.: ‘*Ἐπὶ σπληνὶ δὲ ἦν ἰκτερος φανῇ, μελάγχλωρος· μέλαινα γὰρ αὐτέου ἡ τροφή, ὅτι περ ἐκμαγεῖόν ἐστιν αἵματος μέλανος, οὗ τὴν ἀκαθαρσίαν εὐῶσαν οὐ δεχεται, οὐδὲ ἐκπονέει νοσέων, ὁ σπλὴν· ἡ δὲ ξὺν τῷ αἵματι πάντα φοιτῇ· διὰ τὸδε μελάγχλωροι ἀπὸ σπληνὸς ἰκτέρου.*’ Ita interpungendus est li. l., male intellectus a Lat. Interprete ap. Boerh. (Eadem est visio, quam dedit HSt. Medic. Princ.):—‘*Ipsius enim atra bilis alimentum est, quum sanguinis atrii effigies quædam ac simulacrum sit; cujus purgamenta non suscipit, neque elaborat lienis ægrotans.*’ Sed sensus est: ‘*Ἰκτέρου ἡ τροφή μέλαινά ἐστιν, ὅτι περ ὁ σπλὴν, ὧν ἐκμαγεῖον αἵματος μέλανος, τὴν ἀκαθαρσίαν τοῦ αἵματος μέλανος οὐ*

δέχεται, οὐδὲ ἐκπνέει νοσέων, ἡ δὲ ἀκαθαρσία ξὺν τῷ αἵματι πάντα φοιτῇ. Aretæum autem in animo habuisse Platonis locum, e vv. ἐκμαγεῖον et ἀκαθαρσία liquido patet. Is. Voss. vero ad Catull. p. 97. jure reprehendit Platonis Interpret., quia ejus verba non male tantum, sed et ridicule vertunt, ac si lienem vocasset *speculum* s. *simulacrum hepatis*. Attamen Galeno, ut e Castelli Lex. Medic. apparet, eadem placuit notio:— ‘Ἐκμαγεῖον, Expurgatorium, Abstersionum, vertit C. Hoffmann. Comment. ad Gal. de U. P. n. 202. 1060. Verum in Lexx. redditur per *Expressum alicujus rei simulacrum*. Est epith. lienis ap. Gal. de U. P. 3, 7. quia est νόθον ἥπαρ, Spurium hepar, et ita velut simulacrum. Prior vero signif. non quadrat ad principia hodierna, cum lien non ab hepate sanguinem accipiat, sed hepatis tradat.’ Gal. περὶ Μελαίνης Χολῆς, p. 87. Ed. Ven.: Οἱ ἄριστοι τῶν παλαιῶν ἱατρῶν τε καὶ φιλοσόφων ἀπερῆναντο καθαίρεσθαι τὸ ἥπαρ ἀπὸ τοῦ σπληνός, ἔλκοντος εἰς ἑαυτὸν, ὅσον ἰλυῶδες ἐν αἵματι, τοιοῦτον δὲ τῷτό ἐστιν, ὡς ἔφην, ὁποῖον ἐν οἴνῳ μὲν ἡ τρυβίς, ἐν εἰλαίῳ δὲ ἀμόργη. Mirum profecto est, etiam Pollucem 2, 220. (id quod nemini adhuc observatum est,) eadem Platonis verba male accepisse: Περὶ μέντοι τὴν κοιλίαν κατὰ τὰ λαϊὰ ὑπὸ τὸ διάφραγμα, ὁ σπλὴν κείται, ὃν Πλάτων ἐκμαγεῖον τοῦ ἥπατος γεγενῆσθαι φησιν’ ἄλλην γὰρ οὐδεμίαν χρεῖαν παρέχεται. Ubi Kuhn. lectorem remittit ad Gal. l. c. Plato lienem attribuit usum valde ab isto diversum, quem J. Poll., Platonis nomine dicens, intelligit. Pollux splenem facit *simulacrum hepatis*, (ut ex his ejus verbis conjicere est, Ἄλλην οὐδεμίαν χρεῖαν παρέχεται,) quasi nulli usui esset: at Plato ipse splenem, quasi optimo usui a natura datum, facit Excrementorum hepatis receptaculum, et, ut Aretæi verbis utar, ἐκμαγεῖον αἵματος μέλανος. Quemadmodum, inquit Plato, ut Kuhnii l. c. verba usurpam, speculo extergendo sua semper appensa est spongia; ita splen hepatis præsto est, ut spongiæ instar fœtulentum sanguinem bibat, atque ita illum sanguinis officinam abstergat peniculi more. Istum esse Pollucis sensum, manifestum est ex Isidori Origg. 2, 1. *Splen dictus a supplendo, ex contraria parte jecoris, ne vacua existeret.*”

E. H. BARKER.

ON THE GENIUS AND WRITINGS OF CLAUDIAN.

PART I.

It would be no unpleasing or unprofitable task, for one whose natural taste and knowledge of the subject qualified him for the undertaking, to trace the rise and progress of 'Roman poetry from its first rude and obscure beginnings, through its successive stages of advancement and decline, down to its final extinction; illustrating the peculiar character of the national genius, the manner in which it was developed, and the circumstances by which it was affected in its progress. It is not our intention to enter upon this wide field, nor indeed to treat even that slender portion of it, which we have adopted as our subject, with the regularity of a dissertation; our only design is to offer a few detached observations, which have occurred to us, on the character and individual writings of the last of the Roman poets.

At the time when Claudian appeared, the sources of Latin poetry were nearly dried up. Rome itself, as a nation, was nearly extinct; national spirit and national character were no more. The energies of the mind, which had been called into exertion by the struggles of the republican times, had lain dormant for ages, or rather had been diverted into low and unworthy channels; like the faculties of the body, having been too long debarred from exertion, they had lost the power of exerting themselves to any purpose. Emulation too was wanting, as well as adequate subjects; the materials of poetry, and its inspiration, were no more; and the august forms of republican and imperial government, the "specious wonders" of the popular mythology, the cherished ideas of liberty, and patriotism, and civic virtue, the stately and splendid language of Latium, and the elaborate harmony of her versification, re-appear only for a moment in the pages of Claudian, previous to their final disappearance as national characteristics.

So fades, so languishes, grows dim, and dies,
All that this world is proud of.

In Claudian the Roman muse seemed to combine the attributes of several of her former favorites, for one last and imposing display. The majestic melody of Virgil—the wit of Ovid—the sententiousness of Lucan—the indignant invective of

Juvenal—the *magniloquence* of Statius—are all, in miniature, and at different intervals, displayed in the poetry of Claudian. He is, indeed, an extensive imitator, as well as an unceremonious, though not profuse, borrower. Rich in himself, he appears to have considered himself licensed, on that ground alone, to appropriate the ideas of his more celebrated predecessors, and to have trusted to the brilliancy and fertility of his original ideas to defend him from the charge of plagiarising from poverty of imagination. He sometimes weakens, by embellishing, the nervous sentences of Lucan; and sometimes condescends to sharpen the edge of his own bright genius on the dull block of Silius Italicus. His resemblance to Juvenal is chiefly visible in his invectives, and more, especially in that against Eutropius. Of Virgil we are rather reminded by the flow of versification, (in which, as has been observed, he approaches nearer to Virgil than any other of the latter Roman poets,) and by the shining fragments of Virgilian diction with which his style is perpetually inwrought, than by any express imitation of particular passages. Of all preceding poets, however, he bears the most resemblance to Statius in point of style. The last-mentioned writer appears to have been a great favorite with him; nor will it be thought singular, when the congeniality of his mind to that of Statius is considered, that his diction, as well as the rhythm of his verse, should have been colored to a considerable degree by the imitation of that writer. With less vigor than Statius, he has more sweetness. We do not mean by this, that he excels him in natural pathos: in this Statius is superior to many of the Latin poets. There are some beautiful instances in his *Sylvæ*;¹ and a few touches of domestic sweetness and beauty, occurring at intervals in the *Thebaid*, serve in some measure to relieve the monotony of that performance, like green oases amidst the uniform glare of the desert sand. Thus in the description of the sleeping infant Archemorus: (Statius excels in the painting of children:)

Ille graves oculos, languentiaque ora comanti
Mergit humo, fessusque diu puerilibus actis
Labitur in somnos; pressa manus hæret in herba.—V. 502.

And the following, from the *Achilleid*, demonstrate a minuteness of observation, and a sensibility to the more tender and delicate feelings of the heart, which are not visible in all the Latin

¹ We refer, as an example, to the poem *Ad Claudiani Uxorem* (*Sylv. Lib. III. Carm. v.*) which has been so beautifully translated by Mr. Hodgson, in one of his volumes of poems.

poets—certainly not in Claudian. The first occurs in a beautiful description of Achilles' appearance before Thetis in the cave of Chiron (l. 159—183.); from which, perhaps, Southey, an admirer of Statius, copied the portrait of Pavila, the son of Pelayo, in that exquisite family group, which he has introduced in one of the latter cantos of Roderick.

Forte et lætus adest: o quantum gaudia forme
Adjiciunt!— I. 167.

Again,

Ipsa dehinc toto resolutum pectore Achillem
(Qui puris sopor) æmoni de rupibus antri
Ad placidas deportat aquas— I. 223.

Claudian, however, possesses more suavity in his general manner; with less of grandeur, he has less of harshness and painful tumor; he seldom attempts the stormy and mountainous regions of Parnassus, being content to amble along the smooth green turf of the vale below. His most pathetic passages occur in the *Raptus Proserpinæ*—a work which altogether seems to have been written more *con amore* than the generality of his works, and in which his language is more chaste and elegant, and his rhythm more free and Virgilian, than in his satirical or encomiastic performances.¹

Claudian's distinguishing characteristic as a poet is a particular species of *brilliance*. He possessed, in a singular degree, the faculty of discerning the gorgeous and imposing in natural objects, as well as in sentiment and reflection. His poetry is, if the word may be applied in such a signification, emphatically *sensual*. In this respect he resembles our Darwin, to whom he may be very fairly assimilated.² Whatever is brilliant, fantastic, or outré—the most coarse and palpable beauties of art or nature, are what chiefly fascinate his imagination. He holds comparatively little parley with his heart or his intellect. To him a tulip would be a finer subject for description than a rose—the humming-bird, the Indian lory, or the marvellous phoenix, than the thunder-bearing eagle; and the mighty hosts of Pollentia, with

¹ Claudian's dislike to elisions in hexameter verse is well known. The most remarkable exception to the general tenor of his verse, in this respect, is the narration of Ceres's dream, *Pros. iii.* 80—113.

² This characteristic of Darwin is well illustrated in a critique on that writer, contained in *Blackwood's Magazine*. What is there said of Darwin, applies in a great measure to Claudian. The same feature may be observed in Thomson: in him, however, it is less visible, because it is eclipsed by greater excellencies.

their pomp of martial decoration, and imposing magnitude of array, would shine more in his description than the patriot band of Thermopylæ, or the "happy few, the band of brothers," of Agincourt. His partiality to the fanciful and the gaudy is visible in his favorite illustrations and similes. He delights in describing the golden sands of the Pactolus and the Tagus, or in tracing the probable or conceivable consequences of an inversion of the order of nature. On such subjects he runs riot, and exults in displaying his copiousness of language, by ringing changes on the same idea—and of imagery, by accumulating circumstance upon circumstance, till we become "lost and confused amidst the glaring day."¹. In these respects he reminds us of Ovid.

It might easily be concluded that a mind so susceptible of impressions from secondary objects of admiration, would be little fitted for the contemplation of really great and sublime subjects. Accordingly, Claudian's chief power is displayed in embellishing and aggrandising insignificant subjects. His genius, though not lofty, was fertile; and he is eminently skilful in the art of enriching an apparently barren subject with a gaudy efflorescence of flimsy and superficial vegetation. The praises of an emperor, or of a favorite, were his proper topics. He was, indeed, as we have heard him styled, the best of all poet-laureats; meaning no disparagement to the present illustrious possessor of that title in our own country, who is above his office, and who seems to consider it as vested with a dignity, of which, if it were possessed, the unworthiness of its latter occupants has deprived it, at least in the public estimation.

NUGATOR.

¹ As an instance of the first-mentioned propensity, we may adduce the description of the flight of Ceres's chariot, Pros. i. 186.

cano rota pulvere labens
Sulcatam fecundat humum : flavescit aristis
Orbita . surgentes conduunt vestigia culmi :
Vestit iter comitata seges.

Of the second, a redoubtable example occurs in the report of the infernal festivities, Pros. ii. 326—360.

ON THE MANNERS OF THE HEROIC AGES,

AS COLLECTED FROM THE ILIAD AND ODYSSEY.

PART I.

THE two great poems of Homer embrace such a vast number of incidents, actions, and characters, and they are touched off with so vivid and picturesque a pencil, that it is both an easy and a delightful task to gather from his writings a few of those characteristic traits, which are amply sufficient to produce a distinct impression of what are called the Heroic Ages. With such dramatic power are his dialogues sustained, with so much force and truth are the dispositions of his heroes portrayed, with so much fidelity and liveliness is the face of nature copied, that an assiduous reader of Homer soon forgets that he is in the land of fiction, and not rather in the world of flesh and blood, where men are doing and suffering, fighting and wooing, winning and losing, and all struggling with passionate energy after the attainment of some fancied good, or the satisfaction of some fancied injury. So intimate are we with the subjects of the *Iliad* and *Odyssey*, so perfectly well acquainted with their wishes and desires, their modes of thinking and acting, that we sit down to write of their manners, as of those of some ancient court or nation whose history is perfectly well known; and we are well assured that, were an author to turn his mind to the subject, he would come as near to the truth in sketching the "Age of Agamemnon," as Voltaire has done in that of Louis Quatorze.

The following attempt is far from being one of that elaborate nature, and is only intended to bring into one point of view, and in a short compass, a few particulars respecting the manners of the early Greeks, which would perhaps escape the notice of a cursory reader, or which lying wide apart, and not being essential to the main story, may come with greater force when collected together.

To begin then with the beginning, the pleasures of eating and drinking appear to have constituted an integral part of the happiness of those robust and athletic heroes, who fought at Troy. We can hardly turn to a page of Homer in which we do not observe some sacrifice proceeding, which, in the end, proves to be little else than a kind of grace before meat, and the religious rite is certain not to terminate before they have had the satisfaction of discussing those parts of the meal which their super-

stitution had left them, or, in the often-repeated language of Homer, when πρόσσιος καὶ ἰδητύος ἐξ ἔρον ἔντο.

The description of food on which they delighted to regale, seems to have been little different from that served up on more modern tables. But we remark, that they thought it improper to consume the animal before it was full grown, and that, consequently, kids and lambs seldom constituted a part of their diet. For fish they also seem to have had no predilection, a fact which is remarked by Plato, *iii. de Rep.* 'Επὶ στρατιάς ἐν ταῖς τῶν Ἡρώων ἐστάσεις, οὔτε ἰχθύσιν αὐτοὺς ἐστιά, καὶ ταῦτα ἐπὶ θαλάττῃ ἐν Ἑλλησπόντῳ ὄντας, οὔτε ἐφθοῖς κρέασιν, ἀλλὰ μόνον ὀπτοῖς. This last-mentioned circumstance is also remarkable, that it is very rarely that the ancient heroes are found *boiling* their food; but always, on the contrary, regaling upon plain *roast*; which is held by Athenæus, and other experienced authors in the history of the culinary art, to be the primitive and orthodox mode. *Boiling* being an innovation and a superfluous luxury introduced in a more degenerate age, and, moreover, not so conducive to longevity. There is a passage, however, referred to by Athenæus himself, which rather militates against this doctrine, and at least shows, that in the age of Agamemnon they did *sometimes* boil their food. It is the celebrated simile of the boiling cauldron, which was quoted in the last Number of the *Classical Journal* by the ingenious author of the *Miscellanea Classica*, in supplying an omission of the *Retrospective Review*.

Ὡς δὲ λέβης ζεῖ ἔνδον ———

Κνίσσῃ μελδόμενος ἀπαλοτρεφεῖς σιάλοιο.

The use of milk seems to have been uncommon—the Hippomolgi, on account of their use of it, are termed γλακτοφάγοι (*Iliad* xiii. 6.): it is however given to Polyphemus. (*Odys.* ix. 248.) The ancients seem to have been curious in their beverage, if we may judge from the ingredients of Nestor's drink, which is particularly described *Il.* xi. 637.; and if we may conclude any thing from the pleasant manner in which they "chirped over the cup," it was peculiarly agreeable.

Ἐν τῷ ῥά σφι κύκησε γυνή, εἰκυῖα θεῆσιν,
Ὅθινω Πραμύνειω, ἐπὶ δ' αἶγειον κνή τυρρῇ
Κνήστῃ χαλκείῃ, ἐπὶ δ' ἄλφιτα λευκὰ πάλυνε
Πινόμεναι δ' ἐκέλευσεν, ἐπεὶ ῥ' ὤπλισσε κυκείῳ.
Τῷ δ' ἐπεὶ οὖν πίνοντ' ἀφέτην πολυκαγκία δίψαν,
Μύθοισιν τέρποντο πρὸς ἀλλήλους ἐνέποντες.

In their gardens they appear to have had most of the common kind of fruits, whence Athenæus concludes, that their use as a

dessert had obtained before the Trojan war. We do not however find Homer placing them before his heroes. In the gardens of Alcibous are recognised the fruits familiar to us. Od. vii.

Ἐνθα δὲ δένδρεα μακρὰ πεφύκει τηλεθώοντα,
Ὀρχναι, καὶ ῥοιαί, καὶ μηλαί ἀγλαόκαρποι,
Συκαὶ τε γλυκεραὶ, καὶ ἐλαίαι τηλεθώουσαι·
Τῶν οὐποτε καρπὸς ἀπόλλυται, οὐδ' ἐπιλείπει
Χεῖματος, οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
Ζεφυρὴ πνέουσα, τὰ μὲν φύει, ἀλλὰ δὲ πύθει.

The respect paid to *salt* among eastern nations is very remarkable, and, though to be traced to the highest antiquity, is not very easily accounted for. Homer terms it *θεῖον*.

πάσσε δ' αἶλδος θεῖοιο. Il. ix. 214.

and he describes a nation by this peculiar characteristic, that they are distinguished from all others by their ignorance of the use of salt:

— οὐδέ θ' ἄλεσσι μεμιγμένον εἶδαρ ἔδουσιν.

The mention of wine every where occurs, as familiarly as food, and commonly in conjunction with it: and no wonder. Ulysses gives the reason, τὸ γὰρ μένος ἐστὶ καὶ ἀλκή. (Il. xix. 161.) It was preserved in goats' skins, (ἀσκάῳ ἐν αἰγίῳ,) as by the Spaniards to this day, as all readers of Don Quixote well know. *Casks* are however spoken of in Homer, in which the old wine was probably kept. Ulysses was curious in his cellar, which appears to have been well stored.

Ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο
Ἔστασαν, ἄκρητον, θεῖον ποτὸν, ἐντὸς ἔχοντες,
Ἐξείης ποτὶ τοῖχον ἀρρήστες, εἰ ποτ' Ὀδυσσεύς
Οἴκαδε νοστήσειε, καὶ ἄλγεα πολλὰ μογήσας.

Nestor's wine was eleven years old.

Τοῖς δ' ὁ γέγων ἑλθοῦσιν ἀνὰ κρητῆρα κέραςεν
Οἶνου ἡδυπότοιο, τὴν ἑνδεκάτῃ ἐνιαυτῷ
Ἦξιε ταμὴν, Od. iii. 390.

And we every where observe that, as among ourselves, wine was valued for its antiquity. Their custom was to mix their wine with water in the *κρητῆρες*, or vases, from which the cup-bearer poured the mixture into the goblet of each guest.

— μέθυ δ' ἐκ κρητῆρος ἀρύσσων
Οἶνοχόας φορέσει καὶ ἀγχείη δεπάσσιν.

Od. ix. 9, 10.

210 *On the Manners of the Heroic Ages.*

When the host was more than ordinarily hospitable, or wished to signify a warmer welcome than common, he called for larger goblets and wine with a smaller alloy of water; as Achilles,

Μαίζονα δὲ κρητῆρα, Μενoitίου υἱέ, καθίστα,
Ζωρότερον δὲ κέραιρε δέπας δ' ἔντυνον ἐκάστω.

Il. ix. 202.

Their meal-times appear to have divided the day pretty equally into three parts. We have the *ἄριστον*, early in the morning; the *δείπνον*, at noon; and the *δρόπνον*, in the evening, about the setting of the sun. Though it must be added, as Athenæus observes, that no instance is found of these three meals being taken in one day by one individual. At their tables it does not appear exactly what was the order of honor, though we perceive there was some distinction, as Hector speaks of Diomedes being complimented with the *ἔδρη*,

Τυδείδην, περὶ μὲν σε τίον Δαναοὶ ταχύπωλοι
"Ἐδρῇ τε, κρέασίν τε, ἰδὲ πλείοις δεπᾶεσσι.

Il. viii. 161, 162.

When seated, a handmaid poured water before them into a vase for the purpose of ablution; a practice almost always superstitiously observed among Eastern nations, having doubtless its origin as well in necessity as luxury. Before each of the guests his just portion of meat was placed by the carver of the table, who appears to have been an officer of the household; and as the animal to be devoured was frequently cooked whole, or in very large fragments, he might be about as necessary and meritorious an individual as our butcher. It was a place of honor; and when the dinner was unceremonious, as in camp or in the open air, the office of carver was usually filled by the host himself. When a guest wished to show his attention to his neighbour, it does not seem to have been an unusual practice to cut off a delicate part from his own share and hand it to him. Something similar is done by Ulysses to Demodocus the bard, Od. viii. 474.

Δὴ τότε κέρυκα προσέφη πολύμητις Ὀδυσσεύς,
Νώτου ἀποπροταμὼν ἐπὶ δὲ πλείον ἐλέλειπτο
Ἀργιδδοντος ὕδς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή
Κήρυξ, τῇ δὲ τοῦτο πύρε κρέας, ὅφρα φάγησι,
Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.

Among other ceremonies of the table we find that of drinking to one another, in a manner rather different from the fashion which afterwards appears to have come into use, and more

similar to our own mode. The ancients seem to have pledged one another by each taking hold of the other's right hand, and then each drinking off his respective goblet.

μετὰ δὲ σφισι πότνια Ἥβη
 Νέκταρ ἐμνοχόει· τοὶ δὲ χρυσεοῖς δεπάσσσι
 Δειδέχατ' ἀλλήλους. Il. iv. S, 5.

The commentators explain this practice rather differently, confounding it, as it would seem, with that of a later age. They quote the following passage of Virgil as similar, which it is not :

Primæque, libato, summo tenuis attigit ore,
 Tum Bitiæ dedit increpitans ; ille impiger hausit
 Spumantem pateram. Æn. i. 741.

Such is a short sketch of the manners of the table, as observed by the heroes of Homer. It is doubtless very imperfect ; but when the other customs, collected from the Iliad and the Odyssey, are thus sketched, perhaps the whole may supply a deficiency in a small compass.

T. N.

NOTICE

Sur les DÉCOUVERTES PHILOLOGIQUES de l'ABBÉ
 ANGELO MAJO.

LES *Annales de Littérature*, publiées à Vienne, (*Fahrbücher der Literatur*) l'un des meilleurs, et, sous quelques rapports, le plus soigné des nombreux recueils littéraires qui paraissent en Allemagne, contiennent, dans leur *cinquième volume*, un aperçu des découvertes philologiques du savant Abbé Majo à Milan, et des éditions qu'il en a publiées. Plus d'une fois, la *Revue Encyclopédique* a fait mention de cet illustre savant ; et nous croyons satisfaire la curiosité de nos lecteurs en leur donnant ici, d'après le recueil que nous avons cité, l'énumération chronologique de ses importants travaux. Ils sont au nombre de vingt-deux.

C'est dans la bibliothèque Ambrosienne de Milan, que notre philologue a fait tant de découvertes. Cette bibliothèque et le collège Ambrosien furent fondés, il y a deux

212 Notice sur les Découvertes Philologiques

cents ans, par Frédéric Borromée, cardinal et archevêque de Milan, cousin de Saint-Charles Borromée. L'institution reçut le nom de Saint-Ambroise, patron de la ville. Rien ne fut épargné pour enrichir la bibliothèque, qui renferme actuellement, outre quinze mille manuscrits d'une haute antiquité, environ soixante mille ouvrages imprimés. La première partie de ce trésor a été considérablement augmentée par les manuscrits du convent de Bobbio, fondé dans les Apennins, en 612, par Saint Columban, et dirigé, dans le dixième siècle, par le célèbre Gerbert. Les richesses que renfermait la bibliothèque de ce couvent attirèrent l'attention du fondateur de la bibliothèque Ambrosienne, en sorte que tout ce qui s'est trouvé de précieux dans la première, a passé successivement dans l'autre. C'est dans celle-ci, que M. Majo occupait d'abord la place de *scrittore di lingue Orientale*, et il en était dernièrement l'un des seize *dottori*. Il a été depuis appelé à la bibliothèque du Vatican, ce qui le met en état de consacrer tout son tems à ses études chéries. Il est membre de l'Académie de Munich, de l'Institut des Pays-bas, et correspondant de l'Académie des Inscriptions et Belles-Lettres de Paris.

I. La première publication de ses travaux philologiques fut *Isocratis oratio de permutatione, cujus pars ingens primum Græce edita ab Andrea Mustoxyde, nunc primum Latine exhibitur ab anonymo interprete, qui et notæ et appendices adjunxit. Mediolani, typis Jo. Pirotæ, 1818. in-8vo. 148 pag.*

André Mustoxidi (Μουστοξύδης), natif des Iles Ioniennes, mais élevé en Italie, avait découvert dans la bibliothèque Laurentienne de Florence, un manuscrit contenant le discours d'Isocrate *περὶ ἀντιδόσεως*, plus complet qu'il ne se trouvait dans aucune édition publiée jusqu'alors. Cette découverte déterminâ Mustoxidi à faire d'autres recherches, et la bibliothèque Ambrosienne lui offrit un manuscrit qui contenait le même discours non moins complet. Étant ainsi convaincu que le surcroît de ce qui nous reste du célèbre rhéteur d'Athènes, n'était point une interpolation, il publia le discours, à Milan, dans la langue originale. C'est de ce discours dont l'Abbé Majo, qui en cette occasion garda l'anonyme, a donné la traduction complète, en adoptant pour la partie qui était déjà connue, celle d'Auger, préférablement à celle de Wolf. Les appendices ont pour sujet les lettres d'Isocrate, l'application d'un pas-

sage obscur dans un autre discours, et des remarques sur le manuscrit de la bibliothèque Ambrosienne, qui se trouve être celui de Michel Sophianos, dont P. Vettori a fait mention, il y a plus de deux siècles, comme contenant un fragment considérable encore inconnu. Ce même fragment a été retrouvé, depuis, dans deux autres manuscrits de la bibliothèque du Vatican.

II. *M. Tullii Ciceronis trium orationum, pro Scauro, pro Tullio, pro Flacco, partes ineditæ, cum antiquo scholiaste item inedito ad orationem pro Scauro. Invenit, recensuit, notis illustravit Angelus Maius, bibliothecæ Ambrosianæ a linguis orientalibus. Mediolani, typis Jo. Pirota. 1814. in-8vo. 51 pp.*

Averti par ce premier succès, M. Majo prit la résolution de poursuivre ses recherches, et bientôt il tomba sur un manuscrit du couvent de Bobbio, contenant les productions du poète chrétien Sedulius. Mais le parchemin avait servi antérieurement à d'autres écrits, dont une partie s'était presque effacée, et l'autre avait été grattée ; ce qui est arrivé souvent pour les anciens manuscrits que l'on appelle, à cause de cela, *rescripti, palimpsesti* (καλλιψηστῆς). En l'examinant attentivement, il découvrit, dans cet écrit antérieur, des discours perdus de Cicéron. *O Deus immortalis ! s'écrit M. Majo, au sujet de cette découverte, avec l'aimable enthousiasme qui caractérise sa nation, o Deus immortalis, quid demum video ! en CICERONEM, en lumen Romane facundiae indignissimis tenebris circumseptum ! Agnosco deperditas Tullii orationes, sentio ejus eloquentiam divina quadam vi fluere, etc.* Le manuscrit, actuellement ployé in-8vo, l'avait été originairement in-4to, et les discours de Cicéron y étaient écrits en trois colonnes. L'éditeur croit qu'à en juger par l'écriture, le texte de Cicéron date du second ou du troisième siècle, et il place dans le huitième celui de Sedulius. Les scholies lui paraissent être de l'excellent commentateur Asconius Pedianus, de Padoue, qui avait personnellement connu ses compatriotes Tite-Live et Virgile.

III. *M. Tullii Ciceronis trium orationum, in Clodium et Curionem, de arc alieno Milonis, de rege Alexandrino, fragmenta inedita ; item ad tres prædictas orationes, et ad alias Tullianas quatuor editas, commentarius antiquus ineditus, qui videtur Asconii Pediani, scholia insuper antiqua et inedita, quæ*

214 Notice sur les Découvertes Philologiques

videntur excerpta commentario deperdito ejusdem Asconii Pediani ad alias rursus quatuor Ciceronis editas orationes. Omnia ex antiquissimis MSS. cum criticis notis edebat Angelus Maius, etc. Mediolani, typis Jo. Pirrotæ. 1814. in-8vo. 179 pp.

M. Majo avait continué ses recherches avec plus d'ardeur; et *votis iterum Fortuna respondit*. Il s'offrit à sa vue un beau manuscrit en parchemin de la bibliothèque du couvent de Bobbio, qui contenait la traduction Latine des actes du Concile de Calcédoine. Mais ce manuscrit était aussi un *palimpseste*, dont le texte offrait encore des fragmens de discours de Cicéron. Peu de mois suffirent à l'ardeur de M. Majo pour déchiffrer et pour copier tous ces fragmens; mais il lui en coûta davantage pour les mettre en ordre, car l'*absurdisimus codicis corruptor*; se souciant fort peu de Cicéron, en cousant ensemble les feuilles pour y écrire ses actes du concile, les avait entièrement embrouillées. Malgré ces difficultés, M. Majo parvint à mettre au jour le trésor que ce dédale renfermait.

IV. *M. Cornelii Frontonis opera inedita, cum epistolis item ineditis Antonii Pii, M. Aurelii, L. Veri, et Appiani, nec non aliorum veterum fragmentis. Invenit et commentario pravo notisque illustravit A. Maius, etc. Mediolani, regis typis, 1815. 2 vol. in-8vo. 678 pp.*

Avec ce quatrième ouvrage, les éditions commencent à être plus belles. Toutes sortent des presses de l'Imprimerie Royale, sont embellies de gravures, et offrent à l'œil cette élégance typographique dont elles sont si dignes. Il s'agit ici, encore une fois, d'un *palimpseste* originairement de la bibliothèque de Bobbio. L'auteur, Fronton, était natif de Cirta, en Afrique, et précepteur de Marc-Aurèle. Les lettres que renferme cet ouvrage sont adressées à Antonin le pieux, à Marc-Aurèle le philosophe, à son épouse la belle impératrice Faustine, à son collègue L. Verus, à l'historien Appien; d'autres lettres sont écrites par ces illustres personnages qui tous chérissaient l'auteur. L'intérêt qu'elles offrent est d'autant plus grand, que les traces historiques qui nous restent de ces temps sont presque effacées.

V. *Q. Aurelii Summachi V. C. octo orationum ineditarum partes. Invenit notisque declaravit A. Maius. Mediolani, regis typis, 1815. in-8vo. 84 pages.*

Symmaque était, vers la fin du quatrième siècle, le plus illustre sénateur païen de l'ancienne Rome, sous des empereurs Chrétiens. Les pères de l'église, Ambroise, Augustin, Jérôme, Grégoire, Chrysostôme, etc., étaient ses contemporains. Tout ce qui date de cette époque de l'histoire Romaine est important pour nous. Le trône impérial était transféré à Constantinople; la majorité du peuple et des soldats avaient quitté leurs pénates, et les grandes familles avaient déjà commencé à en faire autant. Les additions que le titre de cet ouvrage annonce, sont des variantes du panégyrique de Pline, qui se trouvaient dans le même manuscrit.

VI. *M. Accii Plauti Fragmenta inedita, item ad P. Terentium commentationes et pictura inedita. Inventore A. Maio, bibliothecæ Ambrosianæ a L.L. Or. Mediolani, regis typis, in-8vo. 67 pages.*

Encore un *palimpseste*, comme le précédent: il contient une partie de la traduction Latine de l'Ancien Testament, apparemment du septième siècle; elle se trouvait écrite sur un manuscrit de seize comédies de Plaute déjà connues, et d'un fragment de deux feuilles de la pièce perdue, la *Valise* (*Vidularia*). M. Majo publie provisoirement cette découverte avec quelques autres fragmens et variantes; mais, il fait espérer qu'avec le tems, il pourra donner, à l'aide de ce manuscrit, une nouvelle édition de Plaute, entièrement refondue.

VII. *Ἰσαίου λόγος περὶ τοῦ Κλεωνόμου κλήρου. Isaïi oratio de hereditate Cleonymi, nunc primum dupla auctior, inventore et interprete A. Maio. Mediolani, regis typis, 1815. in-8vo. 67 pages.*

Isæus, l'un des deux rhéteurs d'Athènes, était disciple d'Isocrate, et le maître de Demosthènes. Un de ses discours, de *Menecles hereditate*, fut mis au jour, il y a trente ans, en Angleterre. M. Majo l'a trouvé aussi dans la bibliothèque Ambrosienne; mais, il n'en a publié que les meilleures variantes. Le discours de *Cleonymi hereditate* est de la moitié plus considérable que celui que nous connaissons déjà. D'après le catalogue de Bandini, M. Majo présume que le manuscrit de ce discours, qui se trouve à Florence, et le manuscrit No. 2060 de la bibliothèque de Paris, doivent être également complets. N'est-il pas impardonnable que, pendant les trois siècles et demi qui se

sont écoulés depuis l'invention de l'imprimerie, les éditeurs des anciens n'aient pas encore mis à profit toutes les ressources que leur offrent les bibliothèques, pour rendre plus complets ces modèles immortels de la pensée et du goût? M. Majo, en faisant cette remarque, recommande à ses compatriotes l'étude des auteurs Grecs; et le critique judicieux de Vienne observe, à cette occasion, que, s'il est vrai que les écoles des pays Protestans en Allemagne, en Hollande, et en Angleterre, soient supérieures à celles des pays Catholiques, il faut l'attribuer à ce que les derniers attachent beaucoup moins d'importance aux études philologiques.

VIII. Θεμιστίου φιλοσόφου λόγος πρὸς τοὺς αἰτιασαμένους ἐπὶ τῷ δέξασθαι τὴν ἀρχήν. *Themistii philosophi oratio in eos a quibus ob praefecturam susceptam fuerat vituperatus. Inventore et interprete A. Maio. Mediolani, regius typis, 1816. in-8vo. 75 pages.*

Themistius était contemporain de Symmaque, dont il a été question plus haut, et, comme celui-ci, il était païen. Le père de l'église, Grégoire de Nazianze, était son condisciple, son correspondant, et son admirateur. Il jouissait de l'estime des empereurs Chrétiens, sous lesquels il occupait des places, et qui ne s'offensaient pas qu'un païen les exhortât à la tolérance. Dans le neuvième siècle, on connaissait de lui trente-six discours, dont trois ont été perdus. M. Majo en a retrouvé un, qu'il communique ici avec un préambule inédit du vingtième discours, et des fragmens qui remplissent deux lacunes dans les vingt-neuvième et trente-troisième.

IX. Διονυσίου Ἀλικαρνασσεως Ῥωμαϊκῆς Ἀρχαιολογίας τὰ μεχρὶ τοῦδε ἐλλείποντα. *Dionysii Halicarnassei Romanorum antiquitatum pars hactenus desiderata, nunc denique ope codicum Ambrosianorum ab A. Maio, quantum licuit, restituta. Opus Francisco I. Augusto sacrum. Mediolani, regius typis; 1816. 219 pages.*

Dénys d'Halicarnasse vivait au siècle d'Auguste. Il s'était établi dans la capitale, pour donner à son talent une sphère plus étendue. Comme Polybe, il voulait faire concevoir aux Romains qu'ils n'étaient redevables de l'empire du monde qu'à leurs institutions. Il avait tracé leur histoire, depuis la fondation de Rome, sous le titre d'*Antiquités Romaines*. De ces ouvrages, en vingt livres, nous ne connaissons même pas entièrement les onze premiers. Quel-

quels fragmens des autres seulement, nous ont été conservés dans les extraits de l'empereur Constantin, de *Virtutibus et Vitiis*, etc. Mais Etienne de Byzance, qui écrivait dans le cinquième siècle, fait mention d'un abrégé de cet ouvrage; et, dans le neuvième siècle, Photius l'avait lu en cinq livres. Ces indices déterminèrent M. Majo à faire des recherches dans la bibliothèque Ambrosienne, pour trouver cet abrégé. Il en découvrit deux manuscrits du quatorzième et du quinzième siècles, tous les deux sur du papier, mal conservés, et remplis de lacunes. Il en donne, dans le présent ouvrage en neuf livres, la partie qui commence là où finit le livre onzième du grand ouvrage; il y intercale les extraits de Constantin. De cette manière, nous possédons aujourd'hui tous les vingt livres de Denys, quoique dans un état très défectueux.

X. Φίλωνος τοῦ Ἰουδαίου περὶ Ἀρετῆς, καὶ τῶν ταύτης μορίων. *Philonis Judæi de Virtute ejusque partibus.* Invenit et interpretatus est A. Maius; præponitur dissertatio cum descriptione librorum aliquot incognitorum Philonis, cumque partibus nonnullis chronici inediti Eusebii Pamphili, et aliorum operum notitia e codicibus Armeniacis petita. *Mediolani, regiiis typis, 1816. in-8vo, 108 pages.*

Il s'est trouvé plus tard que, dans le titre du manuscrit, l'ouvrage περὶ ἀρετῆς avait été faussement attribué à Philon, et que le même ouvrage était déjà publié, d'après un autre manuscrit, comme une production de George Gemistus. Quant aux manuscrits Arméniens, dont le titre fait mention, ils méritent une attention particulière.

Il existe, à Venise, une congrégation d'ecclésiastiques Arméniens, qui, sous la protection des lois du pays, et à la portée des moyens de civilisation qu'ils trouvent en Europe, cherchent à contribuer aux progrès intellectuels de leur nation, en faisant imprimer pour elle des livres utiles, et en donnant une instruction soignée à des jeunes gens destinés à l'état ecclésiastique. M. Majo savait que ces ecclésiastiques étaient en possession de plusieurs ouvrages inédits de Philon, traduits en leur langue; et, n'étant pas encore détrompé alors à l'égard du Traité περὶ ἀρετῆς, il eut devoir s'adresser à eux pour en obtenir des éclaircissemens. L'un de ces savans Arméniens, Jean Zohrab, se rendit en personne à Milan, portant avec lui tous ses trésors philologiques. M. Majo y trouva, en effet, beaucoup d'ouvrages inédits de Philon, mais non pas celui

qu'il cherchait. Il y trouva aussi la traduction de la Chronique d'Eusèbe, et d'autres ouvrages Grecs que nous ne connaissons pas en l'original. Ces traductions datent, la plupart, du cinquième siècle, particulièrement du règne de Théodose, et lorsque l'Arménie, sous le patriarche Isaac, et son digne soutien Mesrob, l'inventeur des caractères Arméniens, avait devant elle la perspective d'une civilisation graduelle. Des hommes qui chérissaient les lettres, avaient été envoyés à Athènes, à Alexandrie, à Constantinople, pour agrandir la sphère de leurs connaissances, et c'est par eux que les traductions dont il s'agit ici ont été faites. Vers ce même tems l'auteur Arménien, Moïse de Chorène, écrivait, dans sa langue maternelle, les ouvrages qu'en 1736 les deux frères Whiston ont fait connaître en Angleterre, et dont Zohrab fera incessamment paraître une édition plus complète, d'après un manuscrit Arménien, qu'il découvrit, en 1791, à Lemberg, où réside un archevêque de sa nation. Il obtint la permission de prendre ce manuscrit avec lui, à Venise, pour le copier à son aise. Les lacunes qui s'y trouvaient ont été remplies ensuite, d'après un autre manuscrit de Constantinople. Celui-ci date de 1258, tandis que le manuscrit de Lemberg est de 1296. La traduction même paraît avoir été faite dans le cinquième siècle, et peut-être ne l'attribuerait-on pas à tort au célèbre Moïse de Chorène. Elle fait connaître treize ouvrages de Philon. De huit de ces ouvrages, les originaux Grecs sont perdus. On sait, au reste, que Philon était Juif, et vivait, dans le premier siècle, à Alexandrie. Ses ouvrages sont très importants pour les théologiens. Quant à la Chronique d'Eusèbe, nous en parlerons plus bas.

XI. *Πορφυρίου φιλοσόφου πρὸς Μαρκελλαν. Porphyrii philosophi ad Marcellam. Invenit, interpretatione notisque declaravit A. Maius. Accedit ejusdem Porphyrii poeticum fragmentum. Mediolani, regis typis, 1816. in-8vo. 76 pages.*

Le philosophe Porphyre, natif de Syrie, était disciple d'Origène, chrétien, et de Longin et Plotin, païens. Peu de ses nombreux écrits nous sont connus. On sait que l'Empereur Constantin a fait détruire son ouvrage *contre les Chrétiens*, ouvrage important pour l'histoire ecclésiastique. Le présent fragment d'un Discours ou Traité, que Porphyre adresse à sa femme Marcella, se trouvait dans un des manuscrits qui ont fourni, à M. Maïus, les fragmens

de Denys d'Halicarnasse. Le fragment poétique que l'éditeur joint ici, est du dixième livre d'un poème sur la philosophie des oracles, du même auteur.

XII. Σιβύλλης λόγος ιδ'. *Sibylla libri xiv., editore et interprete A. Maio. Additur sextus liber et pars octavi, cum multa vocum et versuum varietate. Mediolani, regis typis, 1817. in-8vo. 54 pages.*

Dans l'avant-propos de cette publication, M. Majo expose, en peu de mots, toutes les recherches qui ont été faites au sujet des livres des sibylles. Selon le grammairien Servius, les oracles sibyllins, au nombre de deux mille, furent brûlés par Auguste, lorsqu'il était grand pontife. Une centaine de ces oracles avaient été conservés; on en connaît huit imprimés. M. Majo a joint ici, à l'original du quatorzième, une élégante traduction Latine, dans la même mesure. Le manuscrit sur lequel ce livre a été transcrit, renfermait en outre tout le sixième livre, et la partie du huitième qui contient les acrostiches sur le Christ. Et, comme le texte du manuscrit diffère beaucoup du texte imprimé, M. Majo communique ici l'original, sans y ajouter de version.

XIII. *Itinerarium Alexandri, ad Constantium Augustum, Constantini M. filium, edente nunc primum cum notis A. Maio. Mediolani, regis typis, 1817. in-8vo. 100 pages.*

XIV. *Julii Valerii, res gestæ Alexandri Macedonis, translata ex Æsopo Græco, prodeunt nunc primum edente, notisque illustrante A. Maio. Mediolani, regis typis, 1817. in-8vo. 270 pages.*

Ces deux ouvrages se trouvaient dans un même manuscrit du cinquième siècle. Selon la dédicace du premier, l'auteur anonyme avait fait des recherches sur les campagnes d'Alexandre et de Trajan dans l'Orient, à l'occasion des préparatifs de guerre de l'empereur Constantin contre les Perses. La partie qui traite de la campagne de Trajan, est apparemment perdue pour toujours. Le présent ouvrage ne contient que la campagne d'Alexandre. L'auteur paraît avoir été contemporain de Symmaque et d'Ammien Marcellin; et, quoiqu'il se rencontre souvent avec Arrien, plusieurs des faits qu'il rapporte ont un caractère d'originalité.

L'autre ouvrage doit être très ancien, puisqu'il parle du

temple de Sérapis à Alexandrie, et du tombeau d'Alexandre, comme de choses existantes. L'auteur et le traducteur, tous les deux païens, étaient, à ce qu'il paraît, originaires d'Afrique, le premier, vraisemblablement d'Alexandrie. Au reste, cet ouvrage ressemble beaucoup à la traduction connue de l'histoire romanesque de *præliis magni Alexandri Macedonis*; mais le Latin de Julius Valerius est meilleur, et c'est pour cela que M. Majo a jugé cet ouvrage digne d'être imprimé.

XV. *M. Tullii Ciceronis sex orationum partes ante nostram ætatem ineditæ; cum antiquo interprete ante nostram item ætatem inedito, qui videtur Asconius Pedianus, ad Tullianas septem orationes. Accedunt scholia minora vetera. Editio altera, quum ad codices Ambrosianos recensuit, emendavit, et auxit, ac descriptione Codicum CXLIX, vita Ciceronis aliisque additamentis instruxit A. Maius. Mediolani, regiis typis, 1817. 372 pages.*

C'est la deuxième édition corrigée et augmentée des deux ouvrages II. et III., ci-dessus indiqués. M. Majo, après avoir de nouveau comparé les manuscrits, a rétabli plus de cent passages, tant dans le texte de Cicéron, que dans le commentaire, et il a entièrement refondu ses notes. Il ne croit pas que les lacunes qui restent dans le texte puissent jamais être remplies, puisque les recherches qu'il a faites à cet égard sur les cent quarante-neuf manuscrits de la bibliothèque Ambroisienne, ont été infructueuses.

XVI. *Philonis Judæi de cophini festo, et de colendis parentibus, cum brevi scripto de Jona. Editore ac interprete A. Maio. Mediolani, regiis typis, 1818. in-8vo. 56 pages.*

M. Majo, en faisant une excursion à Florence, conféra, dans la bibliothèque Médicis, un manuscrit de Philon, du douzième siècle, avec l'édition publiée en Angleterre par Mangey. Quoique cette édition soit la plus complète des œuvres de ce philosophe juif, elle ne renferme pas deux ouvrages qui se trouvent dans le manuscrit, l'un *de colendis parentibus*, faisant partie de son grand commentaire sur le décalogue, l'autre *de cophini festo*, (offrande des prémices des fruits de la terre), dont aucune mention n'est faite dans le traité *de festis Hebræorum*. M. Majo donne ici ces deux ouvrages inédits, selon sa coutume, en l'original Grec, accompagné d'une version Latine et de notes cri-

tiques. Il ajoute à la fin un fragment du manuscrit Arménien de Philon, traduit en Latin par Zohrab.

XVII. *Virgilii Maronis interpretes veteres: Asper, Cornutus, Haterianus; Longus, Nisus, Probus, Scaurus, Sulpicius, et anonymus. Edente notisque illustrante A. Maio. Mediolani, regis typis, 1818. in-8vo. 124 pp.*

M. Majo fit cette découverte à Vérone, dans un manuscrit *palimpseste* du neuvième siècle, où l'on a transcrit les œuvres de Grégoire-le-Grand sur un Virgile, avec des scholies du quatrième siècle. L'éditeur ne donne ici que les scholies inconnues, en y ajoutant des notices littéraires, des notes critiques, etc.

XVIII. *Eusebii Pamphili chronicorum canonum libri duo. Opus ex Italicano codice a doctore Johanne Zohrabo, collegii Armeniaci Venetiarum alumno, diligenter expressum et castigatum Angelus Maius et Joh. Zohrabus nunc primum conjunctis curis Latinitate donatum notisque illustratum, additis Græcis reliquiis, ediderunt. Mediolani, regis typis, 1818, (liber prior), in-4to. 218 pp.*

XIX. *Eusebii chronicorum canonum liber alter, etc.*

Au dixième article, en parlant d'un ouvrage de Philon, nous avons donné quelques détails sur la congrégation d'ecclésiastiques Arméniens à Venise, sur les manuscrits précieux que cette congrégation possède, et sur les liaisons intimes que le même ouvrage de Philon a fait naître entre les deux savans philologues Majo et Zohrab. C'est à cette heureuse rencontre que le monde littéraire doit la publication de cet ouvrage, si important pour l'histoire en général, mais plus particulièrement pour l'histoire ecclésiastique. Eusèbe était le favori du premier empereur Chrétien, et il chérissait tellement les sciences, qu'il demanda à Constantin, pour toute grâce, le libre usage des archives de l'empire. Le célèbre chronique de ce savant archevêque, résultat de ses immenses travaux, est en deux livres, dont le premier était perdu, et le second ne nous était connu qu'imparfaitement, par une traduction interpolée de Saint Jérôme, et par quelques fragmens de l'original Grec; qui ont été conservés dans la chronique du Syncelle de Byzance. Ce fut en 1792 qu'un Arménien, nommé *Giorgio di Giovanni*, découvrit, à Constantinople, un manuscrit en langue Arménienne, de ce trésor perdu. Zohrab, en étant prévenu, engage aussitôt le même

George à lui copier le manuscrit, qui, écrit sur parchemin, paraissait être du onzième ou du douzième siècle. Le cachet du manuscrit porte le nom d'un patriarche Grégoire: *Gregorius catholicus Armeniorum*. On sait que l'Arménie a eu plusieurs patriarches de ce nom. La publication de cette découverte en langue Arménienne avait rencontré bien des difficultés, et peut-être fût-elle encore restée longtemps ignorée, si Zohrab n'avait pas pris la résolution d'aller trouver, avec son manuscrit, le philologue Majo, à Milan. Nous avons déjà annoncé, dans le second volume de la *Revue Encyclopédique* (p. 175), la publication, en langue Latine, du premier volume de cette chronique; et nous attendons que le second volume nous soit aussi parvenu, pour rendre à la fois compte de tout l'ouvrage.

Les autres ouvrages que nous devons aux recherches assidues de M. Majo, et qui vont successivement paraître, sont :

XX. *Didymi Alexandrini, marmorum et lingorum quorumvis mensura, Græce ex Ambrosiano codice, cum Latinâ editoris interpretatione et notis.*

XXI. *Des fragmens d'Homère, avec cinquante-huit images d'après un ancien manuscrit du cinquième siècle.*

XXII. *Enfin, le complément de la traduction Gothique de la Bible d'Ulfilas, du quatrième siècle, d'après un manuscrit palimpseste de la bibliothèque Ambrosienne. Les caractères Gothiques pour cette édition sont nouvellement fondus.*

Nous terminerons cet article en rappelant que M. Majo a exprimé le désir que la langue Arménienne devînt l'objet des études de nos Orientalistes, non moins que les langues Arabe, Persanne, Cophte, Syriaque, et autres. Le critique de Vienne applaudit à cette idée, et ajoute que la France possède le moyen le plus heureux de la réaliser, en mettant à profit les ressources de sa belle bibliothèque et les lumières de ses savans Orientalistes.¹

HENRICHS.

¹ Ceci s'adresse naturellement à M. Cerbied, professeur d'Arménien à l'Ecole des langues Orientales, établie près la bibliothèque du Roi. Ce savant professeur ne néglige rien de ce qui peut contribuer à l'illustration de son idiôme paternel. Nous avons sous les yeux un travail étendu qu'il a fait sur la grammaire Arménienne. Nous regrettons que les bornes et la nature de notre recueil ne nous permettent pas d'y insérer l'ouvrage de M. Cerbied, qui ne pourrait être justement apprécié que par les Orientalistes.—(N. d. R.)

NOTICE OF

*The Elements of GREEK PROSODY and METRE, by*THOMAS WEBB. 8vo. *Baldwin and Co.*

Οὐ γὰρ, ὦ ζυρεῖ,
τούτων ἐπιθυμῶ μαθάνειν οὐδέν,

WAS the unqualified reply which Strepsiades in the *Νεφέλαι* of Aristophanes made to the interrogations of the renowned Socrates, who, in his readiness to communicate suitable information to his new disciple, urged him to declare what species of learning would be the most subservient to his designs—

πότερα περὶ μέτρων, ——— ἢ ρυθμῶν.

However irrelevant or unimportant an intimate acquaintance with Greek Metre or Rhythm might have been deemed by that worthy personage, it is a matter of regret that there should yet be persons so warped by prejudice, who so much undervalue the important study of Prosody. That it is important, and indeed highly so, it would be misapplication of time to attempt to prove, since all classical scholars of eminence, in every age and nation, have deemed a knowledge of Metre altogether indispensable to the proper understanding and appreciation of the Classical Poets. There are, it is true, those in whose estimation the labors even of a Dawes or a Bentley are vain and unprofitable, and who affect to regard all verbal criticism as laborious trifling. We are, however, gratified by the pleasing conviction, that the taste for classical literature is daily increasing, and that the immortal authors of Athens and Rome are from age to age advancing in reputation. Excellent editions of the works of all the Classics are continually proceeding from the press; and it must be confessed, that the youthful student of the present age enjoys the most splendid advantages. But to return.

Mr. Webb has here presented the public with the *Elements of Greek Prosody and Metre*, a compilation professed to be made from the best authorities. He has, contrary to the usual custom of grammarians, given his rules in English; as it is for the Metrical Tyro alone, he observes in the preface, that the work is intended: although, by adopting this plan, he has limited its circulation to his own country. The compiler, it may be reasonably expected, should arrive as nearly as possible at perfection, since the difficulties which he has to surmount are com-

paratively trifling, as the labor of selecting alone devolves upon him. In justice to Mr. W. we must observe, that he has acquitted himself well. As in the perusal of his book we have not met with any observations, but such as have been before repeatedly advanced, any critical remarks from us will not be expected. The method displayed in the arrangement of the rules is very convenient, as reference can so easily be made. Indeed, Mr. W's publication may be safely recommended to the notice of the student of Greek Metre, who will find (what is of great importance) the subject treated in a clear and comprehensive manner.

ANTIQUARIAN INTELLIGENCE.

THE following passage occurs in the late Mrs. Piozzi's *Observations and Reflections made in the course of a Journey through France, Italy, and Germany*, London, 1789. Some of your readers will thank me for recommending it to their attention. Few authors now living, and fewer authoresses, are capable of a similar display of erudition in so small a compass.

Oxford, 14 June, 1821.

P. E.

The collection of antiquities belonging to the Philharmonic Society [at Verona] is very respectable; they reminded me of the Arundel marbles at Oxford, and I said so. * * * I will confess however, if they please, that our original treaty between Mardonius and the Persian army, at the end of which the Greek general Aristides, although himself a Sabinian, attested the sun as witness, in compliance with their religion who worshipped that luminary, at least held it in the highest veneration, as the residence of Oromasdes the good principle, who was considered by the Magians as for ever clothed with light; I will consider *that*, I say, if they insist upon it, as a marble of less consequence than the last will and testament of an old Spartan, which is shown at Verona, and which *they say* disposes of the iron money used during the first of many years that the laws of Lycurgus lasted. Vol. 1. p. 122, 123

AN INQUIRY

into the Symbolical Language of Ancient Art and Mythology.

By R. P. KNIGHT.

PART II.—[Continued from No. XLV. p. 16.]

29. THE Muevis of the Egyptians was held by some to be the mystic father of Apis;¹ and as the one has the disc upon his head, and was kept in the City of the Sun, while the other is distinguished by the crescent,² it is probable that the one was the emblem of the divine power acting through the sun; and the other, of it acting through the moon, or (what was the same) through the sun by night. Apis, however, held the highest rank, he being exalted by the superstition of that superstitious people into something more than a mere symbol, and supposed to be a sort of incarnation of the Deity in a particular animal, revealed to them at his birth by certain external marks, which announced his having been miraculously conceived by means of a ray from Heaven.³ Hence, when found, he was received by the whole nation with every possible testimony of joy and gratulation, and treated in a manner worthy of the exalted character bestowed on him;⁴ which was that of the terrestrial image or representative of Osiris;⁵ in whose statues the remains of the animal symbol may be traced.⁶

30. Their neighbours the Arabs appear to have worshipped their god under the same image, though their religion was more simple and pure than that of any Heathen nation of antiquity, except the Persians, and perhaps the Scythians. They acknowledged only the male and female, or active and passive powers of creation; the former of whom they called Urotalt;⁷ a name, which evidently

¹ 'Ο δε εν 'Ηλιοπολει τρεφομενος βους, ον Μνευν καλουσιν, (Οσιριδος δε Ιερον, ενιοι δε και του Απιος πατερα νομιζουσι) μελας εστι, και δευτερας εχει τιμας μετα τον Απιν. Plutarch. de Is. et Osir. ² See Galb. Isiac. &c.

³ 'Ο δε Απις οδτος δ' Επαφος γινεται μοσχος εκ βοος, ητις ουκετι ολη τε γινεται ες γαστερα αλλον βαλλεσθαι γονον. Αιγυπτιοι δε λεγουσι σπας επι την βουν εκ του ουρανου κατασχειν και μιν εκ τούτου τυκτειν τον Απιν. Herodot. lib. iii. c. 26.

⁴ Ib. c. 27.

⁵ Εν δε Μεμφει τρεφεσθαι τον Απιν, ειδωλον οντα της εκεινου (του Οσιριδος) ψυχης. Plutarch. de Is. et Osir.

⁶ See plate ii. vol. i. of the Select Specimens, where the horns of the bull are signified in the disposition of the hair.—του Απιδος, ος εστιν ο αυτος και Οσιρις. Strab. l. xvii.

⁷ Διονυσον δε θεον μουναν και την Ουρανιην ηγεσθαι ειναι.—οντι ζουνσι δε τον μεν Διονυσον Ουροταλτ. Herodot. lib. iii. c. 8.

296 *An Inquiry into the Symbolical Language*

alludes to the urus. Herodotus calls him Bacchus, as he does the female deity, celestial Venus; by which he means no more than that they were personifications of the attributes, which the Greeks worshipped under those titles.

31. The Chinese have still a temple called the Palace of the horned Bull;¹ and the same symbol is worshipped in Japan, and all over Hindostan.² In the extremity of the West it was, also, once treated with equal honor; the Cimbrians having carried a brazen bull with them, as the image of their god, when they overran Spain and Gaul;³ and the name of the god Thor, the Jupiter of the ancient Scandinavians, signifying in their language a bull; as it does likewise in the Chaldee.⁴ In the great metropolitan temple of the ancient northern hierarchy at Upsal, in Sweden, this god was represented with the head of a bull upon his breast;⁵ and on an ancient Phœnician coin, we find a figure exactly resembling the Jupiter of the Greeks, with the same head on his chair, and the words Baal Thurz, in Phœnician characters, on the exergue.⁶ In many Greek, and in some Egyptian monuments, the bull is represented in an attitude of attack, as if striking at something with his horns;⁷ and at Meaco in Japan, the creation of the world, or organization of matter, is represented by the Deity under the image or symbol of a bull breaking the shell of an egg with his horns, and animating the contents of it with his breath;⁸ which probably explains the meaning of this attribute in the Greek and Egyptian monuments; the practice of putting part of a composition for the whole being common in symbolical writing.⁹

32. In most of the Greek and Roman statues of the bull, that we have seen, whether in the character of Mnevis or Apis, of both which many are extant of a small size in bronze, there is a hole upon the top of the head between the horns, where the disc or crescent, probably of some other material, was fixed:¹⁰ for as the mystical or symbolical was engrafted upon the old elementary wor-

¹ Hist. gén. des Voyages, t. vi. p. 152.

² Recherches sur les Arts de la Grèce, &c.

³ Pintuch. in Mario.

⁴ In the Phœnician it signified a cow.

⁵ ΘΝΡ γὰρ οἱ Φοινικεὶς τὴν βουὴν καλοῦσιν. Plutarch in Sylla, c. 17.

⁶ Ol. Rudbeck Atlant. pl. ii. c. 5. p. 300. fig. 28., and p. 321, 333 and 9.

⁷ Médailles de Patens, p. 1. The coin, still better preserved, is in the cabinet of Mr. Knight.

⁸ See coins of Thurium, Syracuse, Tauromenium, Attabynum, Magnesia, &c., and Denon Egypte, pl. cxxvii. No. 1.

⁹ Memorable Embassy to the Emperor of Japan, p. 283.

¹⁰ See coins of Acanthus, Maroua, Eretria, &c.

¹¹ Five are in the cabinet of Mr. Payne Knight, one of which has the disc remaining.

Μεταξὺ δὲ τῶν κεφαλῶν ὁ τοῦ ἡλίου κυκλὸς μεμνημένος ἐπεστὶ χρυσεός. ἐστὶ δὲ ἡ βουὴ οὐκ ὀρθή, ἀλλ' ἐν γούνασι κείμενη. Herodot. ii. 132.

ship, there is always a link of connexion remaining between them. The Bacchus of the Greeks, as well as the Osiris of the Egyptians, comprehended the whole creative or generative power, and is therefore represented in a great variety of forms, and under a great variety of symbols, signifying his subordinate attributes.

33. Of these the goat is one that most frequently occurs; and as this animal has always been distinguished for its lubricity, it probably represents the attribute directed to the propagation of organized being in general.¹ The choral odes sung in honor of Bacchus were called *ΤΡΑΓΩΔΙΑΙ*, or goat-songs; and a goat was the symbolical prize given on the occasion; it being one of the forms under which the god himself had appeared.² The fauns and satyrs, the attendants and ministers of Bacchus, were the same symbol more or less humanised; and appear to have been peculiar to the Greeks, Romans, and Etruscans for though the goat was among the sacred animals of the Egyptians, and honored with singular rites of worship at Mendes, we do not find any traces of these mixed beings in the remains of their art, nor in those of any other ancient nations of the East; though the Mendesian rites were admirably adapted to produce them in nature, had it been possible for them to exist;³ and the god Pan was there represented under such a form.⁴

34. But notwithstanding that this first-begotten Love, or mystic Bacchus, was called the Father of gods and men, and the Creator of all things, he was not the primary personification of the divine nature; *Κρονος* or *Zeus*, the unknown Father, being every where revered as the supreme and almighty. In the poetical mythology, these titles are applied to distinct personages, the one called the Father, and the other the Son: but in the mystic theology, they seem to have signified only one being—the being that fills eternity and infinity.⁵ The ancient theologians appear to have known that we can form no distinct or positive idea of infinity, whether of power, space, or time; it being fleeting and fugitive, and eluding

¹ See Diodor. Sic. l. i. c. 88.

² Apollodor. Biblioth. l. iii. c. 1. 4. 3.

³ *Γυναικι τραγος εμισγετο αναφανδον.* Herodot. ii. 46.

⁴ *Γραφουσι τε δη και γλυφουσιν οι ζωγραφου του Πανος τωγαλμα, καταπερ Έλληνες, αιγοπροσωπον και τραγοσκελεα.* Plin.

⁵ *Ορας τον ιηουν τονδ' απειρον υιθερα
και γην περι εχοντ' δγραις εν αγκαλαις;
τουτον νομιζε Ήην, τον δ' ηγου Θεον.*

Empir. apud Heraclid. Pontic. p. 411. ed. Gale.

Κρονου δε και Χρονου λεγεται (δ Ζευς) διηκων εξ αιωνος απειμονος εις ετερον αιωνα. Pseudo-Aristot. de Mundo, c. 7. This treatise is the work of some professed rhetorician of later times, who has given the common opinions of his age, in the common language of a common declaimer; and by a strange inconsistency, attributed them to the deep, abstruse, condensed Stagirate.

228 *An Inquiry into the Symbolical Language*

the understanding by a continued and boundless progression. The only notion that we have of it, arises from the multiplication or division of finite things; which suggest the vague abstract notion, expressed by the word infinity, merely from a power, which we feel in ourselves, of still multiplying and dividing without end. Hence they adored the Infinite Being through personified attributes, signifying the various modes of exerting his almighty power; the most general, beneficial, and energetic of which being that universal principle of desire, or mutual attraction, which leads to universal harmony, and mutual co-operation, it naturally held the first rank among them. "The self-created mind of the eternal Father," says the Orphic poet, "spread the heavy bond of Love through all things, that they might endure for ever;"¹ which heavy bond of love is no other than the ΕΡΩΣ ΗΡΩΤΟΓΟΝΟΣ or mystic Bacchus; to whom the celebration of the mysteries was therefore dedicated.

35. But the mysteries were also dedicated to the female or passive powers of production supposed to be inherent in matter.² Those of Eleusis were under the protection of Ceres, called by the Greeks ΔΗΜΗΤΗΡ; that is, Mother Earth;³ and, though the meaning of her Latin name be not quite so obvious, it is in reality the same; the Roman C being originally the same letter, both in figure and power, as the Greek Γ;⁴ which was often employed as a mere guttural aspirate, especially in the old Æolic dialect, from which the Latin is principally derived. The hissing termination, too, in the S belonged to the same: wherefore the word, which the Attics and Ionians wrote ΕΡΑ, ΕΡΕ, or ΉΡΗ, would naturally be written ΓΕΡΕΣ by the old Æolies; the Greeks always accommodating their orthography to their pronunciation; and not, like the

¹ Ἔργα νοστήας γὰρ πατρικὸς νοὸς αὐτογενέθλος
Πασὶν ἐνεσπείρειν δεσμὸν περιβριθῆ ἐρωτός
Οὐρὰ τὰ πάντα μένει χρόνον εἰς ἀπεραντον ἐρώτα.

Fragm. Orphic. No. xxviii. ed. Gesn.

A fragment of Empedocles preserved by Athenagoras may serve as a comment upon these Orphic verses. Speaking of the elements which compose the world, he enumerates,

Πῦρ καὶ ὕδωρ καὶ γαῖα, καὶ ἥeros ἥπιον ὕψος,
Καὶ φιλήη μετὰ τοῖσιν.

² Ἡ γὰρ ὕλη λόγον ἔχει πρὸς τὰ γινόμενα μητρος (ὡς φησι Πλάτων) καὶ τιθῆν ης ὄλη θε παν ἐξ οὐ συστάσιν ἔχει γινώμενον. Plutarch. Symposiac. lib. ii. qu. 3.

³ —Ταυτην παραπλησιως Δημητρα καλειν, βραχυ μετατεθεισης, δια του χρονου, της λεξεως το γαρ παλαιον ονομαζεσθαι γην μητερα. Diodor. Sic. lib. i. s. 12.

Μητηρ μεγιστη δαιμονων Ολυμπιων

αριστα, Γη μελαινα. Solon. in Brunck. Analect. vol. i. xiv.

Δημητηρ παρὰ το γη καὶ το μητηρ, γη μητηρ. Etymol. Magn. See also Lucret. lib. V. v. 796.

⁴ See Sóna's consulum Marcianum, and the coins of Gela, Agrigentum, and Rhegium.

English and French, encumbering their words with a number of useless letters.

36. Ceres, however, was not a personification of the brute matter which composed the earth, but of the passive productive principle supposed to pervade it; ¹ which, joined to the active, was held to be the cause of the organization and animation of its substance; from whence arose her other Greek name ΔΙΩ, the Inventress. She is mentioned by Virgil, as the Wife of the omnipotent Father, Æther or Jupiter; ² and therefore the same with Juno; who is usually honored with that title; and whose Greek name ἭΠΗ signifies, as before observed, precisely the same. ³ The Latin name IUNO is derived from the Greek name ΔΙΩΝΗ, the female ΖΕΥΣ or ΔΙΣ; the Etruscan, through which the Latin received much of its orthography, having no D nor O in its alphabet. The ancient Germans worshipped the same goddess under the name of Heitha; ⁴ the form and meaning of which still remain in our word, Earth. Her fecundation by the descent of the active spirit, as described in the passage of Virgil before cited, is most distinctly represented in an ancient bronze at Strawberry Hill. As the personified principle of the productive power of the Earth, she naturally became the patroness of agriculture; and thus the inventress and tutelar deity of legislation and social order, which first arose out of the division, appropriation, and cultivation of the soil.

37. The Greek title seems originally to have had a more general signification: for without the aspirate (which was anciently added and omitted almost arbitrarily) it becomes EPE; and, by an abbreviation very common in the Greek tongue, PE or PEE; which, pronounced with the broad termination of some dialects, become PEA; and with the hissing one of others, PEΣ or RES; a word retained in the Latin, signifying properly matter, and figuratively, every quality and modification that can belong to it. The Greek has no word of such comprehensive meaning; the old general term being, in the refinement of their language, rendered more specific, and appropriated to that principal mass of matter, which forms the terraqueous globe; and which the Latins also expressed by the same word united to the Greek article τῇ *epu*—TERRA.

¹ Officium commune Ceres et Terra tuentur,
Hæc præbet causam frugibus, illa locum.

Ovid. Fast. lib. i. v. 673.

² Tum pater omnipotens, fecundis imbribus Æther
Conjugis in gremium lætas descendit, et omnes
Magnus alit, magno coniunctus corpore, fetus.

Georg. lib. 324.

³ Ἡ μὲν ἐστὶν ἡ Ἥρα. Plutarch. apud Euseb. Præp. Evang. lib. iii. c. 1.

⁴ Tacit. de Mor. Germanor.

230 *An Inquiry into the Symbolical Language*

38. The ancient word, with its original meaning, was however retained by the Greeks in the personification of it: Rhea, the first of the goddesses, signifying universal matter, and being thence said, in the figurative language of the poets, to be the mother of Jupiter, who was begotten upon her by Time. In the same figurative language, Time is said to be the son of *Oupavos*, or Heaven; that is, of the supreme termination and boundary, which appears to have been originally called *κοιλον*, the hollow or vault; which the Latins retained in their word *CŒLUM*, sometimes employed to signify the pervading Spirit, that fills and animates it. Hence Varro says that *Cœlum* and *Terra*; that is, universal mind and productive body; were the great gods of the Samothracian mysteries; and the same as the Serapis and Isis of the later Egyptians; the Taautes and Astartè of the Phœnicians; and the Saturn and Ops of the Latians.¹ The licentious imaginations of the poets gave a progenitor even to the personification of the supreme boundary *οὐρανος*; which progenitor they called *ΑΚΜΩΝ*, the indefatigable;² a title by which they seem to have meant perpetual motion, the primary attribute of the primary Being.³

39. The allegory of *Κρονος* or Saturn devouring his own children, seems to allude to the rapid succession of creation and destruction before the world had acquired a permanent constitution; after which Time only swallowed the stone: that is, exerted its destroying influence upon brute matter; the generative spirit, or vital principle of order and renovation, being beyond its reach. In conjunction with the Earth, he is said to have cut off the genitals of his father, Heaven;⁴ an allegory, which evidently signifies that Time, in operating upon Matter, exhausted the generative powers of Heaven; so that no new beings were created.

40. The notion of the supreme Being having parents, though employed by the poets to embellish their wild theogonies, seems to have arisen from the excessive refinement of metaphysical theology: a Being purely mental and absolutely immaterial, having no sensible quality, such as form, consistence, or extension, can only exist, according to our limited notions of existence, in the modes of his own action, or as a mere abstract principle of motion. These modes of action, being turned into eternal attributes, and personified into distinct personages, Time and Matter, the means of their existing, might, upon the same principle of personification, be turned into the parents of the Being to which they belong. Such refinement may, perhaps, seem inconsistent with the simplicity of the early ages: but we shall find, by tracing them to their source, that many of the gross fictions, which exercised the

¹ De Lingua Latina, lib. iv. s. 10.

³ See Plurmut. de Nat. Deor. c. 1.

² Ακαματος, ακαμων, ακμων, &c.

⁴ Hesiod. Theog. 180.

credulity of the vulgar Heathens, sprang from abstruse philosophy, conveyed in figurative and mysterious expressions.

41. The elements Fire and Water were supposed to be those, in which the active and passive productive powers of the universe respectively existed;¹ since nothing appeared to be produced without them; and wherever they were joined there was production of some sort, either vegetable or animal. Hence they were employed as the primary symbols of these powers on numberless occasions. Among the Romans, a part of the ceremony of marriage consisted in the bride's touching them, as a form of consecration to the duties of that state of life, upon which she was entering.² Their sentence of banishment, too, was an interdiction from fire and water; which implied an exclusion from any participation in those elements, to which all organized and animated beings owed their existence. Numa is said to have consecrated the perpetual fire, as the first of all things, and the soul of matter; which, without it, is motionless and dead.³ Fires of the same kind were, for the same reasons, preserved in most of the principal temples both Greek and Barbarian; there being scarcely a country in the world, where some traces of the adoration paid to it are not to be found.⁴ The prytæcia of the Greek cities, in which the supreme councils were usually held, and the public treasures kept, were so called from the sacred fires always preserved in them. Even common fires were reputed holy by them; and therefore carefully preserved from all contagion of impiety. After the battle of Platæa, they extinguished all that remained in the countries which had been occupied by the Persians, and rekindled them, according to the

¹ Quippe ubi temperiem sumpsit humorque calorque,
Concipiunt et ab his oriuntur cuncta duobus.

Ovid. Met. i. 430.

Ξυσισταται μεν ουν τα ζωα, τα τε αλλα παντα, και ο ανθρωπος, απο δυοιν' διαφορων μεν την δυναμιν, συμφορον δε την χρησιν' πυρος λεγω και υδατος. Hippocrat. Diet. i. 4.

Το μεν γαρ πυρ δυναται ποιτα δια παντος κινησαι, το δε υδωρ παντα δια παντος θρῆψαι.—το μεν ουν πυρ και το υδωρ αυταρκεα εστι πασι δια παντος ες το μηκιστον και το ελακιστον ωσαντως Hippocrat. Diet. i. 4.

Εσπερει δ' ες ανθρωπον ψυχη, πυρος και υδατος συγκρησιν εχουσα, μοιραν σωματος ανθρωπου. Ib. s. 8.

Τουτα παντα δια παντος κυβερνα, και ταδε και εκεινα, ουδεποτε ατρεμιζον (το πυρ). Ib. s. 11.

Πυρι και υδατι παντα ξυσισταται, και ζωα και φυτα, και υπο τωτων αυζεται, και ες ταυτα διακρινεται. Ib. i. ii. s. 31.

² Δια τι την γαμιυμενην απτεσθαι πυρος και υδατος κελευουσι; ποτερον τωτων, ως εν στοιχειοις και αρχαις, το αρρεν εστι, το δε θηλυ και το μεν αρχας κινησεως ενιησι, το δε υποκειμενου και υλης δυναμιν. Plutarch. Qu Rom. sub init.

³ Ως αρχην απαντων.—τα δ' αλλα της υλης μορια, θερμότητος επιλειπουσης, αργα κειμενα και νεκροις εοικота, ποθει την πυρος δυναμιν ως ψυχη. Plutarch. in Numa.

⁴ Huet. Demonstr. Evang. Præp. iv. c. 5. Lafitan Mœurs des Sauvages, t. i. p. 153.

direction of the Oracle, with consecrated fire from the altar at Delphi.¹ A similar prejudice still prevails among the native Irish; who annually extinguish their fires, and rekindle them from a sacred bonfire.² Perpetual lamps are kept burning in the inmost recesses of all the great pagodas in India; the Hindoos holding fire to be the essence of all active power in nature. At Sais in Egypt, there was an annual religious festival called the Burning of Lamps;³ and lamps were frequently employed as symbols upon coins by the Greeks;⁴ who also kept them burning in tombs, and sometimes swore by them, as by known emblems of the Deity.⁵ The torch held erect, as it was by the statue of Bacchus at Eleusis,⁶ and as it is by other figures of him still extant, means life; while its being reversed, as it frequently is upon sepulchral urns and other monuments of the kind, invariably signifies death or extinction.⁷

42. Though water was thought to be the principle of the passive, as fire was of the active power; yet, both being esteemed unproductive when separate,⁸ both were occasionally considered as united in each. Hence Vesta, whose symbol was fire, was held to be, equally with Ceres, a personification of the Earth;⁹ or rather of the genial heat, which pervades it, to which its productive powers were supposed to be owing; wherefore her temple at Rome was of a circular form, having the sacred fire in the centre, but no statue.¹⁰ She was celebrated by the poets, as the daughter of Rhea, the sister of Jupiter and Juno, and the first of the goddesses.¹¹

¹ Plutarch. in Aristid. ² Collect. Hibern. No. v. p. 61.

³ Λυχνόκαι. Herodot. lib. ii. 62.

⁴ See coins of Amphipolis, Alexander the Great, &c.

⁵ Λυχνε, σε γαρ παρ' ούσα τριε ωμοσεν

Ἡρακλεία — — — — — ἤξειν.

Asclepiad. Epigr. xlv. in Brunck. Analect. vol. i. p. 216.

⁶ Pausan. in l. c.

⁷ See Portland vase, &c. Polynices infers his own approaching death from seeing in a vision,

Conjugis Argeiæ lacera cum lampade mæstam

Lisgicm.

Stat. Theb. xi. 142.

⁸ Το πυρ χωρὶς ὑγροτήτος ἀτροφόν ἐστι καὶ ξηρόν, το δὲ ὕδωρ ἀνευ θερμότητος ἀγόνον καὶ ἀργόν. Plutarch. Qu. Rom. sub init.

⁹ Ἐκατέρα δ' (ἡ Δημήτηρ καὶ ἡ Ἑστία) εἰκοιεν οὐχ' ἕτερα τῆς γῆς εἶναι. Phurnut. de Nat. Deor. c. 28.

Vesta eadem est quæ Terra, subest vigil ignis utrique.

Ovid. Fast. lib. vi. v. 267.

Nec tu aliud Vestam quam vivam intellige flammam.

Ibid. v. 201.

¹⁰ Ovid. ibid. The temple is still extant, converted into a church; and the ruins of another more elegant one, called the Sibyl's temple, at Tivoli.

¹¹ Παι Πέας, ἁγῆ Πρυτανεία λελογκας, Ἑστία,

As the principle of universal order, she presided over the prytaneia or magisterial seats; and was therefore the same as Themis, the direct personification of that attribute, and the guardian of all assemblies, both public and private, both of men and gods;¹ whence all legislation was derived from Ceres, a more general personification including the same powers. The universal mother of the Phrygians and Syrians, called by the Greeks Cybelè, because represented under a globular or square form,² was the same more general personification worshipped with different rites, and exhibited under different symbols, according to the different dispositions and ideas of different nations. She was afterwards represented under the form of a large handsome woman, with her head crowned with turrits; and very generally adopted as the local tutelary deity of particular cities: but we have never seen any figure of this kind, which was not proved, by the style of composition and workmanship, to be either posterior, or very little anterior, to the Macedonian conquest.³

43. The characteristic attribute of the passive generative power was expressed in symbolical writing, by different enigmatical representations of the most distinctive characteristic of the sex ; such as the shell, called the *Concha Veneris*,⁴ the Fig-leaf,⁵ Barley Corn,⁶ or the letter Delta ;⁷ all which occur very frequently, upon coins, and other ancient monuments, in this sense. The same attribute, personified as the goddess of love or desire, is usually represented under the voluptuous form of a beautiful woman, frequently distinguished by one of these symbols, and called *Venus*, *Cypris*, or *Aphroditè*, names of rather uncertain etymology.⁸ She is said to

Ζηῖος ὑψίστου κασιγνήτα καὶ θυοθρονου Ἑρας,

-- ——— αγαζόμενοι πρωταν θρων.

Pindar. Nem. xi.

1. Thymus

Και Ραία, πολλων ονοματων μορφη μα.

Æschyl. Prom. Vinct. 209.

² Ἡ Δημητὴρ πόλεως ἐστὶ καταρκτηκὴ, οἶονε ἡ γῆ. ὕθεν καὶ πυργόσφουρον αὐτὴν γρα-
φουσιν. λεγεται δὲ καὶ Κυβελη ἀπο τοῦ κυβικοῦ σχήματος κατὰ γεωμετρίαν ἡ γῆ. Lex.
Antiq. Frag. in Herm. (Cicero).

³ It is most frequent on the coasts of the Asiatic colonies, but all that we have seen with it are of late date.

* August. de Civ. Dei lib. vi. c. 9

Kteis **γυναικεῖος** ὁ εἶναι, εὐφημῶς καὶ μυστικῶς εἶπειν, μῆριον γυναικεῖον. Clem. Alexand. Cohort. p. 19.

⁵ Plutarque, de Is. et Osir. p. 365.

⁶ Κριθη, αιδολος γυναικειος κατα τους κωμικους. Eustath. in Homer. p. 134.

Τῶν οστρεῶν γένος ——— Σελήνη συμπασχει.

Shell-fish in general were also thought to sympathise with the Moon.

⁷ Δεῦτα, το τέταρτον στοιχείον· σημαίνει δε και το γυναικειον αἰδοιον. Suidas.

^b The first may be from the verb **BEINEIN**, Suddas explaining **BEINOZ** or **BINOZ** to be the name of a goddess, and the name **VENUS** only differs from it in a well-known variation of dialect.

234 *An Inquiry into the Symbolical Language*

be the daughter of Jupiter and Dione; that is, of the male and female personifications of the all-pervading spirit of the universe; Dione being, as before explained, the female ΔΙΩ or ΖΕΙΩ, and therefore associated with him in the most ancient oracular temple of Greece at Dodona.¹ No other genealogy appears to have been known in the Homeric times; though a different one is employed to account for the name of Aphroditè in the theogony attributed to Hesiod.

44. The Γενετυλλίδες or Γεναιδαί were the original and appropriate ministers and companions of Venus;² who was however afterwards attended by the Graces, the proper and original attendants of Juno:³ but as both these goddesses were occasionally united and represented in one image,⁴ the personifications of their respective subordinate attributes might naturally be changed. Other attributes were on other occasions added; whence the symbolical statue of Venus at Paphos had a beard, and other appearances of virility;⁵ which seems to have been the most ancient mode of representing the celestial, as distinguished from the popular goddess of that name; the one being a personification of a general procreative power, and the other only of animal desire or concupiscence. The refinement of Grecian art, however, when advanced to maturity, contrived more elegant modes of distinguishing them; and, in a celebrated work of Phidias, we find the former represented with her foot upon a tortoise, and in a no less celebrated one of Scopas, the latter sitting upon a goat.⁶ The tortoise, being an androgynous animal, was aptly chosen as a symbol of the double power; and the goat was equally appropriate to what was meant to be expressed in the other.

The second may be from κυπτορις, i. e. κνείν ποτισκουσα, though the theogonists derive it from the island of Cyprus. Schol. Ven. in Il. E. 458. Hesiod. Theogon.

The third is commonly derived from αἶφος the foam of the sea, from which she is fabled to have sprung; but the name appears to be older than the fable, and may have been received from some other language.

¹ Συμναος τῷ Διὶ προπεδείχθη καὶ ἡ Διώνη. Strabo Lib. viii. p. 506.

² Pausan. Lib. i. c. i. s. 1.

³ Il. E. 267.

Τὸ δὲ ἀγάλμα τῆς Ἥρας ἐπὶ θρόνον καθήται μεγέθει μέγα, χρύσου μὲν καὶ ἐλεφάντος Πολυκλείτου δὲ ἔργον· ἐπεπτι δὲ οἱ στεφανὸς χαρίτας ἔχων καὶ Ὄρας ἐπειργασμένας, καὶ τῶν χειρῶν, τῇ μὲν καρπὸν φέρει ροίας, τῇ δὲ σιγήπτρον. Τὰ μὲν οὖν ἐς τὴν ροίαν (ἀπορητότερος γὰρ ἐστὶν ὁ λόγος) ἀφίσθω μοι. Pausan. in Cor. c. 17. s. 6.

⁴ Ποικίλον δὲ ἀρχαίον καλοῦσιν Ἀφροδίτης Ἥρας. Pausan. in Lacon. c. 13. s. 6.

⁵ Signum et hujus Veneris est Cypri barbatum corpore, sed veste muliebri, cum scripto et statura viri. Macrobi. lib. iii. p. 74.

⁶ Τὴν μὲν ἐν τῇ ναφ καλοῦσιν οὐρανίαν· ἐλεφάντος δὲ ἐστὶ καὶ χρύσου, τέχνη Φειδίου, τῇ δὲ ἑτέρῳ ποδὶ ἐπὶ χελωνῇ βέβηκε— καὶ— ἀγάλμα Ἀφροδίτης χαλκῶν ἐπὶ τραγῇ καθήται χαλκῇ. Σκόπα τοῦτο ἔργον, Ἀφροδίτην δὲ Πανδημίον ὀνομαζούσιν· τὰ δὲ ἐπὶ χελωνῇ τε καὶ ἐς τὸ τραγὸν παρήμῳ τοῖς θελοῦσιν εἰκαῖν. Pausan. Ellic. ii. c. 25. s. 2.

45. The same attribute was on other occasions signified by the dove or pigeon,¹ by the sparrow,² and perhaps by the polypus; which often appears upon coins with the head of the goddess, and which was accounted an aphrodisiac;³ though it is likewise of the androgynous class. The fig was a still more common symbol; the statues of Priapus being made of the tree,⁴ and the fruit being carried with the phallus in the ancient processions in honor of Bacchus;⁵ and still continuing, among the common people of Italy, to be an emblem of what it anciently meant: whence we often see portraits of persons of that country painted with it in one hand, to signify their orthodox devotion to the fair sex.⁶ Hence, also, arose the Italian expression *far la fica*; which was done by putting the thumb between the middle and fore fingers, as it appears in many priapic ornaments now extant; or by putting the finger or the thumb into the corner of the mouth, and drawing it down; of which there is a representation in a small priapic figure of exquisite sculpture engraved among the antiquities of Herculaneum.⁷

46. The key, which is still worn, with the priapic hand, as an amulet, by the women of Italy, appears to have been an emblem of similar meaning, as the equivocal use of the name of it, in the language of that country, implies. Of the same kind, too, appears to have been the cross in the form of the letter τ , attached to a circle, which many of the figures of Egyptian deities both male and female carry in the left hand, and by which the Syrians, Phœnicians, and other inhabitants of Asia, represented the planet Venus, worshipped by them as the natural emblem or image of that goddess.⁸ The cross in this form is sometimes observable on

¹ Έλληνες—νομίζουσιν ἱερὸν Ἀφροδίτης ζῶον εἶναι τὴν περιστέραν, καὶ τὸν δράκοντα τῆς Ἀθηνᾶς, καὶ τὸν κοράκι τοῦ Ἀπολλωνοῦ, καὶ τὸν κύνα τῆς Ἀρτεμίδος. Plutarch. de Is. et Osir.

² Ἡ δὲ στρουθὸς ἀνακεῖται μὲν τῇ Ἀφροδίτῃ διὰ τὸ πολυγονοῦν, ἐπεὶ δὲ καὶ θερμὸν ἐμψύχον ὃ δὴ λόγῳ καὶ ἡ περιστέρα οὐκ εἰναι τῇ τοῦ μυθικοῦ Ἀφροδίτῃ. Iustath. in Homer. p. 226. στρουθὸς—ἡ πολλὴ μὲν εἰδησις οὐχευτικὸς οἶδε· Τερψικλῆς δὲ τις καὶ τοὺς ἐμφαγοῦσας αὐτῶν, καταφορὸς λέγει πρὸς τὰ εἰς Ἀφροδίτῃ θῆναι σβαί. Id. in Od. A. p. 1411. l. 10.

³ Athenæ. Deipn. lib. ii. c. 23.

⁴ Hoiat. Sat. l. i. Sat. viii. v. 1.

⁵ Ἡ πατριὸς τῶν Διονυσίων ἑυρήτητο παλαιοὶν ἐπεμπετο δημοτικῶς καὶ Ἰατρῶς, ἀμφιρεὺς οἶνον καὶ κλημάτων, εἴτα τραγὸν τις εἴλκεν, ἄλλος ισχυρῶν ἀρρικὸν ἠκολοῦθε κομίζων, ἐπὶ πασὶ δὲ ὁ φάλλος. Plutarch. περὶ Φιλοπλ. ἡ.

⁶ See portrait of Tassoni prefixed to the 4to. edition of the *Secchia Rapita*, &c.

⁷ Bronzi. tab. xciv.

It is to these obscene gestures that the expressions of *figging*, and *biting the thumb*, which Shakspeare probably took from translations of Italian novels, seem to allude; see 1 Henry IV. act v. sc. 3., and Romeo and Juliet, act i. sc. 1. Another old writer, who probably understood Italian, calls the latter *giving the fico*; and, according to its ancient meaning, it might very naturally be employed as a silent reproach of effeminacy.

⁸ Procl. Paraphr. Ptolem. lib. ii. p. 97. See also Mich. Ang. De la Chausse, Part ii. No. xxxvi. fol. 62. and Jablonski Panth. Egypt. lib. ii. c. vii. s. 6.

236 *An Inquiry into the Symbolical Language*

coins; and several of them were found in a temple of Serapis, demolished at the general destruction of those edifices by the emperor Theodosius; and were said, by the Christian antiquaries of that time, to signify the future life.¹ In solemn sacrifices all the Lapland idols were marked with it from the blood of the victims;² and it occurs on many Runic monuments found in Sweden and Denmark, which are of an age long anterior to the approach of Christianity to those countries; and, probably, to its appearance in the world.³ On some of the early coins of the Phœnicians, we find it attached to a chaplet of beads placed in a circle; so as to form a complete rosary; such as the lamas of Thibet and China, the Hindoos, and the Roman Catholics, now tell over while they pray.⁴

47. Beads were anciently used to reckon time; and a circle, being a line without termination, was the natural emblem of its perpetual continuity; whence we often find circles of beads upon the heads of deities, and enclosing the sacred symbols, upon coins, and other monuments.⁵ Perforated beads are also frequently found in tombs, both in the northern and southern parts of Europe and Asia, which are fragments of the chaplets of consecration buried with the deceased. The simple diadem or fillet, worn round the head as a mark of sovereignty, had a similar meaning; and was originally confined to the statues of deities and deified personages, as we find it upon the most ancient coins. Chryses, the priest of Apollo, in the *Iliad*, brings the diadem or sacred fillet of the god upon his sceptre, as the most imposing and inviolable emblem of sanctity; but no mention is made of its being worn by kings in either of the Homeric poems; nor of any other ensign of temporal power and command, except the royal staff or sceptre.

48. The myrtle was a symbol both of Venus and Neptune, the male and female personifications of the productive powers of the waters, which appears to have been occasionally employed in the same sense as the fig and fig-leaf;⁶ but upon what account, it is not easy to guess. Grains of barley may have been adopted from the stimulating and intoxicating quality of the liquor extracted

¹ Suidas in *v. ταυρος*.

² Sheller. *Lapponic*. c. x. p. 112.

³ Ol. Rudbeck. *Atlant*. p. 11. c. xi. p. 662. and p. 111. c. i. s. 111. Ol. Varchi Scandagr. *Runic*. Thorlase *Hist. of Cornwall*, p. 106.

⁴ Pellerin, *Villes*. T. iii. pl. cxvii. fig. 4. *Archæol.* Vol. xiv. pl. 2. Nichoff, s. ix. *Maurice Indian Antiquities*, Vol. v.

⁵ See *Coins of Syracuse*. Lydia.

⁶ See *Coins of Syracuse, Marseilles*, &c. Schol. in *Aristoph. Lysistr.* 646.

Μεθερμηνεύεται το θρονόπιςμος και κνησις (lege γεννησις vel κνησις) παντων, και δοκει γεννητικη μορφη την φυσιν εοικεσαι. Plutarch. de Is. et Osir. p. 305.

from them;¹ or, more probably, from a fancied resemblance to the object, which is much heightened in the representations of them upon some coins, where they are employed as accessory symbols in the same manner as fig-leaves are upon others.² Bailey was also thrown upon the altar with salt, the symbol of the preserving power, at the beginning of every sacrifice, and thence denominated *ουλοχυται*.³ The thighs of the victim, too, were sacrificed in preference to every other part, on account of the generative attribute; of which they were supposed to be the seat:⁴ whence, probably, arose the fable of Bacchus being nourished and matured in the thigh of Jupiter.

49. Instead of heads, wreaths of foliage, generally of laurel, olive, myrtle, ivy, or oak, appear upon coins; sometimes encircling the symbolical figures, and sometimes as chaplets on their heads. All these were sacred to some particular personifications of the deity, and significant of some particular attributes, and, in general, all evergreens were dionysiac plants:⁵ that is, symbols of the generative power, signifying perpetuity of youth and vigor; as the circles of beads and diadems signified perpetuity of existence. Hence the crowns of laurel, olive, &c. with which the victors in the Roman triumphs and Grecian games were honored, may properly be considered as emblems of consecration to immortality, and not as mere transitory marks of occasional distinction. In the same sense, they were worn in all sacrifices and feasts in honor of the gods; whence we find it observed by one of the guests at an entertainment of this kind, that the host, by giving crowns of flowers instead of laurel, not only introduced an innovation, but made the wearing of them a matter of luxury instead of devotion.⁶ It was also customary, when any poems sacred to the deity, such as those of a dramatic kind, were recited at private tables, for the person reciting to hold a branch of laurel in his hand,⁷ to signify that he was performing an act of devotion, as well as of amusement.

50. The Scandinavian goddess Freya had, like the Paphian Venus, the characteristics of both sexes;⁸ and it seems probable

¹ Οὐνὸν δ' ἐκ κριθῶν ποιοῦμενον διαχρῶνται· οὐ γὰρ σφί εἰσι ἐν τῇ χώρῃ ἀμπελοί. Herodot. de Egypt. lib. ii. s. 77.

² See coins of Gela, Leontium, Salinus, and Eustath. p. 1400. 28.

³ Eustath. in Il. A. p. 132 and 3. and in p. 1100. 28.

⁴ Τοὺς μηρούς, ὡς τι τιμὸν, ὀλοκαυτοῦν, ἐξαιρουμένους ἀπὸ τῶν ἄλλων τοῦ ζώου μερῶν, διὰ τὸ συντελεῖν τοῖς ζώοις εἰς βαδίσιν τε καὶ εἰς γενεσὶν τῇ προεσί τοῦ σπέρματος. Eustath. p. 131.

⁵ ——— φησὶν (ὁ Μεγασθένης) ὕμνητας εἶναι τοῦ Διουσίου, δεικνύτας τεκμηρία, τὴν ἀγρίαν ἀμπέλον, ——— καὶ κίττον, καὶ δαφνὴν, καὶ μυρρινὴν, καὶ πυξὸν, καὶ ἄλλα τῶν αἰθαλῶν. Strabo lib. xv. p. 711.

⁶ Τὸν στεφανὸν ἡδονῆς ποίων, οὐκ εὐσεβείας. Plutarch. Sympos. lib. viii. probl. xx.

⁷ A istoph. Neph. 1361, et Schol.

⁸ Mallet Hist. de Danemarck. Introd. c. vii. p. 116.

that the fable of the Amazons arose from some symbolical composition; upon which the Greek poets engrafted, as they usually did, a variety of amusing fictions. The two passages in the *Iliad*, in which they are slightly mentioned, appear to us to be interpolations;¹ and of the tales which have been circulated in later times concerning them, there is no trace in either of the Homeric poems, though so intimately connected with the subjects of both. There were five figures of Amazons in the temple of Diana at Ephesus, the rival works of five of the most eminent Greek sculptors;² and notwithstanding the contradictory stories of their having placed the ancient statue of the goddess, and been suppliants at her altar,³ we suspect that they were among her symbolical attendants; or personifications of her subordinate attributes. In the great sculptured caverns of the island of Elephanta near Bombay, there is a figure, evidently symbolical, with a large prominent female breast on the left side, and none on the right; a peculiarity, which is said to have distinguished the Amazons, and given them their Greek name; the growth of the right breast having been artificially prevented, that they might have the free use of that arm in war. This figure has four arms; and, of those on the right side, one holds up a serpent, and the other rests upon the head of a bull; while, of those on the left, one holds up a small buckler, and the other, something which cannot be ascertained.⁴ It is probable that, by giving the full prominent form of the female breast on one side, and the flat form of the male on the other, the artist meant to express the union of the two sexes in this emblematical composition; which seems to have represented some great deity of the people, who wrought these stupendous caverns; and which, probably, furnished the Greeks with their first notion of an Amazon. Hippocrates however states that the right breast of the Sarmatian women was destroyed in their infancy, to qualify them for war, in which they served on horseback; and none was qualified to be a wife, till she had slain three enemies.⁵ This might have been the foundation of some of the fables concerning a nation of female warriors. The fine figure, nevertheless, of an Amazon in Lansdowne House, probably an ancient copy of one of those above mentioned, shows that the deformity of the one breast was avoided by their great artists, though the androgynous character is strongly marked throughout, in the countenance, limbs, and body. On gems, figures of Amazons, overcome by Hercules, Theseus, or Achilles, are frequent; but we have never observed any such compositions upon coins.

¹ F. 188 and 9, and Z. 186.

² Plin. lib. xxv. c. viii.

³ Pausan. lib. v. c. xxx. and lib. vii. c. i.

⁴ Niebuhr Voyages, T. ii. tab. vi.

⁵ Περὶ αἰσ. κ. τ. λ. α. xlii.

51. This character of the double sex, or active and passive powers combined, seems to have been sometimes signified by the large aquatic snail or buccinum; an androgynous insect, which we often find on the mystic monuments of the Greeks,¹ and of which the shell is represented radiated in the hands of several Hindoo idols,² to signify fire and water, the principles from which this double power in nature sprang. The tortoise is, however, a more frequent symbol of this attribute; though it might also have signified another: for, like the serpent, it is extremely tenacious of life; every limb and muscle retaining its sensibility long after its separation from the body.³ It might, therefore, have meant immortality, as well as the double sex: and we accordingly find it placed under the feet of many deities, such as Apollo, Mercury, and Venus;⁴ and also serving as a foundation or support to tripods, pateras, and other symbolical utensils employed in religious rites. Hence, in the figurative language of the poets and theologists, it might have been properly called the support of the Deity; a mode of expression, which probably gave rise to the absurd fable of the world's being supported on the back of a tortoise; which is still current among the Chinese and Hindoos, and to be traced even among the savages of North America.⁵ The Chinese have, indeed, combined the tortoise with a sort of flying serpent or dragon; and thus made a composite symbol expressive of many attributes.⁶

52. At Memphis in Egypt, a sacred cow was the symbol of Venus,⁷ as the sacred bull Mnevis and Apis were of the male personifications at Heliopolis and Memphis. The Phœnicians employed the same emblem: whence the Cadmeians are said to have been conducted to the place of their settlement in Bœotia by a cow; which pointed out the spot for building the Cadmeion or citadel of Thebes, by lying down to rest upon it.⁸ This cow was probably no other than the symbolical image of their deity, which was borne before them, till fixed in the place chosen for their residence; to which it gave the name of Thebes; Thebæ in the

¹ See silver coins of Panormus and Segesta, and brass of Agrigentum in Sicily.

² See Somerlat's, and other collections of Hindoo Idols.

³ *Ælian. de Animal. lib. iv. c. xxviii.*

⁴ *Τὴν Ἥλειων ὁ Φειδίας Ἀφροδίτῃν ἐποίησε χελωνὴν πατοῦσαν, οἰκυρίας συμβολὸν, ταῖς γυναιξὶ, καὶ σώπῃσι.* Plutarch. *Comp. Piat.* 136.

The reason assigned is to serve the purpose of the author's own moral argument; and is contradicted by the other instances of the use of the symbol.

⁵ *Lafitan Mœurs des Sauvages. T. i. p. 99.*

⁶ *Recher. China illustrata, p. 187. col. 2.*

⁷ *Οἱ δὲ Μωμεμφίται τὴν Ἀφροδίτῃν τιμῶσι, καὶ τρεφεται θηλεία βους ἱερά, καθάπερ ἐν Μέρφει ὁ Ἀπὶς, ἐν Ἥλειον δὲ πολεῖ ὁ Μνευῖς.* Strabo. lib. xvii. p. 552. See also *cund. p. 556.* and *Ælian. de Animal. lib. xi. c. 27.*

⁸ *Porphyr. de Abstinent. lib. ii. p. 158.*

⁹ *Pausan. lib. ix. p. 773. Schol. in Aristoph. Βατραχ. 1256. Ovid. Metamorph.*

Syrian language signifying a cow.¹ Hence we may perceive the origin of the fable of Bacchus being born at Thebes: for that city, being called by the same name as the symbol of nature, was easily confounded with it by the poets and mythologists; by which means the generator Bacchus, the first-begotten Love, and primary emanation of the all-pervading Spirit, became a deified mortal, the son of a Cadmeian damsel.

53. The cow is still revered as a sacred symbol of the deity, by the inhabitants of the gold-coast of Africa;² and more particularly by the Hindoos; among whom there is scarcely a temple without the image of one; and where the attribute expressed by it so far corresponds with that of the Grecian goddess Venus, as to be reputed the mother of the God of Love. It is also frequently found upon ancient Greek coins;³ though we do not find that any public worship was ever paid it by that people: but it appears to have been held sacred by all the African tribes adjoining Egypt, as far as the Tritonian Lake;⁴ among whom the Greek colonies of Barcè and Cyrenè were settled at an early period. In the Scandinavian mythology, the sun was fabled to recruit his strength during winter by sucking the white cow Adumbla, the symbol of the productive power of the earth, said to have been the primary result of warmth operating upon ice, which the ancient nations of the north held to be the source of all organised being.⁵ On the Greek coins, the cow is most commonly represented suckling a calf or young bull;⁶ who is the mystic god Epaphus, the Apis of the Egyptians, fabled by the Greeks to have been the son of Jupiter and Io.⁷

¹ Θηβα γὰρ ἡ βους κατὰ Συρούς. Schol. in Lycophr. v. 1206.

See also Lysimol. Magn.

² Hist. gen. des Voyages, T. iii. p. 392.

³ See those of Dyrrachium Corcyra, &c.

⁴ Μέχρι της Τριτανίδος λίμνης απ' Αιγυπτου νομαδες εισι κρεοφαγοι και γαλακτοποται Λιβυες· και ἐηλεον τε βοων ουτι γενομενοι, διоти περ ουδε Αιγυπτιοι, και ὕς ου τρεφοντες. Herodot. lib. iv. c. 186.

⁵ Ol. Rudbeck. Atlant. p. 11. c. v. p. 235-253. and c. vi. p. 435.

⁶ See those of Dyrrachium and Parium.

⁷ Euripid. Phœniss. 688. ed. Porson.

LATIN POEM.

SOPHONISBA MASINISSÆ.

Num loquor et spiro? num solis lumina cerno?
 Num manus in chartas jam mea dicta notat?
 Tu letatus heri gencrosus et Afer haberi,
 Non hodie turpi turpior esse negas.
 Lethiferosne haustus, et jussa superba magistri
 Mercedem obsequii, conjugiique refers?
 Dicebam nuper, quæ sors me cunque sequatur,
 Saltem noster honos inviolatus erit.
 Abjecti decepta dolis, Sophonisba, profundis
 Abde tuum in tenebris dedecorata caput.
 Quicquid, sæve, mihi tua narrat epistola longas
 Dura per ambages, paucula verba docent.
 Num nova pugnantes socii sibi munera sumunt?
 Civile officium? connubiumne vetant?
 Nil prodest recitare opprobia tanta, doletque
 Quod mihi sit de me pauca necesse loqui.
 Cum quondam intrasti victor Carthaginis urbem,
 Et de Romana gente triumphus erat,
 In te, dum populi plausus resonabat ubique,
 Aspectum facilem lata fenestra dedit.
 Et vultus vehemens, et sæpe retortus ocellus
 Te juvenile ducis cor tetigisse probant.
 Gaudebam fateor, sensique in pectore motus,
 Unde tamen subitus pectore motus erat?
 Non quod te populi plausus comitabat euntem,
 Splendida nec Divum quod tibi forma fuit,
 Sed Romæ quod terror eras, quod et Africa fulgens
 Visa est hostili tuta manere iugo.
 Te ducente tuos, aquilæ quam sæpe minaces
 Ad turpem pennas explicueie fugam!
 Fors, dixi, e tanto venturam sanguine prolem
 Militibus priscis, Hannibalique partem,
 Quæ tegat antiquas dextra Carthaginis arces,
 Et quod das aliis det tibi, Roma, iugum.
 Punica quum tandem linquebas transfuga castra,
 Omnis tum nostro pectore fugit amor.
 Inculti potuit tum forma placere Syphacis,
 Gaudebam juveni præposuisse senem.

Cum modo conjugium peteres, versute, putabam
 Te demum in Pœnos deposuisse minas.
 Num, nisi Romanis ducibus castrisque relictis
 Sperabas sponsam, posse tenere novam,
 Cum sica, et gladius, tibi cum dilecta venena
 Humana extemplo solvere vincla valent?
 Num tibi dementi solum sum visa vacivæ
 Horæ lenimen, lusibus apta comes?
 Auditu indignum! qui nil meditatur honestum,
 Ille alios nunquam credit honesta sequi.
 Sunt mea vota tibi, sunt et notissima famæ,
 "Sit Libyca externo libera terra iugo."
 Quam mihi Romani sit detestabile nomen,
 Hoc pæne in chartam ponere dextra negat
 Artibus, insidiis variis, non viribus hastæ
 Ad vastum imperium scit reserare viam.
 Inter finitimos urget certamina gentes,
 Et gens finitimis dissociata ruit.
 O! tibi, summe Deum, si sunt mortalia cordi,
 Cur hostem in talem fulmina nulla cadunt?
 Hujus Dardaniæ gentis timidissima corda
 Splendida picturis Punica templa docent.
 Quænam illic validæve manus, animive sagacis
 Indicia, artifices exhibuere manus?
 Vox etiam Phrygios Pelidæ terret inermis,
 Absentis terrent currus et arma ducis.
 Cernimus Ænean periturum cuspide Giani,
 Quem Diva abripiens Cypria veste tegit.
 Stant trepidi Troes tundentes pectora palmis,
 Tunc cum tela omnes sumere poscit honos;
 Tunc vita exutum cum turpiter Hectora victor
 Insultans, eiccum mœnia raptat equis.
 Tu mores etiam Trojanos sumis, et uxor
 Sanguineis manibus victima grata datur.
 Cur validam sobolem propiori sole calentem
 Non mittit vastis Africa læsa jugis?
 Cur non descendens veluti de monte leones
 In monstrum hoc pubes consociata ruit?
 Heu! qui præstantis debet caput esse catervæ,
 In patriæ haud dubitat vertere tela sinum.
 Imperiis magis apta videtur fœmina, Divi,
 Fœmineis manibus sceptrum tenenda date.
 Rides, sed mentem malesana superbia cæcat,
 Te contra testes scripta vetusta dabunt.

Quas rexit gentes populosque Semiramis ? inter
 Reges quis potis est huic reperire parem ?
 Te quoque post nullas, Dido, celebranda, dedisti
 Urbemque, et leges, imperiumque tuis.
 Tu narras oculis penitus fugisse soporem,
 Magnaque prostratum te superasse mala ;
 Castra audisse tuas noctu Romana querelas,
 Et socios luctum participasse tuum.
 Cur tuus iste dolor ? rejectam linguere nuptam ?
 At tu victurus, mors subeunda mihi est.
 Romanis narra sociisque fidelibus istis,
 Ex oculis guttam non cecidisse meis.
 Tum cum multiplices agitarent pectora motus,
 Num me quid faceres, perfidiose, rogas ?
 Nonne tua vox hæc Libyæ resonabat in aure,
 Castra relinque hostis ! vox ea matris erat.
 Gens Romana tui nisi pectoris intima videret,
 Non hoc speraret posse patrare nefas.
 Quis nidos aquilæ prædari in montibus audet,
 Ni procul in sylvis fulminis ales abest ?
 Nunquam conspicimus vertentem terga leonem,
 In manibus catulos cum spoliator habet.
 Montibus in Libycis non te pavere lænæ
 Ubra præbentes, lac tibi dama dedit.
 Africa te spernit nutrix generosa leonum,
 Teque suis natum denegat esse jugis.
 Pelidæ rabiem quis nescit, cum fuit olim
 Rapta ex illius serva venusta toro ?
 Non potuere illum revocare in prælia dona,
 Conjunctæ procerum non valere preces.
 Per Paridis fraudes Helene Lacedæmone rapta,
 Orbis præcipuos misit in arma duces.
 At fama, et factis nulli Sophonisba secunda
 Defendi sperat flente, gemente viro.
 Non illustris erit Regina, ut conjicis augur,
 Pone triumphales conspicienda rotas.
 Quæ magnum longa deducit origine nomen
 Præ letho didicit ponere posse decus.
 Quam se dedecorat Latii gens ista superba !
 Hos agit heroas quam puerilis amor !
 Ornari lauro, curru splendente per urbem
 Deduci, studium vix muliebri voco.
 At miseros, bello captos exponere vulgi
 Risibus, iusolitæ quid feritatis habet.

Dum das consilium, dum præbes toxica, mentis
 Indicia abjectæ sat manifesta patent.
 Scilicet ipse times ne dnm per compita ducor,
 Romanus risu sortis iniqua notet,
 Clamet et insultans, Claram retinere triumphi
 A pompa sponsam non Masinissa valet.
 Depono chartas, dextra tua pocula sumo,
 Et labris donum connubiale premo.
 Carthago dilecta, vale ! quam sæpe precabar
 Ossa mea in patrio sint tumultata solo !
 In ventos abiere preces ; vos, templa, valete
 Heu non propitiis ædificata Deis !
 Vos celebres portus, quorum e statione carinas
 Non iterum aspiciam pandere vela mari !
 Mene timere necem, meque hoc e carcere vitæ
 Non sine lamentis cedere posse putas ?
 E cavea detenta diu captiva volucris
 Non carpit penna liberiore fugam.
 Visere regna paro qua dantur præmia justis,
 Qua sontes pariter debita poena manet.
 Hic meritos Dido fundatrix urbis honores,
 Humano generi quod benefecit, habet.
 At illis terram qui deseruere paternam,
 Quique isti dominos imposuere novos,
 Hac pro perfidia, pro tanta mole malorum
 Supplicii cumulum Tartara dira parant.
 Hic subito cessant dominantis jura mariti,
 Nullam hic suppeditat lethifer haustus opem ;
 Illic, Romane, tuæ fraudes et crimina cessant,
 Non hic debetur fascibus ullus honos.
 Optatæ Elysii sedes, præsentibus istis
 Romanis, essent Tartarus ipse mihi.
 Per venas serpit virus ; mea vita supersit
 Dum manus in chartam verba suprema notet !
 Carthago solitos videat rediviva triumphos !
 Poenorum subeat Roma superba jugum !
 Et socios patiosque Deos tua, transfuga, laus sit
 Liquisse ; at Libyam semper amasse, mea !
 Laus tua sit, Masinissa, ferum tolerasse magistrum !
 Ipsum victorem sit superasse, mea !—

PROFESSOR LEE'S REMARKS ON THE COLLATION OF SYRIAC MSS.

BEING desirous of knowing the plan adopted by the Bible Society in correcting the text of the Syriac version of the Bible, I addressed a letter to Professor Lee on that subject, and suggested at the same time the propriety of submitting to the public all the various readings of such Syriac manuscripts as might be collated for the new edition. The letter of the Professor in reply to my suggestions contains such interesting particulars respecting what may justly be considered as the most valuable of all the ancient versions of the Holy Scriptures, that, with his permission, I shall submit so much of it to the public, through the medium of your Journal, as relates to the collation of Syriac manuscripts:—only premising, that I trust the learned members of our Universities will not suffer so favorable an opportunity for instituting a correct and extensive collation of Syriac manuscripts of the Sacred Books, to escape their notice and patronage.

Exeter, Feb. 1821.

J. R.

“ It has always been my intention to lay before the public the collations of the Syriac text of the Scriptures, which I have for some time been making. The way in which I have intended to do this, is the medium of our University press: but, as my collations are not yet complete, I have forbore to give any intimation to the public, as to their nature or number, or any notice of the manuscripts from which they have been taken. Still I should think it neither wise nor desirable to withhold for a moment such information, did there appear the least probability, that such a step would be followed by the consequences you mention; in setting on foot a more extensive collation of the Syriac manuscripts, and in pointing out the places where they are to be found. How far such hopes may be realised by any statements I may make, I know not: but, as it is my intention hereafter to give all the various readings to be found in the manuscripts which I shall have collated, as well as a detailed account of the manuscripts themselves, it may perhaps be unnecessary here to enter on that part of the subject: I shall therefore confine myself to a few remarks on the question before us; and then give some extracts from my collations by way of illustration: leaving it to you, either to publish this letter or not, as shall seem most advisable.

The first thing that would naturally occur to a person about to give a new edition of any book to the public, would be to examine the materials already in his hands for such an undertaking. My first business was, therefore, to compare a few of the collations of the Syriac text given in the 6th volume of the *London Polyglott*, with the manuscripts from which they had been taken, in order to form a tolerably accurate judgment on their merits; and, upon making the trial, I found, to my great astonishment, that my labor would eventually be far greater than I had expected: for, upon proceeding but a very little way into the collations made by Thorneyke, I found that some various readings indeed were noticed, but the far greater number, and by far the most important ones, had been passed over. It is by no means a grateful task to me, to impugn such men as the *indefatigable associates* of Walton with inaccuracy; but a regard to truth must take precedence of every other consideration, and I must be allowed to say, that it is this motive alone which induces me to make this declaration.

The collations, above alluded to, are those of two manuscripts formerly belonging to Archbishop Usher, which, for distinction's sake, I call Ush. 1. and 2. and of another, the property of Pococke: which are now deposited in the Bodleian library at Oxford.¹ Upon returning to Cambridge, and examining the very ancient manuscript of the prophets mentioned by Walton,² I found the collation of that precisely in the same predicament: and it is my intention entirely to collate that manuscript, before the prophecies, in the new edition, are put to press.

In addition to the manuscripts of Usher and Pococke, the five first books of which I collated at Oxford, I have to thank the liberality of the Warden and Fellows of New College, for the use of a most valuable Syriac manuscript of the Pentateuch, which had been bequeathed to the library of that College by Gloster Ridley, and which hitherto had not been collated.³ This manuscript, according to an account given both in Syriac and Arabic at the end of the book, was written when Bar Hebraeus was Maphrian of the East; and it is probably the oldest in England. Its readings generally agree with those of Usher 1, with those of the manuscripts brought from Travancore by

¹ See Uri's Catalog. Codd. Syr. Cod. 1. est mihi Ush. 2. et vice versa Cod. 3. est mihi Poc.

² Proleg. 13, § 8. New marked LI. 2. 4.

³ For a short account of this manuscript, see the Dissertation of Ridley de Syriacis Novi Fœderis Versionibus. P. 3—6.

Dr. Buchanan,¹ now deposited in the public library at Cambridge; and with the commentaries of Ephrem Syrus.

The manuscripts of Ridley and Usher 1. however contain only the Pentateuch; Usher 2. and Pococke contain nearly all the books of the Old Testament: but as these are comparatively of a modern date, it was desirable to ascertain on what manuscript the greatest reliance could be placed in the historical books. The Travancore manuscript fortunately contains all the books both of the Old and New Testament, excepting only the Apocalypse; and as this was found to agree with the older manuscripts in the Pentateuch, (its own date being unknown) it was thought that it might be regarded as presenting the most accurate text in the historical books. Accordingly, during my collation of these books, I have found it frequently agreeing with the commentaries of Ephrem, the Hebrew text, and the Arabic version; when the printed copy has differed from all. During my stay at Oxford, moreover, I collated some portions of the commentaries of Bar Hebraeus, which are found amongst the manuscripts of the Bodleian:² and which, it is to be hoped, the munificence of that learned body will one day give to the public through the Clarendon press. The readings of these commentaries I found mostly to agree with those of the older manuscripts above mentioned. Besides the manuscripts already specified, I have to acknowledge my obligations to the Rev. Dr. Adam Clarke for the use of one belonging to him, and containing all the books of the Old Testament, except the Psalms, and which, though of a later date than any of the three preceding, contains notwithstanding many valuable readings which are sanctioned by them. It agrees mostly however with Usher 2. and Pococke, and with the printed text; which leads me to suppose that the manuscript from which Gabriel Sionita took the text of Le Jay's Polyglott, (from which Walton's edition was printed verbatim and punctatum³) must have been one of a modern date.⁴

¹ See Buchanan's Christian Researches. Edit. 1811. p. 229. It is bound up in 2 volumes folio. The class marks are Oo, 1. 1—2.

² See Uri's Catalog. Codd. Syr. Cod. xxv.

³ "It is usually thought that the text of Walton received some improvement from the manuscripts of Usher and Pococke: but from an actual collation of a great part of the London Polyglott, I may venture to say, this is not the case. Nor have I yet found any instance, in which the Latin translation has been corrected by Walton, although he loudly complains of its inaccuracy. As regards the typography, the Paris is certainly the most correct: the only addition made by Walton, was some Apocryphal books."

⁴ In the Catalogus MSS. Biblioth. Reg. Par. Tom. i. p. 51. The

Among the *κρυμμένα* of the public library here, are some other manuscripts brought by Dr. Buchanan from the Syrian churches in Malabar, containing some detached books of the Old Testament; and, as some of these are certainly Nestorian¹ copies, it is very possible they may contain readings of great importance. Hitherto, however, I have been able only occasionally to consult them: but before my collations go to press, it is my intention (*Deo volente*) carefully to collate them. With respect to the readings discovered by me during the collation, I can say they are such as fully to repay the labor of collating. In some instances, words presenting great grammatical irregularities are corrected; in others, readings of great extent, amounting in a few cases to whole verses, are restored to the text, which the Syrian commentaries, as well as the Arabic version, show to be genuine.

But that I might not excite a curiosity, which the extent of my inquiries may not hereafter satisfy, I think it right to state here, that, from the collations I have made, I have but little hopes of recovering all the true readings of the Syriac text. The age of the manuscripts bears but little proportion to that of the version; and, as the older manuscripts are but few, it is not to be expected that they will supply every defect, or correct every error, which the hand of time seems to have entailed upon the Syriac version of the Scriptures. With such materials, however, as are above specified, I have endeavoured, to the best of my judgment, to correct the Peschito text of the Old Testament. The New Testament underwent a similar revision by me in 1816, and is now in use in the churches of Malabar. The rules by which I have been guided in making choice of the readings, are those that have been adopted by the best critics, with the addition of this one; viz. that when authorities and probabilities appeared to be any thing like equally balanced, to suffer the text to pass unaltered.

manuscript used by Sionita, is described as being of a modern date: and I have no doubt that it was a transcript of a modern exemplar.

¹ "There can be no doubt that the Travancore manuscript above mentioned is a Jacobite copy, from the consideration that the readings of the New Testament are Jacobite, and the phrase, *The Mother of God* occurring at the head of one of the Sunday lessons, which is never found in a Nestorian copy: and if so, it could not have been brought into India earlier than 1663, when, as Asseman thinks, the Jacobites, or Monophysites, first found their way into India." *Biblioth. Oriental. Tom. iii. pt. ii. p. 463.*

The following is a list of the omissions of Thorne-dyke, in the eight first chapters of the book of Genesis. See his collations in the viii. vol. of the London Polyglott. Gen. Cap. i. 22. deest אֱלֹהִים Uss. 1. cons. Heb. Ibid. 23. $\text{וַיִּבְרָא אֱלֹהִים}$ &c. ordine inverso, Uss. 1. Ibid. 28. $\text{וַיִּבְרָא אֱלֹהִים}$ Cap. ii. 4. deest אֱלֹהִים Uss. 1. sed male. Ibid. 6. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Ibid. 7. desunt $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. sed male. Ibid. 20. pro $\text{וַיִּבְרָא אֱלֹהִים}$ habent Uss. 1. et Poc. $\text{וַיִּבְרָא אֱלֹהִים}$. Cons. Rid. Cap. iii. 8. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. ita Rid. et Heb. Ib. 13. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. 2. Poc. Ita Trav. Cl. Rid. Heb. Ibid. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Poc. Ibid. 22. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Poc. et Heb. Cap. iv. 3. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. 2. at Rid. Trav. Cl. Bar. Heb. et Eph. Syr. $\text{וַיִּבְרָא אֱלֹהִים}$ Ibid. 8. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. 2. Poc. Ibid. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Ibid. 12. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Ibid. 13. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. 2. Poc. Ibid. 16. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. et Rid. Ibid. 19. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Heb. et Trav. Rid. Cap. v. 1. $\text{וַיִּבְרָא אֱלֹהִים}$ pro $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. 2. Poc. ita Trav. Rid. 11. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. 2. Poc. Rid. Trav. Cl. Ibid. male descripsit Thorne-dykeus $\text{וַיִּבְרָא אֱלֹהִים}$ est enim in Uss. 1. 2. Poc. $\text{וַיִּבְרָא אֱלֹהִים}$, ut et Trav. et Rid. Cap. vi. 1. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Ibid. 14. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. ordine inverso; cons. Heb. Cap. vii. 11. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. ita et Rid. Heb. Ibid. 13. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Ibid. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. ita Rid. et Heb. Ibid. 23. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Ita Rid. Trav. Cl. Heb. Cap. viii. 9. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. item Rid. Trav. Cl. Ibid. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. cons. Rid. et Heb. Ibid. 17. transponuntur $\text{וַיִּבְרָא אֱלֹהִים}$ et $\text{וַיִּבְרָא אֱלֹהִים}$ cons. Rid. Heb. et Bar. Heb. Ibid. 18. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. Ibid. 20. &c. $\text{וַיִּבְרָא אֱלֹהִים}$ Uss. 1. It might be unnecessary to continue this list any further. I shall only add that readings of much greater extent and importance than the above, have been omitted by Thorne-dyke in his collations made for the London Polyglott."

A SHORT ACCOUNT OF THE LIBRARY at MUNICH.

THE ROYAL BAVARIAN LIBRARY AT MUNICH contains an immense mass of books, exceeding in number 300,000 volumes. I doubted this estimate at first, but found it not improbable, when I became more acquainted with the library. I obtained 'that statement from some of the gentlemen,' under whose direction the library is; and though librarians are rather apt to overrate their numerical strength, yet I do not, in this instance, think that the calculation goes beyond the reality. The books have been accumulated by uniting with the original library at Munich all the collections of books which were found in the different convents throughout Bavaria, when these were abolished. The measure of putting an end to those religious establishments was adopted in the year 1804, and from this period, consequently, the origin of the present library must be dated. From the manner in which it was brought together, its nature may be understood. Formed as it is, it must contain a great many duplicates, which swell the number of the books, without adding to the intrinsic merits of the library. It is farther obvious, that it must comprehend many old works, chiefly old prints; and also such productions as have little value, in a literary point of view, and could only be entitled to regard in the convents from which they were taken. Such are the writings on school-divinity, and on theological controversies. Besides printed books, it will be natural to expect manuscripts in such a collection. But it is evident, that with all the treasures, of which it may be possessed, it may still be incomplete and defective, with respect to literature and science. And this, in fact, is the case; and magnificent as its appearance is, it is, in essential points, inferior to some other institutions. In time, the blanks may be filled up, and the various departments of human knowledge supplied with what belongs to them; but for the present, it claims our consideration more on account of the multitude of its contents, than of their usefulness and variety. The labor of arranging so vast an assemblage of books may be

¹ They were *Mr. Schlichtegroll*, director general of the Royal Academy of Sciences at Munich; *Mr. Scherer*, first librarian, *Mr. Doren*, assistant librarian. *Mr. Scherer* stated the number of books distinctly at between 3 and 400,000: this was in the presence of *Mr. Schlichtegroll*, who acquiesced in the statement.

conceived to be great; it has occupied the librarians for several years. The composition of a catalogue is a heavy task, which requires a long space of time. I was curious to know, what method had been adopted for the arrangement of this library. Perhaps that of the Gottingen library, which is undoubtedly the best, where it can be applied, might, under all the circumstances, not be found suitable. The whole is classed in twelve *Great Divisions*, according to certain heads of science: these are again subdivided under subordinate denominations. Conformably to these *divisions* and *subdivisions* the books are placed. The alphabetical catalogue will at once point out, in what set of shelves, under those divisions, and subdivisions a book is to be sought. In these shelves they are placed, alphabetically, according to their titles, which facilitates the search. But besides this the books are numbered on the backs of the binding. I confess that I did not approve this mechanical contrivance, which, though common in ordinary libraries, is found to be unnecessary in well regulated establishments, where the persons who attend are supposed to know something more than the mere outside of a book. I enquired, why this mode of numbering the books had been followed, when it appeared from the example of Gottingen and other libraries, that it might be dispensed with; and was answered, that it had been judged expedient, because some of the individuals to whom the business of putting up the books was delegated, were illiterate persons, who must be guided by such means as they could not mistake. But there was another objection which presented itself, that the numerical order must militate absolutely against any thing like a scientific succession of the books in the shelves, on the supposition that additions are made to the library. If, for example, a new book ought, from its contents, to stand near No. 140, bearing an affinity to the latter, it should be marked No. 141: but this number, and those immediately following, being already occupied, it will have to go to the end of the subdivision, and be separated from those, with which it is connected. I have here considered that affinity or connexion as scientific, but let us conceive it to be only alphabetic, yet the objection remains as strong. If a book in the shelves, whose title begins with C, has the number 140, any new book, though beginning with the same letter, must be placed at the end of the alphabet, that is after the letter Z, in the subdivision. To obviate this inconvenience, an ingenious method has been resorted to, which, I believe, is the invention of Mr. Scherer. Resuming the former example, a book is to be placed between No 140 and No 141; to effect this the middle letter of the alphabet, which is *m*, is taken, and being joined to the first number, 140, becomes thus 140 *m*, the mark for the new book. If, after this, another new book arrives, which should stand between 140 and 140 *m*, then the

middle letter between *a* and *m*, which is *f*, is used, and the mark will be 140 *f*. In like manner, if a book is to have its place between 140 *m* and 141, the middle letter between *m* and *z*, which is *t* must be adopted, and the mark 140 *t* will be produced: again between 140 *m* and 140 *t*, it will be 140 *p* or 140 *q*. This process may be continued till the alphabet is exhausted; and, if that should be the case, new combinations, for instance, by the aid of the Greek alphabet, may be formed. The simple alphabet, however, will generally be sufficient, because the numbers do not extend over the whole library, in succession, nor even over the twelve great divisions; but recommence at every subdivision, and, therefore, do not run to any excessive length. When I was at Munich (in the year 1815) the formation of an alphabetical catalogue engaged the labors of the librarians; it has probably made considerable advances by this time, though the completion may even yet be distant. When it is finished it will be proper to think of a scientific catalogue. The alphabetic catalogue, however, is of the first necessity, because it is the instrument, without which the mechanical business of the library cannot be managed.

The library at Munich may in time, if the same liberal spirit, which now fosters literature and science, in the dominions of Bavaria, continues, be advanced to a high eminence among the literary institutions of Europe. A fixed sum is annually appropriated, as a fund to purchase books. That fund, I was informed, is *eight thousand florins* per annum, which may be reckoned at between £700 and £800 sterling. There is a small deduction from it for keeping the rooms of the library in repair; but the salaries of the attendants are provided for from other sources. If we were to take the clear sum, which is annually to be laid out in the purchase of books only at £600, even this, small as it may appear, if invariably persevered in, must, in the course of time, produce a great effect in enlarging and completing the library. — I shall now proceed to give an account of some objects, which fell under my observation. I have already stated, that the library contains a great quantity of old printed books, among which there must undoubtedly be some, that are curious, in the eye of the bibliographer. The oldest prints in the library are of the year 1460. I saw a Dante, with a copious commentary, of the year 1481. The department of manuscripts is extensive and valuable. I leave out of the consideration a great number of theological and ecclesiastical matters, the merit and utility of which are probably very doubtful; and only dwell on those that have a decided value as literary monuments. To these belong the Codices of classic authors, Greek and Latin. Of the latter there are none, excepting two Codices of Virgil, both on parchment, and in folio; they are in good preservation, though not very recent. Of Greek manuscripts the store is considerable, and there is an accurate and full

account of them published by Hardt.¹ But even among the Greek manuscripts there are, comparatively, only few of the classics. There is not a single Codex of the text of Homer: but one manuscript, which contains the Scholia Victoriana to the Iliad, deserves particular notice. They bear the name of Scholia Victoriana, because this manuscript, which contains them, belonged formerly to *Petrus Victorius*, at Rome, whose collection of books the Elector of Bavaria purchased; the Ms. thus came to Munich. There are also some annotations and corrections on the margin, by P. Victorius, which may be considered as an additional reason for assigning to the Scholia that name. It is on common paper, and supposed by Hardt,² to be written in the 15th century. It consists of 470 leaves, in large, or folio size. These Scholia are among the best, with which we are acquainted, and Heyne has ascertained that they are the same as those in the Codex Townleianus of the Iliad: nay, he proves that the Cod. Victorianus at Munich is a mere transcript of the Scholia in the Cod. Townleianus.³ This Ms. which Heyne deservedly reckons among the most valuable that exist of the Iliad,⁴ is demonstrated by him to be the same as the celebrated Cod. Mediceus, or Florentinus,⁵ and that copy of the Scholia was taken undoubtedly while it was at Florence. An account of the Scholia themselves is given by Heyne, in the passages quoted.⁶ It will be known to most of our readers, that the Codex Townleianus was, after Mr. Townley's death, purchased by the late Dr. Charles Burney, and is now in the British Museum, which has acquired the property of that eminent scholar. The most precious manuscript in the Munich library is a Greek Codex of the four Gospels. It is on parchment, of a size which either may be called small folio, or large quarto; and written in capital letters (*literæ unciales*). It is referred to the 8th century; but I think it may be older. It is, at present, bound in three volumes. It was formerly in the Manheim library. There are two Codices of Thucydides, one on cotton, and the other on common paper. The former is defective, having been gnawed by mice, so that about a third of each page is destroyed. Of Dioscorides there is the manuscript of a Latin version, without the

¹ *Catalogus Codicum manuscriptorum Græcorum bibliothecæ Monacensis*, auctore Ignatio Hardt. 5 Vols. 4to.

² See Heyne's Prolegomena to Homer. Tom. iii. p. cv. and cvi.

³ Ibid. p. cvi. Compare p. cii.

⁴ His words are, p. c. *Est ille Codex facile omnium, quos habemus, unicum Venetis, antiquissimus, idemque in optimis.* p. cii. he calls it *codicem facile principem*.

⁵ Ibid. p. cv. of the Cod. Mediceus, or Florentinus (the former name is not so proper, as Heyne observes p. civ.) see *Nochden de Porphyris Scholiis in Homerum*, p. 15.

⁶ Ibid. from p. c.

Greek text, with figures ill executed. A Latin version of the four Evangelists, written in gold capitals, and of the year 870, deserves attention. As a rarity, may be mentioned a Latin Ms. written on papyrus. It consists of 33 leaves, in quarto, and has been published in print, by Mr. Bernhard, one of the librarians at Munich, a gentleman, to whose attention and politeness, while I was viewing the manuscripts in the Munich library, I felt myself much indebted. The title under which that Ms. has been published, is: *Codex traditionum Ecclesiæ Ravennatensis, in papyro scriptus, et in Regia Bibliotheca Monacensi asservatus. Curante Jo. Baptista Bernhard, Monachii* 1810. It is supposed to be from the middle of the 10th century. The manuscripts on papyrus are very rare. There are a few remains at Vienna.¹ Mr. Bernhards in speaking of these Mss. mentioned the celebrated manuscript on papyrus of Flavius Josephus, which formerly was at Milan, as the most remarkable of this description. I have since endeavoured to gain more information concerning it, but without success. In Fabricii *Bibliotheca Græca* (ed. Harles) a papyrus manuscript of *Josephi Antiquitates Judaicæ* is noticed as being in the library of St. Mark, at Venice;² but I doubt the correctness of the intelligence. It is perhaps meant for the same as that stated by Mr. Bernhard: for this also was said to contain the *Archæologia*; or, *Antiquitates Judaicæ*. Montfaulcon, after bearing witness to the scarcity of papyrus manuscripts,³ expresses that he had altogether seen but few specimens, and never a Greek papyrus Codex.⁴ The oldest manuscript at Munich, which bears a date, is a Latin one, viz. *Augustini tractatus in Epistolam S. Joannis*. The date is 823: the Ms. consists of 109 leaves. A very valuable part of this collection are the old German manuscripts; I do not know that any other library surpasses it in this particular. I saw the two manuscripts which the library possesses, of an old German poet, of late years rescued from oblivion, and elevated to a high degree of celebrity. I speak of the *Nibelungen Lied*, that is to say, the song of the Nibelungen. This poem may be said to have been completely restored to German literature, only since the year 1810, when an accurate impression of the original text was first published.⁵ Imperfect specimens of it had been given before; but no just estimate could be formed of its merits till the text was completely and cor-

¹ They are mentioned by Lambecius in his *Bibliotheca Cæsarea*, lib. viii. p. 410.

² Vol. vi. p. 24. "In Bibliotheca S. Marci Venetiis Cod. Papyraceus, No. XVII. continet libros XX." [*Archæologiæ sive Antiquitatum Judaicarum.*]

³ *Palæograph. Græc.* lib. i. c. 2. p. 14. *Papyreorum librorum raræ et pertenuis reliquæ subsistunt.*

⁴ *Ibid.* p. 15. "Græcum autem Papyretum Codicem nullum hactenus vidimus."

⁵ By Frederick Henry von der Hagen, Berlin, 1810,

rectly laid before the reader. The age of the poem is not ascertained; but I should think it prior to the 12th century: the subject of it belongs to the 5th, or the time of Attila. From this however, no opinion as to its antiquity can be derived; nor am I aware that any ground of internal evidence for determining the age has been made out. This work has in our days excited much attention in Germany. It is singular that, if it be considered as a production of extraordinary merit, it should have remained unknown, and, as it were, lain dormant for so many ages. For neither its contemporaries nor succeeding periods appear to have shown that regard for it, to which in those circumstances, it would have been entitled: it was not only neglected, but entirely forgotten. From this cause it is explained, that the manuscripts which have been found of it are all of ancient date, and that there are no recent copies of them, referable to the following ages. A natural conclusion to be derived from this seems to be, that the poem had not sufficient attractions to engage readers: and that for want of readers it soon fell into oblivion. Supposing this to have been the case, we cannot help remarking, how much that fact is at variance with the admiration, which many persons of the present time have bestowed upon it. With some it borders upon enthusiasm, and but few will venture to declare their dissent from the general and popular opinion.* But whether this opinion is well or ill founded, should be made to appear from the unprejudiced perusal of the poem. It is a work of great length, consisting of nearly 10,000 verses, without the appendage, called the *Complaint*, or Lamentation, which contains 4568 lines. In all this mass I do not know that there are many lines of poetry to be found: it is prose in rhyme, or ordinary language in metre. But I speak not merely of the language, but of the conceptions of the writer: they show no feature that would mark the poet. They are neither warmed by imagination, nor moulded by genius. They are materials of the most homely description, and wrought in the most homely manner. The truth is, that you might as well expect to find in that age, of which that work is the production, the fine arts of Greece and Rome, painting, sculpture, and architecture, as to meet with real and genuine poetry. Nothing, therefore, can be more absurd, than the injudicious admiration of some persons, who persuade themselves that in contemplating the *Nibelungen* they have before them something like the *Iliad* and *Æneid*: as well might they compare a common and coarse earthen dish to a high finished Grecian vase. For these reasons, the detail of execution can have no attraction: indeed, there is nothing in it to charm and entertain the mind of the reader, in his progress through the story.

* On such dissent the celebrated Eichhorn, however, has ventured. See his *Geschichte der Literatur*, Vol. iv. Part II. p. 797.

It is a rude path through barren ground, on which the wanderer is not refreshed and cheered either by the natural beauties of the scenery, or by the decorations and embellishments of art. Considering, therefore, the length of the way, it becomes a wearisome journey: and it may hence be explained, why the work, in its own age, and in the times immediately bordering upon it, did not find more readers, and why it was at length entirely forgotten. Genius had not imparted to it the spirit of life, nor imagination the charms of pleasing. But notwithstanding these observations, I do not mean to say that it should not be stamped with a certain value in our days. It is a specimen of the early poetry of the Germans, and as a literary monument bears a certain price: but that price ought not to be overrated. Both for the history of the literature and language of that country, and for the delineation of the age and manners which it represents, it is of importance. But with these qualifications we must be contented, and not seek for what is not to be found. The disadvantage of excessive praise, as of every extreme, is that, being unable to maintain itself on the high ground which it has taken; it must soon fall, and on account of the height, from which it drops, is generally precipitated lower than in justice it ought to be. There is only a chance of permanence in a moderate and just estimate of merit. The violent enthusiasts will excite detractors equally vehement, and in the struggle between these parties, the object of the dispute will inevitably suffer. From being admired by some, it will be depreciated and despised by others, and while the contention, on either side, is remote from truth, the real utility of the object in question will be overlooked, and in danger of being entirely lost. Those, therefore, who with a sober mind, endeavour to separate the real character of this production from the imaginary and fictitious attributes, in which its admirers have involved it, will be its best friends: and by promoting the cause of truth, will render the most substantial service to themselves and to others. The poem of the *Nibelungen* is a tale, or narrative, founded on some northern traditions, from Scandinavia, or Iceland, which have been transplanted into Germany. The distinctions of time and place are thence not accurately to be traced. They are involved in a sort of mist, which prevents a clear sight. Out of this obscure cloud the first elements of the fiction are derived: and when these have been once secured, the story proceeds with the pace of an old chronicle. It covers an extent of 20 or 30 years; and when it is once set in motion, it jogs on, with the same unvaried movement, to the end of its text. The tale is connected and complete, and has some interest: out of the same stuff something better might be made. As a literary monument the *Nibelungen* has its value; but to consider it as a work of genius is ridiculous, still more to expect that it could ever be popular, and entitled to the applause of the public. As a poetical

production it can only be contemplated, and admired by the purblind enthusiast and the stiff-necked pedant. It would be out of place, to enter into a farther detail. Among the curiosities in the manuscript department are also some Prayer Books and Testaments written on parchment; some of them richly ornamented, and most splendidly executed. The very bindings of several of them are costly, being adorned with gold and precious stones.

G. H. NOEHDEN.

NOTÆ ET CURÆ SEQUENTES IN ARATI DIOSEMEA,

a TH. FORSTER, F. L. S.

No. V.—[Continued from No. XI. IV. p. 338.]

Ἦμος δ' οὐρανόνθεν καθαρὸν φάος ἀμβλύνηται,
Οὐδέ ποθεν νυφέλαι πεπισσμέναι ἀντιόωσιν,
Οὐδέ ποθεν ζόφος ἄλλος ὑποτρέχει οὐδὲ σελήνη·
Ἀλλὰ τὰ γ' ἐξαπίνης αὐτῶς ἀμειννὰ φέρωνται,
Μηκέτι τοι τόδε σῆμα γαληναῖς ἐπικεῖσθω,
Ἀλλ' ἐπὶ χαῖμα δόκευ· καὶ ὅποτε ται μὲν ἔωσιν
Αὐτῇ ἐν χώρῃ νυφέλαι· ται δ' ἄλλαι ἐπ' αὐταῖς,
Ταί μιν ἀμειβόμεναι, ται δ' ἐξόπιθεν φερόνται.

285

281—285. Signum pluviae e stellis, quarum obscuratio tam certum prognosticum est, ut multa serenitatis praesagia praeterire debeamus; quum lumina caelestium corporum obscura sint.—Quum autem e caelo lucidus fulgor hebetetur, neque alicunde nubes pressae obvient, neque alicunde caligo alia succedat neque luna; sed astra extemplo plane languida ferantur; non amplius tibi hoc signum (antea descriptum) ad serenitatem ponatur. Sed ad tempestatem specia.—Melius poeta noster jam prognosticum ad astra refert; quod superius ad constellationem φάνης referat. Virgilius, serena prospiciens, observat quæ-

dam tempestatis signa abesse:
“Nam neque tum stellis acies obtusa videtur,
Nec fratris radii obnoxia surgere luna.”

[Virg. Geor. i. 395.]

Plinio ante pluviam—*Stellarum fulgor subito obscuratur.*

[Plin. Hist. Nat.]

286—288. Prognosticum pluviae sumtum est e nubibus alias nubes praetereunibus, vel diversum cursum habentibus; etiam (pluvia ventura est)—quum quaedam nubes existant eodem in loco, aliae vero juxta ipsas; hæc quidem praetereuntes, illæ a tergo feruntur.

Καὶ χῆνες κλαγγῆδον ἐπειγόμεναι βρωμοῖο,
 Χειμῶνος μέγα σῆμα καὶ ἐντεάγηρα κορώνη,
 Νύκτερον αἰδούσαι, καὶ ὅψε' βόωντε κολοῖαι,
 Καὶ σπίνος ἡῶα σπίζων, καὶ ὄρνεα πάντα
 Ἐκ πελάγους φεύγοντα καὶ ὀρχίλος ἢ καὶ ἐριθεὺς
 Δύνων ἐς κοίλας ὄχεας, καὶ φύλα κολοιῶν,
 Ἐκ νοβοῦ ἐρχόμενα τραφεροῦ ἐπὶ ὄψιον αὐλιν.
 Οὐδ' ἂν ἐπὶ ξουθαὶ μεγάλου χειμῶνος ἴοντες,

290

295

289. Prognosticum pluviae ex anseribus.—Eum anseres cum clangore festinantes ad pastum.—Rusticis notissimum praesagium.—Hoc notavit Theophrastus in Sign. Temp.

290—291. Tempestatis etiam certum signum sit novem aetates vivens cornix noctu cornicans. Notum illud Horat. Carm.

—“Cras foliis nemus Multis, et alga littus inutili Demissa tempestas ab Euro Sternet; aquae nisi fallit augur, Annosa Cornix.”

[Horat. Carm. III. xvii. 9.] De longevitate cornicis cf. Hesiod. qui novem ei aetates olim dedit:

Ἐννὰ τοι ζῆναι γνηῖα λακρυζῶσα κορυφή
 Ἀνέμων ἡβώντων, ἰλαφὸς δὲ τι τιτρακίρματος
 Τρεῖς δ' ἰλάφους ὁ κορυζῶ γηρέσεται αὐτὰρ
 ὁ φοῖνιξ

Ἐννὰ τοὺς κοράκους δ' ἄκα δ' ἡμέρας τοὺς
 φοῖνικας,
 Νύμφαι ἐκπλάκαμαι κοῦραι Διὸς οἰκονόχοιο.
 [Hesiod. ex Plut. Læsn. edit. p. 450.]

291. Etiam sero observantes monedulae (pluviam indicant). Aelianus omnia haec prognostica amplexus est in Hist. Anim. Κόραξ δὲ αὐ καὶ πύρρη καὶ κολοῖαι διίλης ὁ λίαν οὐ φθίγγονται χειμῶνος ἐκσεῖσθαι τινα ἐκιδήμιαν διδάσκουσι.

[Aelian. Anim. Hist. vii. 7.]

292. Prognosticum tempestatis ex ave quæ spinos diæta est.—Et passer mane pipilans. Theophrastus memorat, σπίνος φθιγγόμενος ἔσθιν μὲν ὕδωρ σημαίνει ἢ χειμῶνα διίλης δὲ ὕδωρ. [Theoph. Sign. Pluv.] Et inter signa tempestatis alio loco: σπίνος; στρουθὸς σπίζων ἔσθιν, χειμῶντος. [Theoph. Sign. Temp.] Etiam, καὶ σπίνος; ἐν

οἰκίᾳ οἰκουμένη φθιγγόμενος, χειμῶντος.
 [Ibid.]

292—294. Pergit tempestatem observare, quum visæ sunt et volucres omnes e mari fugientes et orthicus et cithacus subiens furamina cava; omnia quæ e Theophrasto hausta videas: καὶ ἐν ἐκ πελάγους ἐκπύρρη; φεύγουσι, χειμῶνα σημαίνουσι. [Ibid.] Etiam, ὀρχίλος ὡς ὕψιον καὶ ἐκδύομενος εἰς ὄψιος χειμῶν οὐ σημαίνουσι, καὶ ἐριθεὺς, ὡς αὐτῶν.
 [Ibid.]

294—295. Prognosticum ex avibus; nam pluvias portendunt—et turmæ graculorum e pastu sicco venientes ad serotinum lustrum. Credo κόλοισιν hic positum vel pro *Cornu frugilego*, vel pro monedula; fortasse sine ulla relatione ad avem speciatim; subita tamen e pastu in idos fuga corvorum et monedularum omnibus notæ est; Virgilio ante pluviam:

—“e pastu decedens agmine magno,
 Corvorum iucrepuit densis exercitus alis.”

[Virg. Geor. i. 382.] Monedulae corvorum frugilegorum phalanges comitantur; facileque ab his a minore magnitudine sua et voce agnoscantur.

296—298. Sumit prognosticum pluviae ex apibus.—Neque sane sufflavæ, magna tempestate instante, apes solent ante facere favi pabulum, sed intus melleque et in structuris occupantur.—E Theophrasto: ὅταν μίλιται μὴ ἀποκίτανται μακρὰν, ἀλλ' ἐκ' αὐτοῦ τοῦ σμήνους ἐν τῇ πόδι κίττωνται, χειμῶνα ἰσχυρόν σημαίνει. [Theoph. Sign. Temp.] Pluvias et ventos venturos apes praesagiasse

Ἡρόδω ποιήσαιτο νομὸν κηροῖο μέλισσαι,
 Ἄλλ' αὐτοῦ μέλιτός τε καὶ ἔργων εἰλίσσονται.
 Οὐδ' ὕφου γεράνων μακρὰν στίχας αὐτὰ κέλευθα
 Τείνονται, στροφαδὲς δὲ πάλιμπιτὲς ἀκονέονται.

300

monet Ælianus: Οἷδι δὲ ἄρα ἡ μέλιττα
 καὶ ἐκείνῳ ἀπειλῶντος ἐπιθεμένην, καὶ καὶ ἡ-
 γὼν πενιμὴ ἐσόμενον. Εἰ δὲ αὐτὴ παρὰ δόξαν
 γίνοιτο τὸ τοῦ μελισσοῦ, ἵφει φέρουσα, λιβὸν
 ἐκαστην ἄκροις τοῖς ποσσίν, ἕρμα ἔλαι καὶ μὴ
 ἀνταρτίεσθαι. [Ælian. Hist. Anim.
 v. 13.] Apes se librare lapillis tes-
 tatur Aristoteles in Hist. Anim.
 [Aristot. Hist. Anim. ix. 40.] Vir-
 gilius eleganter expressit;

"Nec vero a stabulis pluvia inpen-
 dente recedunt

Longius, aut credunt caelo adven-
 tantibus Euris,

Sed circum tutæ sub mœnibus urbis
 aquantur,

Excursusque breves tentant, et saepe
 lapillos,

Ut cymbæ instabiles fluctu jactante
 saburiam,

Tollunt, his sese per inania nubi-
 librant."

[Virg. Geor. iv. 196.]

Observatum hoc veteribus, E pro-
 verbio colligitur, When bees do not go
 out as usual but keep in or about
 their hives, a ruine may be expected.

[Indic. of Change of Weather.]

299—300. Neque (instante plu-
 via) in alto elongati gruum ordines
 eadem vias tendunt, conversi vero
 revolantes absistunt. Virgilius ele-
 ganter hoc prognosticum expressit:
 — " Numquam imprudentibus
 imber

Obfuit; aut illum surgentem valli-
 bus imis

Aeris: fugere grues; &c."

[Virg. Geor. i. 375.]

Conf. Heyn. not. ad li. i. 10fert ad
 Aristot. H. A. ix. 10. et "Antig.
 Carist. 46. et ibi Bekh." Addit:

"Patet, solere grues ubi in altum evo-
 laverint (in ærem hians) animadversu
 tempestate statim se demittere et imbrem
 fugere. [Heyn. not. ad Geor. i. 375.]

Tum commentatur de duplici signi-

ficatione, Jam, quod additur, vallibus
 imis, dupliis modo jungi et accipi po-
 test, aut ut grues imbrem fugiant val-
 libus imis; recipientes se in vallem;
 ita convenit Aristoteles, Kai iân idwsi
 νεφί, καὶ χειμῖρα, καταπαῖσαι ἡσυχάζου-
 σι; puta arborum frondibus tectæ;—
 aut ut jungantur;—imbrem surgentem
 vallibus inus; solet enim imber hoc est
 nebula surgere vallibus in aerem tan to-
 rem. [Ibid.] Confirmat ex Arato
 Ælian. in H. Anim.; Ἀριστοτέλους
 ἀκούω λέγοντος ὅτι ἄρα γίνονται ἐκ τοῦ πλά-
 γου, αἱ τιν γὰρ πτόμεναι χειμῶνες ἀπείλην
 ἰσχυρὰ ἐπιοσημαίνουσι πῶ συνιπταί· πετό-
 μεναι δὲ ἄρα ἦτορ ἢ αἱ αὐταὶ ἐπισχυνοῦνται
 εὐμετρία, τινὲς καὶ ἐπὶ τὴν ἀέρος, καὶ σιω-
 σαι δὲ ἐπὶ ἰστίῃ ὑπερίει, τοῦς οὐκ ἀπείρως
 ἔχοντες τῆς σιωπῆς ἐξαμηνέσσουσιν αἱ
 κότες [Ælian. Anim. lib. vii. c. 7]
 Hæc idus migrantem gruem notat
 aëne volatu et voce arationis tempus
 atque hyemem quotannis signan-
 tem:

Φρῶνιζεθαι δ' εὖ τ' ἂν φῶνεν γενάνου ἡκακούσης
 Ὑψθιν ἐκ νεφῶν ἐνιπύτιν κηκογυλῆς

Ἡ τ' ἀγοσιό τε σημεῖα φέρει, καὶ χιμῆματος
 ὄρη

Διὸς οὐκ ὁμβρητοῦ.

[Hesiod. Oper. et Dies, 451.]

Theophrastus scribit: Γρῶναι ἰὰν πρῶτ
 πετώνται καὶ ἀθροῖοι, πρῶτ χειμῶσι ἰὰν
 δὲ ἀφῆ καὶ πτόμεν χεῖρον δὲ χιμῶσι.
 [Theoph. Sign. Temp.] Aristoteles
 Arati prognosticum confirmat, de
 grubus ita loquens: Φρόνιμα δὲ πολλὰ
 καὶ περὶ τὰς γενάνους δοκεῖ συμβαίνειν, ἰκτο-
 πύρουσι τε γε μνηστὰν, καὶ ἐκ θύρας πέτονται,
 πρὸς τὸ καθορῆν πᾶ τὸ ῥῶν, καὶ ἰὰν ἰδῶσι νεφῆ
 καὶ χειμῖρα καταπαῖσαι ἡσυχάζουσιν, δεῖ
 δὲ τὸ ἔχειν ἡγεμόνα τε καὶ τοῖς ἐπισυρίπτον-
 τας ἐν τοῖς ἐν χατοῖς ὧδὲ ἀκούσθαι τὴν φωνήν.
 [Aristot. Hist. Anim. lib. ix. c. 10.]
 Inter plurima quæ de migratione
 gruum veteres scriperunt, audiamus
 notos Homeri versus, quibus eorum
 clangor ex acie cum Trojanorum
 exercitu comparatur, illi sonant;

Μηδ', ὅτε νηνεμὴ ἐν ἀράχνια λεπτὰ φέρεται
 Καὶ φλόγες αἰδύσσασσι μαραινομένοιο λύχνοιο,
 Ἡ πῦρ αὐτῆς σποδῖη καὶ ὑπεύδιον λύχνα
 Πιστεύειν χειμῶνι· τί τοι λέγω ὅσα πέλονται
 Σήματ' ἐπ' ἀνθρώπους· δὴ γὰρ καὶ ἀεικέϊ τέφρῃ
 Αὐτοῦ πηγνυμένη νιφετοῦ ἐπιτεκμήριο·
 Καὶ λύχνο, χιόνος, κέγχροις ὅτ' εἰκότα πάντῃ
 Κύκλῳ σήματ' ἔχῃ πυριλαμπῆς ἐγγύθι μύξα·

305

Ἡὐτί περ κλαγγὴ γιγάνων πέλει αὐανόθι πρὸ
 Αἴτ' ἰκὴ οὖν χιμῶνα φύγον, καὶ ἀθίσφατον
 ὄμβρον

Κλαγγὴ τάλῃσι πέτονται ἐπ' Ὀκαιοῦτο ῥαῶν,
 Ἀνδρῶσι Πυγμαῖοις φύτον καὶ πῦρ φέρου-
 σαι.

[Homer. Il. γ. 6.]

Sed quis veterum chorum gruum in
 volatu non notavit? Oppianus notat,
 —ὁπίπτετε γιγάντων χορῶν. [Oppian. cit.
 Bochart. Hieroz. i. 11.] Maro in lib.
 decimo scribit:

—“Clamorem ad sidera tollunt
 Dardanidæ e muris, quales sub nu-
 bibus altis

Strymonidæ dant signa grues atque
 æthera tranant.

[Virg. Æneid. x. 365]

Lucretius canit:

“Parvus ut est cygni melior canor
 ille gruum quam

Clamor in ætheris dispersus nubi-
 bus Austri.

[Lucr. Rer. Nat. iv. 5.]

Apud Claudianum:

“Ingenti clamore grues æstiva re-
 linquunt

Thracia, quom tepidæ permutant
 Strymona Nilæ.

[Claudian. Bel. Gild. cit. Bochart.
 a. 41.]

Quia in Jerem. scriptum est:
 Tur et hirundo et grus custodierunt
 locum aduersus sui. [Jerem. viii. 7.]

Quæ ut Anseres et pæucæ aliæ aves
 in figuris, seu literato ordine, per
 celum volant: *Marking the tracks*

of air the clamorous cranes; &c. [Cit.
 a Bowick. Brit. Birds, vol. ii. p. 43.]

Plura de grue vide in Bochart.
 Hierozoicon, sive de animalibus

sacræ scripturæ, par. ii. lib. i. c.
 11. et Gesner. Hist. Avium lib. iii.

(De grue).

301. Neque (crede tempestati)
 quando in ventorum tranquillitate
 aranæ graciles feruntur—Refert ad
 quandam araneam morem; quo,
 ab hoc in illum locum feruntur;
 quasi volantes; fila sua eundo faci-
 unt et post se trahunt. Mirantur
 physiologi quomodo aranæ alarum
 expertes se per æra portare possint.
 Hoc tamen per quandam corporis
 inflationem facere creduntur. Ara-
 nus notat hoc, quum frequentius fit,
 prognosticum esse hyemis. Idem
 Theophrastus sig. vent.—“Ἀράχνια
 πολλὰ φερόμενα πτύμας χιμῶνα σημαίνει.
 [Theoph. Sign. Vent.] Nescio an
 aranæ, quæ domos incolunt, an
 sylvestres ante oculos habuit: ob-
 servavi sæpe prognosticum pluvie
 ex aranæ super domorum parietes
 repentibus; *σημῶν* tamen hanc inter-
 pretationem negat: referre videtur
 ad araneas in agris habitantes.

302—304. Aut quum flammæ
 flagrent marcescentis lucernæ, aut
 ignis lambat cinere et serenæ lucer-
 næ; crede tempestati—Quid tibi
 dico quæ signa sunt hominibus?

305—308. Siquidem vel vili cinere
 ipsam concreto nivem, observas
 licet. Etiam per lucernam nivem
 nilo cum similes undique circum-
 circa notus habet condicans prope
 ellychnium. Theophrastus sig. plu-
 scribit: *Τέσσα πηγνυμένη νιφετόν λύχνης*
*εὐδίας ἡσυχαιὸς καίμενος, χιμῶνα σημαί-
 νει, καὶ τὰν χιμῶνος ὄψος μύξα μελίσσει·
 ἐπιγίνωσκται, χιμῶνα σημαίνει· καὶ τὰν*
*ὑπὲρ κέγχροις πολλὰς καταπλύνει ἢ χι-
 μῶνισιν, καὶ τὰν κύκλῳ περὶ τὸ λαμπρὸν*
ὑπὲρ εὐδίας οὖτος χιμῶν. [Theoph.
 Sign. Pluv. Heins. Edit. p. 438.]

- "Ανθρακι δὲ ζώνοντι, χαλάξης, ὁππότε λαμπρὸς
 Λύτος εἰδῆται· μέσσω δὲ οἱ ἤντα λεπτή
 Φαίνεται νεφέλη, πυρὸς ἔνδοθεν αἰδομένοιο. 310
 Πρίνοι δ' οὐ, καρποῖο καταχθέες, οὐδὲ μέλαινα
 Σχῖνοι, ἀπείρητοι· πάντα δὲ τε πολλὸς ἄλωεϋς
 Λίει παπταίνει, μὴ οἱ θέρος ἐκ χειρὸς ἔβρη·
 Πρίνοι μὲν θαμινῆς ἀκύλου κατὰ μέτρον ἔχουσαι 315
 Χειμῶνός κε λέγοιεν, ἐπὶ πλέον ἰσχύσαντος·
 Μῆδὲ ἄδην ἔκπαγλα περιβρίθοιεν ἀπάντη,
 Τηλοτέρω δ' αὐχμοῖο συνασταχύοιεν ἀρουραί.
 Τριπλὸν δὲ σχῖνος κυέει· τρισσαὶ δέ γε αὖθαι
 Γίνονται καρποῖο· φέρει·δέ τε σήμαβ' ἐκάστη 320
 Ἐξείης ἀρότω· καὶ γάρ τ' ἀροτήσιον ὥρην
 Τριπλὸν μείρονται, μέσσην, καὶ ἐπ' ἀμφοτέρῃ ἄκρᾳ·
 Πρῶτος μὲν πρῶτῃν ἄροσιν, μέσσος δὲ τε μέσσην
 Καρπὸς ἀπαγγέλλει, πυμάτην γέ μιν ἔσχατος ἄλλων.
 "Οὔτινα γὰρ κάλλιστα λοχαίη σχῖνος ἄρῃται, 325
 Κεῖνω γ' ἐξ ἄλλων ἄροσις πολυλήϊος εἴη,
 Τῷ δέ γ' ἀφανροτάτῃ ὀλίγη, μέσσω δὲ τε μέσσην.

309—311. Prognosticum grandinis.—Carbone autem ardente, grandinem, quando candens ipse videatur; sed in medio ipso velut tenuis appareat nebula igne intus candente.

312—316. Prognosticum duræ hyemis sumptum ex ilicibus et lentiscis valde fructiferosis.—Nec vero ilices, fructu onustæ, neque nigritæ lentisci sine signo sunt. Passim autem frequens agricola continuo circumspicit, neque ei fual æstas e manu. Ilices quidem frequentis glandis non parum ferentes, hyemem certe haud leviter invalescentem nunciare solent. Theophrastus in Sign. Temp. Οἱ πρίνοι τὰν ἀκαρπῶσι, χειμῶνι πολλοὶ σφύδραι γίνονται. Et paulo infra: οἱ πρίνοι ὅταν ἀκαρπῶσι σφύδραι ὡς μὲν πὰ πολλὰ χειμῶνα ἰσχυρὸν σημαίνουσιν. [Theoph. Sign. Temp.

317—327. Prognostica messis ex arborum fructificatione.—Neque nimis insolenter gravidæ sunt undequaque, sed magis procul a squalore spinis arva complentur, tribus vicibus vero lentiscus fertificat, tria item instrumenta sunt fructus, fert autem indicium quodvis, ex ordine, aratio-

nis etenim arandi tempus trifariam dividunt, medium et utrimque extremum. Primus quidem primam arationem, medius vero mediam fructus denunciat, ultimam autem ultimus aliorum. Quem enim pulcherrime fertificans lentiscus tulerit, illi præ aliis aratio frugifera existerit. Minutissimo vero modica, at medio inedia. Theophrastus scribit: ὁ τῆς σχῖνου καρπὸς σημαίνει τοὺς καρποὺς, ἔχει δὲ τρία μέρη, καὶ ἴστιν ὁ πρῶτος τοῦ πρῶτου ἀρότου σημεῖον, ὁ β' τοῦ β', τοῦ γ' ὁ γ'. καὶ ὡς ἂν τοῦτων κλίνη κάλλιστα καὶ γίνηται ἀρότατος οὕτως ἔξει καὶ ὁ κατὰ τοῦτοι ἀροτος. [Theoph. Sign. Soren. Heins. edit. p. 440.] Geopon. memorat, τρεῖς δὲ καρποὺς φάσι φέρειν, [Geopon. xi. 12. cit. Buhlg. refert ad Salmas. de Homom. Hyl. iatr. c. viii. p. 8.] &c. Æmulatur Virgilius portum nostrum:

"Contemplator item quomodo se nux plurima silvis
 Induit in florem et ramos curvabit olentes.
 Si superant fetus pariter frumenta sequentur."
 [Virg. Geor. i. 127.]

Οὕτως δ' ἀνθερικὸς τριχθὰ σκίλλης ὑπεραρθῇ
Σήματ' ἐπιφράσσασθαι ὁμοίον ἀμήτοιο.

Ὅσσα δ' ἐπὶ σχίνου ἀρότηρ ἐπιφράσσατο καρπῷ
Τόσσα καὶ ἐν σκίλλης τεκμαίρεται ἀνθεὶ λευκῷ.

530

Αὐτὰρ ὅτε σφήκες μετ' ὀπώρινον ἤλιθα πολλοὶ

Πάντη βεβρίθωσι, καὶ ἐσπερίων προπάρουθεν

Πληϊάδων, εἴποι τις ἐπερχόμενον χειμῶνα,

Οἷος ἐπὶ σφήκεσσιν ἐλίσσεται αὐτίκα δῖτος.

335

Θήλειαι δὲ σύες, θήλεια δὲ μῆλα, καὶ αἶγες,

Ὅπποτ' ἀναστρωφῶσιν ὄχης τὰ δέ γ' ἄρρενα πάντα,

Δεξιόμεναι πάλιν αὐτὶς ἀναβλήθην ὀχέωνται,

Αὐτῇ καὶ σφήκεσσι μέγαν χειμῶνα λέγοιεν.

ETYMOLOGICAL RESEARCHES.

PERMIT me to obtrude on your attention a few remarks, on a subject not uninteresting, I presume, to the readers of the Classical Journal.

I would not be understood as wishing in the least degree to detract from the merit and learning of the eminent writers, whose names I may have occasion to mention; or as endeavouring to ridicule the science of Etymology. Yet, some

Cf. Nicand. Ther. 396. 438. et Plin. Hist. Nat. xviii. 25.

328—331. Sic etiam flos trifariam scillæ quum superetur; signo similis messis advertitur. Quæcumque vero in lentisci fructu arator observaverit, eadem etiam in scillæ flore albo deprehendit.

332—335. Sed quum vespæ Autumni tempore glomeratim multæ passim constipatæ fuerint, etiam vespertinas ante Pleiades, dixerit quis subsequatur hiemem, qualis in vespis conglomeratim itidem turbo. Apud Theophrastum est:

Ἔστι δὲ σημεῖον χειμῶνων μεγάλων καὶ ὀμβρῶν, καὶ ὅταν γίνωται ἰν τῷ μεσοπύρῳ πολλοὶ σφήκες. [Theoph. Sign. Temp.]

336—339. Prognosticum hyemis

e subus, ovibus, et capris—Feminae etiam sues, feminae oves capraeque quum redeant e pastu, maribus omnibus admissis, rursus mutuo cocant. — Theophrastus memorat. Καὶ ὅταν ὀχίωσι πρόβατα ἢ αἶγες χειμῶνος μακροῦ σημειῖον. [Theoph. Sign. Pluv.] Et inter signa tempestatis paullo inferius: Πρόβατα τὰν πρῶτ' ὀχέουσαι πρῶτος χειμῶνα σημαίνουσι. [Theoph. Sign. Temp.] Ælian, in Hist. Anim. habet Καίμαται δὲ ἄθροισι καὶ αἶγες αὐτὰ ὁμολογουσιν· ὅς δὲ ἰν ταῖς ἄθροισμα φαινόμεναι διὰ τοῦ φύγου διδδσκουσιν· ἢ πρὶ δὲ ἄρκα καὶ ἱρίφοι ἄλλήλοισι ἰμπεδῶντες τε καὶ ὑποσχετῶντες φαῖδραν ἡμέραν ὁμολογοῦσι. [Ælian. Hist. Anim. vii. 8.] Plinio, Pecora exultantia, et indecora lascivia ludentia eandem significant.

passages have occurred to my notice, which seem to betray inconsistencies, and to convey ideas somewhat ludicrous, to the mind of one who can abstract the plain sense from the learned lumber which bedecks their appearance.

To the name of *Bryant* we cannot refer, without a feeling of admiration and reverence, for talents so conspicuous, employed in a cause so worthy and noble. Far be it from me to presume against the authority of so profound a scholar, and so excellent a man. But when we read such a passage as the following, we are compelled to suspect the writer of dosing over his pen, while we must acquit the critic of so evident an incoherence.—

“COHEN, which seems among the Egyptian and other Ammonians to have been pronounced *Cahen*, and *Chan*, signified a Priest; also a Lord or Prince.”—Ancient Mythology, i. 48. Compare this with what follows:—“It was also expressed *Con*, as we may infer from the title of the Egyptian Hercules.” *Τὸν Ἡρακλῆα φησὶ κατὰ τὴν Αἰγυπτίων διάλεκτον ΚΩΝΑ λέγεσθαι.* It seems also to have been a title of the true God, who by *Moses*² is styled *Konah*, קנה.”

The passage in Genesis, to which the learned author refers, is as follows, : ברוך אברהם לאל עליו קנה שמים וארע where all must perceive that קנה the Benoni form of קנה to possess, is essentially different from כהן the substantive form of כהן to minister: but which Mr. B. has unaccountably confounded.

The word כהן is indeed transferred into other languages, as Mr. Bryant seems to hint.—And the connexion between the offices of priest and king is referred to by the poet.—

‘Rex Amus, rex idem hominum, Phalque sacerdos.’ *Æn.* iii. 30.

So the word is used in Holy Writ for ‘a great officer in a king’s court, from his duty of ministering in civil affairs. Sec 2 Sam. viii. 18. (compare 1 Chron. xviii. 17.) 2 Sam. xx. 26. 1 Kings. iv. 5. Job xii. 19.’¹ And to the union of the sacerdotal and regal characters, the Tatar *Khan*, and German *Koning*, whence is derived the English *King*, may probably be traced.²

But that the title *Cohen*, *Con* or *Konah*, as derived from *Cohen* כהן, was ever applied to the true God, is by no means clear. The passage in question seems to evidence the contrary, since קנה is proved to have a very different sense, implying

¹ Etymologicum Magnum, Κυνάδης Ποσειδῶν Ἀθηναῖον ἐτιμᾶτο. Hesychius.

² Genesis c. 14. v. 19. Ibid. i. 50.

³ Parkhurst. — * rauer.

possession; whereas the title of Cohen, being derived from כֹּהֵן, has the sense of *ministering* or *serving* a Deity; an attribute utterly inapplicable in the remotest degree to the living and true God.

It is not my wish to disturb the ashes of the dead, or to attempt any depreciation of the profound erudition possessed by these learned writers; but I may here be allowed to notice a few instances of a similar nature; inconsistencies produced, I conceive, by too servile an attention to *sound*, and too great a neglect of genuine *Etymology*. The cases are not exactly parallel, since Mr. Bryant's manifest inadvertence is much more excusable: the others being too generally at variance, rather with probability and reason, than with the systems of their respective authors. Mr. Bryant himself mentions a notable case of idle etymological trifling.—

"We are much indebted," says that profound scholar, "to the learned Father Theophilus of Antioch: he had great knowledge, but could not help giving way to this epidemical weakness. He mentions Noah as the same as Deucalion, which name was given him from calling people to righteousness: he used to say δεῦτε, καλεῖ ὑμᾶς ὁ θεός; and from hence, it seems, he was called *Deucalion*. Ad Autol. i. 3." *Ancient Mythol.* i. 164. note.

From the venerable Jacob Bryant, the transition is easy to the name of Faber, whose truly valuable and learned writings afford numberless cases of curious derivation. He observes—

"In the Icelandic language the letter T is denominated *Ty*, or the *bull*. (D'Ancarville, *Researches sur l'Orig. des Arts de la Grèce*, lib. ii. c. 2. ap. Vallancey.) The reason no doubt was, because it was the compound symbol of *Noah* and the *Ark*; or in other words, of the Bull *Apis* sailing, as he is represented in the *Hemphill* Table, in the *Baris* of *Isis*." *Faber's Cabiri*, ii. 392. note.

A less recondite conceit has traced some of our mountains to the classic names of Ancient Greece: and an author submits to his readers a conjecture on the derivation of the word *Wrynose*, which is traced to Οὐρανός! "*Skiddaw* probably owes its origin to the Greek Σκία, 'for shadows, clouds, and darkness, rest upon it.'" *Descriptive Tour to the Lakes*, p. 56. note.

Will the *blue-stocking* ladies of the present day pardon me when I advert to an ancient etymology, which refers the origin of *Eve's* cognomen to a Hebrew root signifying her *loquacity*? They shall have the passage in full—

"Cur autem dicta fuit חַוָּה? Ridicule Rabbinorum aliqui id nominis a חַוָּה derivant, quod in *Piel* significare vel indicare



Fig. 11

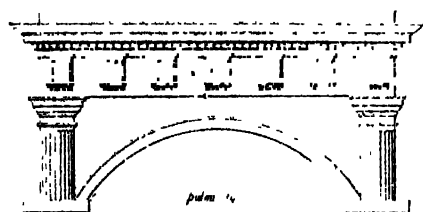
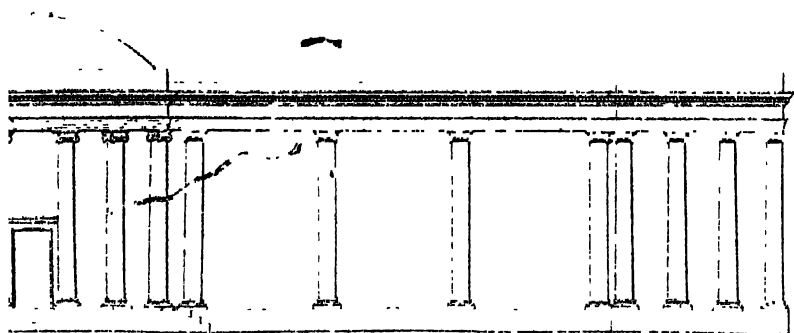


Fig. 12.



Plata 201

notat, על שם שמחה, *eo quod loquacula fuerit*, ut Baal Hatturim ait, Targius, Hebraeos ita id efferre, scribit. על שהיא דברנית ומצפצפת, *Eo quod loquacula et garrula fuit, locutaque est cum serpente verba inutilia*, donec comprehensa fuit in verbis suis, atque ita peccavit, simul atque peccare fecit maritum suum, *vocatit eam חיה*." Witsii Œcon. Fœder. l. iv. c. 1. § 28.

It were trifling to record the derivation of Tobacco from the Hebrew, or the Greek; or to contradict Geropius Becanus, who maintained that the harmonious language of Paradise was none other than the vulgar High Dutch! And to doubt Verstegan's reference of the Patriarchal names to our beloved Saxon, would too nearly verge toward disaffection to the truly noble language of our fathers. Suffice it to say, that the learned Greeks, the Roman Tacitus, the Christian fathers, the Jewish Rabbins, the Scholastic Divines, the modern Laterati, the profound Scholar, the accurate Critic, the elegant Tourist, the Grub-street quill-driver, and the beautiful blue-stocking, have all in their turn descended to the puerilities of idle and baseless etymologies!

GEOFFREY.

ON THE MONUMENTS OF CICERO.

THE Abate Lignaminio, an antiquary of Padua, relates that on the first of December, 1544, as some workmen were digging the foundations of a church in the island of Zante, they discovered the sepulchre of the orator; and with it one cinerary, and two lacrymatory vases. He, as well as Clavelli, are of opinion that the domestics who were present at the assassination, after his head and hands were cut off by Popilius Lænas, burnt his body, and sailed with the ashes to Zacynthus, where they honored them with a funeral. But have any travellers seen this monument at Zante? I can only say that Clavelli, in his *Storia d'Arpino*, gives a view of it, which I copied at Naples.

Fig. 7, (See Plate 1.) exhibits one end of the sepulchre, with the inscription.

Fig. 8, is the cinerary urn which possibly contained the ashes of the orator.

Fig. 9, is the bottom of the cinerary urn. Who the *Tertia Antonia* of the inscription may have been is unknown.

Here perhaps it may not be inapposite to introduce an epitaph lately published for the first time at Rome, and taken from a MS. of the fourteenth century, in the possession of Signor Mariottini; whether it may have been inscribed on an ancient sarcophagus, or whether it be the invention of some monk, contemporary of Petrarch, I leave to skilful Latinists to decide:

Unicus orator, lumenque, decusque senatus,
 Servator patriæ, conditor eloqui;
 Cujus ab ingenio tandem illustrata perenni
 Lumine præclaro lingua Latina viget;
 Decidit indigne manibus laceratus iniquis
 Tullius, hoc tumulo conditus æquo
 Quicumque in libris nomen Ciceronis adoras,
 Adspice quo jaceat conditus ille loco.
 Ille vel orator, vel civis maximus idem,
 Clarus erat fama, clarior eloquio.
 Quisquis in hoc saxo Tulli legis advena nomen,
 Ne dedigneris dicere, Marce, vale!

The only ancient bust with the orator's name inscribed was in the Mattei collection at Rome; but it has lately passed into the hands of an illustrious English Duke; who, after a series of brilliant achievements in the field, proves that he reverences the *toga Ciceroniana* as it deserves.

The Magnesian medal preserved, I believe, in a monastery at Ravenna, exhibits his profile and name in Greek.

The busts shown in the Campidoglio, and in the Medicean gallery at Florence, are so far valuable, that they exactly resemble each other. But I suspect that they are not portraits of the orator; who speaks somewhere of his *procerum et tenue collum*. Now these busts are fleshy, and short about the neck. But in the Medicean collection, there is another portrait, which usually goes by the name of the Florentine bust; copies of which are spread so generally throughout Europe. It is certainly expressive of acuteness of intellect, and passes for the best reputed likeness of the orator. The inhabitants of Arpino preserved a very ancient bust of their townsman, in front of their town hall; but it was destroyed during the commotions which took place in their city, in consequence of the French invasion.

Whether or not the statue lately found among the ruins of Tusculum, the profile of which is inserted in this work, represents the orator, *videant Viscontii*.

Of the inscriptions, commemorating the family of the Cico-



People of the state of La. - Eugene Ha.

ros, Mauri in his *Antichità Romane*, notices the following on the pedestal of a statue erected by the Arpinates, in the Tusculan villa :

M. TULLIO. CICERONI. M. F.
ROMANAE. FACUNDIAE. PRINCIPI.
QUAEST. AED. COS. PRO. COS.
IMPERATORI.
P. P. ARPINATES.

Arce is an ancient city of the Volsci; built on a precipitous rock, washed by the Liris, and about eight miles from Arpino. It retains its ancient name; and is noted as having been the residence of Quintus Cicero. Like Arpino, it is one of the five Saturnian cities; and it is frequently alluded to in the correspondence with Atticus and Quintus. To the east of the city, some remains of *opus reticulatum*, and *sthrucres* are visible, which have been always called *l'aja di Cicerone*, or the *barn of Cicero*. In the year 1807, there were also found vestiges of an aqueduct, probably the same constructed by the architects Messidius and Philoxenus, who were employed by Quintus Cicero in hydraulic works. Near the ruins the following inscriptions have been discovered—

I.

Q. ET. M. TULLIS: Q. ET. M. P. F.
CICERONIBUS.
III. VIREIS. AED. POT. MUNICI.
ARPINATIUM.

II.

M. TULLIO. M. F. M. N. M. PN
CICERONI. COS.
PROCOS. PROV. ASIAE. LEG. IMP.
CAES. AUG. IN. SIRIA.
PATRONO.

III.

M. TULLIO. M. P. M. N. M. PN. COR
CICERONI.
COS. PROCOS. PATRONO.

IV.

C. AVIANUS. PHILOXENUS.
ARCHITECTUS.
REDLPTOR. OPERIS.

The first appears to have supported a statue erected to Quintus and Marcus, the nephew and son of the orator, whom we find triumvirs and ædiles at Arpinum.

The second and third are both relating to Marcus the son.

The fourth apparently records the architect employed by Quintus Cicero, in the embellishments of his villa at Arce.

I cannot resist adding to these inscriptions, one recorded by Clavelli in his *Storia d'Arpino*, said to have been written on the walls of Cicero's house on the Palatine hill, the day after his expulsion by Clodius; though of doubtful authority, it is of remote antiquity, having been interpreted by the Venerable Bede; and consisting only of twelve initials, has an air of mysterious interest.—

P. P. P.	<i>Pater Patriæ Proficiscitur.</i>
S. S. S.	<i>Sapientia Secum Sublata est.</i>
R. R. R.	<i>Respublica Romana Ruit.</i>
F. F. F.	<i>Ferro Flamma Fame.</i>

Most travellers, as they journey from Itri to Mola di Gaeta, are unwilling to contemplate the ruined tower on the right of the road, nearly overgrown with weeds, and supported in the interior by a central column, in any other light than as a monument destined to commemorate the assassination. We know from Livius, that his death took place near the Formian villa, *quæ paulo plus mille passibus abest a mari*: about the actual distance the tower in question from the beach; not that we can come to any thing certain, for the encroachments of the sea are every where obvious about Mola. Some have taken this ruin to have been a watch-tower, built as it is like those seen by Swinburne on the coast of the Adriatic. But the neighbouring point of Gaeta would have been a far more advantageous site for a look-out tower. Whatever was its destination, as we wandered on this delicious shore on a fine December evening, the impressive lines of Cornhus Severus appeared wafted to our ears by the ripple of the Tyrrhene waves.

Oraque magnanimum spirantia pene virorum
 In rostris jacuere suis: sed enim abstulit omnes,
 Tanquam sola foret, rapti Ciceronis imago.
 Tunc redeunt animis ingentia Consulis acta,
 Jurataque manus, depressaque fœdera noxa,
 Patriciumque nefas: est tunc et pœna Cethegi,
 Dejectusque redit totis Catilina nefandis.
 Quid favor, aut cœtus, plenis quid honoribus anni
 Profuerint? sacris exacta quid artibus ætas?
 Abstulit una dies ævi decus; ictaque luctu
 Concutit Latræ tristes facundia linguæ.

Egregium semper patriæ caput : ille senatus
Vindex, ille fori, legum, ritusque, togæque,
Publica vox sævis æternum obmutuit armis.
Informes vultus, sparsamque cruore nefando
Canitiem, sacrasque manus, operumque ministras
Tantum, pedibus civis projecta superbis
Proculcavit ovans ; nec lubrica fata, Deosque,
Respexit—nullo luet hoc Antonius ævo.¹

It struck me, when at Arpino, that no monument exists in honor of Cicero, which may duly serve to remind us of his high deserts ; and prove that his immortal mind still makes an impression on those, who are capable of estimating it. His memory was as much venerated in the dark ages as now ; for according to the learned author of the Illustrations of Childe. Harold, there existed at Rome in the twelfth century a building called the Temple of Cicero. It sickens every traveller of common sense in Italy, to behold sumptuous monuments with long and fulsome inscriptions, raised to individuals, whose merits were very doubtful, or at best of a negative and insipid¹ cast. The Corsini chapel attached to the church of *San Giovanni Laterano*, did not cost less, if we may believe report, than 5,000,000 *scudi* ; though it may be questioned whether the Corsini ever did any thing for Europe, or their own country, better than thrusting into heaven some saint of their own creation, *Deo Opt. Max. nolente volente*. The Medici, the pride and shame of Florence, are enshrined in a mausoleum, which, though unfinished, has

¹ De Exil. et Mort. M. T. Cic.

When at Bologna, I made an excursion to the spot, which tradition says is immortalised by the rendezvous of the triumvirs, in a small isle formed by the Rhenus. About five miles on one of the roads leading to Modena, the Bolognese senate erected a brick monument with four pediments, on the spot where Octavius, Antonius, and Lepidus acquiesced in the proscription of Cicero. The course of the *Rhenus* is so altered by canals cut in modern times, that the spot is far from *conducive* to the classical traveller. There is however something irresistible in long tradition, and in the monument having been four times destroyed, as one of the inscriptions informs us. The side facing the road presents the following memorial :

C. Julio. Cæsare. Interfecto.
C. Pansa et. A. Hirtio. Coss. Cæsis.
M. Antonius, M. Lepidus, et. Cæsar. Octavius.
Triumviratu. Quinquennali. R. P. C. Assumpto.
Rom. Imperio. Inter. Se. Dividendo.
Tabulisque. Proscriptionum. Signandis.
Hinc. Ad. Fluenta. Lavini.
Triduo. Constituerunt.
A. U. C. DCC. XI. Ante. Christum. M DCCC.

not cost less than 10,000,000 *scudi* ; some will tell you at Florence, 15,000,000. The cold assertion that the works of Cicero are his noblest monument, if more extended in its application, would go a great way towards neutralising the labors of the architect, painter, and sculptor. But how can their talents be better employed than in transmitting to posterity proofs of our respect for those, who have devoted themselves to their country, by stemming the torrents of corruption ; and who have added dignity to our species by perfecting the rare and divine gift of eloquence ? Now it is unknown what our schools, what our tribunals, what the lovers of Latinity, ethics, and philosophy, owe to Cicero ; and in proposing that a monument be raised, in the Amalthea at Arpinum, which may serve to bring his merits agreeably to our recollection, by placing them, as it were, before our eyes, I shall not, I trust, be taxed with the indulgence of a wild and spurious enthusiasm.

Segnius irritant animos demissa per aures,
Quam quæ sunt oculis subjecta fidelibus—

But it is not so much for the sake of paying a late posthumous tribute of applause to the Genius of Arpinum, that I propose the erection of this monument, as with the view of developing art in an interesting and satisfactory manner.

Without further extending these remarks then, it is proposed :

1. That subscription-books be opened in the houses of the principal bankers in Europe.
2. That the sum subscribed shall not exceed 30,000*l*.
3. That the house of Torlonia at Rome, be the central communicating, and finally receiving bank.
4. That a committee of three of the first antiquaries, or connoisseurs in Rome, be appointed to name the artists, who shall send in designs for the frescos about to be described.

This in progress, and the ground purchased, the first step will be to clear away the vines and pollard poplars in the Amalthea ; the next, to turn the road which leads from the village of Isola to Sora, by the *Isola Carneola*, or upper island. (*Compare the two topographical sketches.*) It remains then for me to proceed to the development of the proposed embellishments for the Amalthea. *Iubet mihi facere in Arpinati.*

TO THE MEMORY OF CONYERS MIDDLETON, ERNESTUS,
AND ALL THE BIOGRAPHERS AND COMMENTATORS
OF CICERO, THIS NEW BUILDING, AND OTHER EMBEL-
LISHMENTS FOR THE AMALTHEA AT ARPINUM ARE
INSCRIBED.

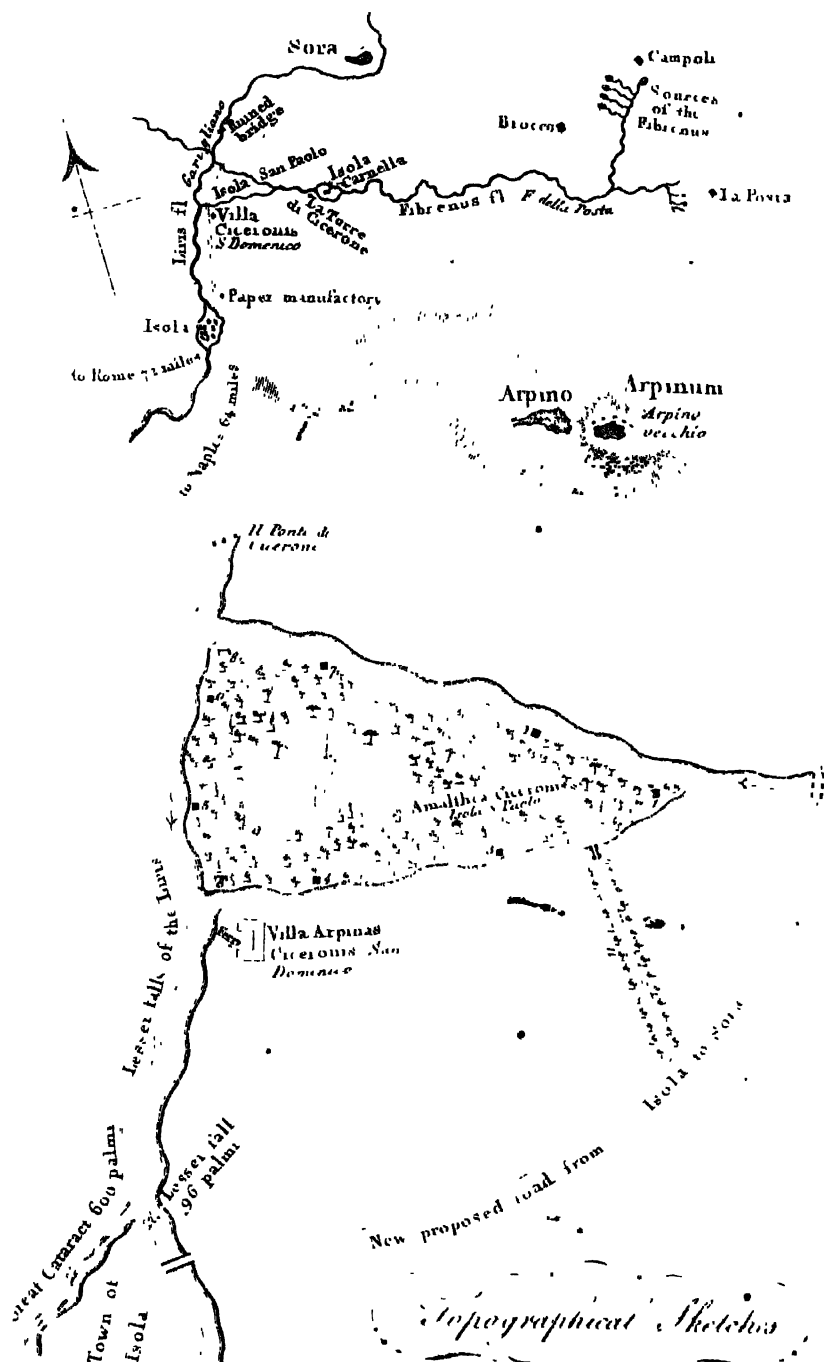


Fig. 12, (See Plate 1,) is the elevation. The Ionic is from the Temple of Bacchus at Teos.

Fig. 13, is the ichnography of the building.

The dome of the rotunda is of the same ellipsis as that of the Pantheon. The inside will be impannelled like that edifice. The floors to be inlaid with two different colored marbles of a bold and simple design. In the centre of the rotunda, under the *œil-de-bœuf*, will stand on a plane circular pedestal, a statue of the orator in his *toga consularis*, holding in his right hand a scroll inscribed :

DE LEGIBUS.

No inscription: not even his name. Each wing will be lighted with large sky-lights. The marble wainscoting, or *fregio basso intorno la stanza*, will be decorated in the frieze, or central member, with Roman civic crowns cut in the solid marble, with an equidistance of eight palmi. The frescos about to be described, will each be separated by a continuity of Roman *fascies*, painted to imitate bronze, forming frames to each of the frescos, and continued under the cornice of the ceiling, and above the cornice of the wainscoting. Twelve Doric Antæ will decorate the inside of the rotunda. The sky-lights will be of strong plate-glass in copper frames.

Inscription for the frieze of the rotunda.

EUROPA. MARCO. TULLIO. CICERONI.

THE FRESCOS.¹

- I. Ætat. 6. Cicero with the *bullæ*, at play with his brother Quintus, by the great cataract of the Liris: his mother Helvia eyeing them with complacency.
- II. Ætat. 16. *Prætextatus*, he disputes on the necessary qualifications of an orator with Julius Cæsar, then also a boy, in the presence of Mutius Scævola, and other eminent lawyers, in a villa of Tusculum.
- III. Ætat. 28. His attendance on the philosophical discourses of Antiochus, in the grove of the academy at Athens.
- IV. Ætat. 29. He declaims in Greek, in the presence of Apollonius Molo at Rhodes. Molo mute with astonishment and regret on finding that, through Cicero, the Romans were destined to eclipse the Greeks in eloquence.
- V. Ætat. 32. Quæstor in Sicily, he revives the notice of the tomb of Archimedes.
- VI. Ætat. 37. He arrives at Agrigentum, covered with dust

¹ See the corresponding numbers in the ichnography.

and sweat. The Agrigentines crowd him with testimonials respecting the iniquity of Verres. The temple of *Æsculapius*, mentioned in one of the orations, the ruins of which still exist, to be restored : and the surrounding landscape to be preserved.

VII. *Ætat.* 44. The delivery of the first Catilinarian in the temple of Jupiter Stator. The likenesses of the best-reputed busts to be preserved.

VIII. *Ætat.* 49. *Pullatus*, he harangues the Clodian faction ; pelted with mud and stones by the populace, he is compelled to retire. His house on the Palatine fired in the distance.

IX. *Ætat.* 50. His entrance into Rome, on his return from exile, amid the acclamations of his country. *Humeris Italæ a Brundusio Romam usque reportatus.*

X. *Ætat.* 58. Habited as *Imperator*, on horseback, he orders the fortress of Pindenessus to be stormed, after a siege of forty-seven days.

XI. *Ætat.* 61. His delivery of the *Pro Quinto Ligario* in the presence of Cæsar. Cæsar letting fall unconsciously some papers, riveted by the power of the eloquence.

XII. *Ætat.* 63. The delivery of the *conspiciæ divina Philip-pica fama*. The portrait of Antonius is known from medals.

XIII. *Ætat.* 64. The assassination near Cajeta. Cicero in the act of extending his head, and exclaiming *Moriar in patria sæpe servata*. The landscape to be preserved.

XIV. His mangled head and amputated hands nailed to the Roman rostra : the spectators expressing their sorrow and indignation at the spectacle.

Ita relatum caput ad Antonium ; jussuque ejus inter duas manus in rostris positum, ubi ille Consul, ubi sæpe consulans, ubi eo ipso anno adversus Antonium, quanta nulla unquam humana vox cum admiratione eloquentiæ, auditus fuerat. Vix attollentes lacrymis oculos homines intueri trucidata membra ejus poterant.—Tit. Liv.

Civitas lacrymas tenere non potuit, cum recisum Ciceronis caput, in illis suis rostris videretur.—Florus.

Præcipue tamen solvit pectora omnium in lacrymas, gemitusque, visa ad caput ejus deligata manus dextra, divina sapientiæ ministra ; ceterorumque cades privatos luctus excitaverunt ; illa una, communem.—Crem. Cordus.

Nos. XV. XVI. XVII. and XVIII. will exhibit personifications of Poetry, Eloquence, Law, and Philosophy, painted to imitate statues in recesses.

No. 1, at the head of the island, *ubi quasi rostro finditur*

Fibrenus, shall exhibit an ideal sitting statue of Helvia, mother of the orator. (See the second topographical sketch.)

Inscription for the pedestal.

HELVIA. MATER. M. T. CICERONIS.

Group of oaks, acacias, cedars, poplars, and Italian pines.

No. 2, will be a plain Greek cippus of white marble, with the following inscription :

TERENTIA.

AVE.

ET. TU. TULLIA. M. T. CIC.

FILIA. DILECTA.

AVE.

Group of planes, oaks, weeping willows, and cypresses.

No. 3, will be an ideal statue of Marcus Filius, *in prætecta*, holding a scroll inscribed—

DE OFFICIIS.

Group of ilex, oaks, chesnuts, and willows.

No. 4, shall be an ideal sitting statue of Titus Pomponius Atticus, holding three scrolls inscribed—

EPISTOLAE AD ATTICUM.

DE AMICITIA.

DE SENECTUTE.

Group of poplars intertwined with vines, limes, oaks, and planes.

No. 5, will be a statue of Quintus Hortensius, with two scrolls inscribed—

HORTENSIVS.

DE CLARIS ORATORIBUS.

Trees as before.

No. 6, will be a copy of the statue of Cneius Pompeius Magnus, preserved in the Spada palace, supposed to be the same at the foot of which Cæsar fell, grasping a scroll inscribed—

PRO LEGE MANILIA.

Group of oaks, poplars, cedars, planes, and Italian pines.

No. 7, will be a sitting statue of Marcus Brutus, holding four scrolls inscribed—

ORATOR.

DE FINIBUS BONORUM ET MALORUM.

DE NATURA DEORUM.

TUSCULANAE QUAESTIONES.

Trees as before.

No. 8, will be two marble seats by the falls of the Fibrenus.

No. 9, shall be the *Mariana quercus rediiva*, with the following inscription placed horizontally under the tree :

DUM. LATINAE.
LOQUUNTUR. LITERAE.
NON. DEERIT. HUIC. LOCO.
MARIANA. QUERCUS.

No. 10, will be an avenue of oaks leading to the Amalthea.

Fig. 11, (See *Frontispiece*) will be an elliptical foot-bridge for the Fibrenus. On each side of the river the earth will be piled as high as the *abaci* of the two Doric *frusta*, supported by plain slanting masonry. The entablature then will form the rail-way to the bridge. The trees in the Amalthea, though chiefly connected, will each have room to display an individual beauty.

The bridge will be closed with strong iron gates, and the key will be kept at the Dominican convent.

The Liris and both branches of the Fibrenus being deep and rapid, no other fence will be necessary.

I have thus endeavoured to project a building which may serve to recall agreeably, at his birth-place, the merit of one of the brightest ornaments of our species, and, at the same time, to develope art in an interesting and classical manner. If the plan be approved, future travellers will find that there is something *beyond* modern Rome worth visiting; something full as satisfactory as cross-keys and tiaras, in the Amalthea at Arpinum.

Quin ipse, vere dicam, sum illi villæ amior modo factus; valete lectores, et istum, ubi Tullius est natus, plus amate post-hac locum.'

C. KELSALL.

CLASSICAL CRITICISM.

Æsch. S. c. Th. 701. Φίλου γὰρ αἰσχερά μοι πατὴρ τέλει' ἀγὰ.
 Ξηροῖς ἀκλαύστοις (ἀκλαύτοις al.) ὄμμασι προσίζανει.

ON this passage Dr. Butler thus annotates: "Sicci Diris oculi tribuuntur, quia inexorabiles sunt, nec se precibus ad misericordiam et lacrymas commoveri patiuntur. Ξηροῖς ἀκλαύστοις ὄμμασι, pro ξηροῖς ἀκλαυστος ὄμμασι." The last observation appears intended to obviate the difficulty arising from the junction of the two adjectives ξηρὸς and ἀκλαυστος, on the supposition that they are of cognate signification. But such an examination does not appear to be the case. Ξηρὸς seems intended to represent the *dry, rigid, hardened, or glaring* appearance, which the eyes assume in cases of madness, occasioned doubtless by their being tearless, those "wakes of the heart" being foreign to this malady; so that ξηρὸς relates to the external appearance, ἀκλαυστος to the internal quality which occasions it. This maniacal glare, it is assumed, is equally attributable to the Diræ, or Furies, who are the authors of madness, as to their victims. Blomfield probably understood ξηρὸς in this sense. He thus explains it: "Ξηρὸς. Siccus. Optime Philoxeni Glossæ, Ξηρὸς, Aridus, Siccus, Torridus, Laridus, imo Luridus. Eur. Or. 383. Δεινὸν δὲ λεύσσεις ὀμμάτων ξηραῖς κήραις. (Anglice, *Thou hast no speculation in those eyes, which thou dost glare withal.*)" It is very evident that *tearless* is not the meaning of ξηρὸς in the parallel passage from the Orestes. Facius renders it, *rigidis, immobilibus*. Thus also the Scholiast, on Æsch. l. c. explains ξηροῖς by ἀκαμπέσι. It is remarkable that H. Stephens has entirely overlooked the peculiar use of ξηρὸς in these two instances.

A similar appearance is attributed to the eyes when tears are either involuntarily suppressed, or from the force of internal emotions are prevented from gushing forth.

Odys. T. 209. ——— αὐτὰρ Ὀδυσσεὺς

Θυμῷ μὲν γοῶσσαν ἔην ἐλέαιρε γυναικα,
 ὀφθαλμοὶ δ' ὥσεί κέρα ἔστασαι, ἥε σιδηρός,
 Ἀτρέμας ἐν βλεφάροισι δόλω δ' ὄγυε δάκρυα κεύθεν.

(See *Class. Journ.* No. XLII. p. 276.)

Blomfield, in the Glossary on *Æsch.* l. c. quotes Brunck. Anal. T. ii. p. 348.

Ἐν τε γὰρ ὀφθαλμοῖς ἐσκληκόσι κωφὸν ὑποικεῖ
Δάκρυ, καὶ ὁ τρέχων ἐντὸς ἔνεστι πόνος.

For the introduction of the following lines from Lord Byron, I may, perhaps, be allowed to plead as a precedent the truly ingenious writer of the *Miscellanea Classica*:

" Her eyes unmoved, but full and wide,
Not once had turned to either side;
Nor once did those sweet eyelids close,
Or shade the glance o'er which they rose—
But round their orbs of deepest blue,
The circling white dilated grew—
And there with *glassy gaze* she stood,
As ice were in her circled blood;
But every now and then a tear
So large and slowly gathered slid
From the long dark fringe of that fair lid,
It was a thing to see, not hear!"

The coincidence between the last line and the κωφὸν δάκρυ of the epigram above quoted is rather singular.

Both Butler and Blomfield quote, as parallel to the passage in *Æschylus*, Horace Od. 1, 3, 18. *Qui sicris oculis monstrantantia—vidit.* But if we are to read with Bentley *rectis oculis*, (to which Blomfield seems to incline), or with Cunningham *fixis oculis*, of course the parallelism is destroyed. That none exists, even on the supposition that *sicris* is to be retained, a very little consideration will render evident. The *sicci oculi* of Horace belong to a person totally unmoved, perfectly calm and collected, and in complete possession of all his faculties: the *ξηρὰ ὄμματα* of the Tragedians are attributed, as has been observed, to persons in a state of madness, and therefore of a description wholly opposite.

In Doering's edition of Horace, the following note occurs: "Vir doctus quidem in Novis Commentt. Lips. 1803. T. 1. p. 532. *Oculis sicris explicat rigidis* (ξηρῶς ἀκλαύστοις ὄμμασι ap. *Æsch.* S. c. Th. 698.) ita ut *oculi sicci* idem sint qui *recti*." The explanation, which this commentator affixes to *siccus*, coincides with that given by the Schol. B. on *Æschylus* to *ξηρός*. But the same objection applies here also; for *rigidis*, at least so

far as it agrees with *ἔρπος*, would imply, *stiffened with terror and stupefaction*: (Virg. *Æn.* 7, 447.

At juveni oranti subitus tremor occupat artus,
Diriguere oculi)

a meaning directly opposed to that which Horace intended to convey.

Again, on this passage of Horace, Francis thus remarks: "A learned Editor of Horace, the Reverend Mr. Jones, hath chosen the common reading, *siccis oculis*; and happily supports it by a passage in Milton:

"Sight so deform, what heart of rock could long
Dry-eyed behold!"

Paradise Lost, xi. 494.

Now although an uncommon expression in Milton may be supported on the ground of an imitation of Horace, yet it is obvious that the contrary is no very logical inference. That Milton had either Horace or *Æschylus* (see Butler's note,) in his mind, may reasonably admit of a doubt. But admitting this to have been the case, the common reading in Horace derives no support from that circumstance; the expression *dry-eyed* in Milton being perfectly natural, and applied in such a sense as to obviate all the objections which have been justly urged against the *sicci oculi* of Horace. Milton's tears result from the contemplation of scenes of distress and misery; he thus proceeds:

"Adam could not, but wept,
Though not of woman born, *compassion* quelled
His best of man, and gave him up to tears
A space, till firmer thoughts restrained excess;"

Here the effect corresponds to the cause. But Horace's hero is celebrated for not shedding tears under the impression of extreme terror; whereas, it is well known, that if he had, it would have been contrary to experience. Thus observes Bentley: "*Præ misericordia quidem, vel amore, desiderio, pudore, ad leve periculum præsens, vel ingentis præteriti recordationem, etiam invitis oculis oboriuntur lacrimæ; at in magno pavore, præsentique, ut hic, consternatione, nullus lacrimis locus est, ne in puella infante quidem.*"

EMENDATION

Of a Passage in Livy, iii. 5.

INTERIM in castris Furius consul, cum primo quietus obsidionem passus esset, in incautum hostem decumana porta erupit, et, cum persequi posset, metu substitit, ne qua, ex parte altera, in castra vis fieret. Furium legatum (frater idem consulis erat) longius extulit cursus: nec suos ille redeuntes, persequendi studio, neque hostium ab tergo incursum vidit: ita exclusus, multis sæpe frustra conatibus captis, ut viam sibi ad castra faceret, acriter dimicans cecidit. Et consul, nuncio circumventi fratris conversus ad pugnam, dum se temere magis, quam satis caute, in mediam dimicationem infert, vulnere accepto, ægre ab circumstantibus ereptus, et suorum animos turbavit, et ferociores hostes fecit: qui, cæde legati et consulis vulnere accensi, nulla deinde vi sustineri potuere, cum compulsi in castra Romani rursus obsiderentur, nec spe, nec viribus pares, venissetque in periculum summa rerum, ni T. Quinctius peregrinis copiis cum Latino Hernicoque exercitu subvenisset.

The last period of this passage has much tortured the critics, and been much tortured by them in turn. In the first place: some would read, *nulla deinde vi sustineri potuere, quin compulso in castra Romanos rursus obsiderent, &c.* Others, *nulla deinde vi sustineri potuere. Quum compulsi in castra Romani rursus obsiderentur, nec spe, nec viribus pares, venisset in; &c.* And others again, *nulla deinde vi sustineri potuere. Compulsi in castra Romani rursus obsidebantur, nec, &c.*; or, for *venissetque* read *venisset utique*. In the second place: Some would transpose the words *peregrinis copiis cum*; thus, *ni T. Quinctius cum peregrinis copiis Latino Hernicoque, &c.*: some for *peregrinis copiis* would read *pereuntibus copiis*, in the dative, meaning the Romans, and depending on *subvenisset*, or erase the words *cum Latino Hernicoque exercitu*, as being a gloss.

The entire passage is thus mended, by the trifling change of *cum* into *tum*, and *cum* into *suis*, which will seem quite practicable to such as are versed in the Roman palæography; *nulla deinde vi sustineri potuere. Tum, compulsi in castra Romani,*

rursus obsiderentur, nec spe nec viribus pares, venissetque in periculum summa rerum, ni T. Quintius peregrinis copiis suis, Latino Hernicoque exercitu, subvenisset. This I think to be the genuine language of Livy. See the foregoing chap. near the end.

D. B. H.

Thetford, May, 1821.

AFRICAN FRAGMENTS.

BY JAMES GREY JACKSON.

IN this discriminating and scientific æra, every article of intelligence that tends to promote an intercourse between the nations of the world (separated from each other by non-intercourse, originating from our ignorance of their language, manners, customs, and prejudices) becomes interesting and valuable; at this epoch, when the principal nations of Christendom are desirous of becoming acquainted with that continent whose shores are contiguous to those of Europe, and the discovery of which has baffled the enterprise of ancient and of modern Europe, it cannot be uninteresting to offer a few observations respecting the connexion between the English language and the great travelling language of the continent of Africa—the Arabic; particularly when it is more than probable, that the great impediment to our intercourse with the interior of that continent has originated in our extreme, and almost total ignorance of that popular and prevailing or wide-spreading language of Africa, which is spoken or understood from the shores of the Atlantic to the shores of the Red Sea, and throughout all countries of Africa where any intercourse, commerce, or communication, is maintained.

The Sahara is the broken link of the chain of communication between Europe and our sable brethren of Sudan.

“From Nature’s chain whatever link you strike,
Tenth or ten thousandth, breaks the chain alike.”

If we can mend that link, our communication will be established through the Sahara; the language of which district is now publicly taught at Paris, at *l’École Royale et spéciale des Langues Orientales vivantes*, as a preliminary and necessary step, hitherto omitted, towards the support of an extensive rational and constant intercourse with that continent. To the cosmopolite

and philanthropist it matters not whether this intercourse be opened by France, by Holland, by America, or by Great Britain, the result will necessarily be beneficial to mankind in general. Such a communication cannot terminate in commerce, without embracing civilisation, its twin sister; and civilisation is likely to promote the abolition of the slave-trade, and the conversion of the idolatrous negroes to Christianity. This being premised, I repeat that ~~any information~~ tending to elucidate the manners, customs, religion, or language of the inhabitants of the Sahara, appears interesting to the general, as well as to the learned reader.

Medicinal and Economical uses of some African Plants.

El Hermeel, an herb used for colds and catarrhs.

El Helba, used to strengthen digestion and to create appetite, infused in a decoction of mint.

El Henna, is the plant used by the ladies, to dye their hands and feet; it stains them black if the decoction is very strong; but if of ordinary strength, yellow: the latter color is considered an improvement of personal beauty; as it preserves the hands soft and cool, allaying the perspiration in hot weather.

Souak, is an infusion of a bark used from time immemorial by the North Africans, to preserve and whiten the teeth; a powder from this bark is sold at Sanger's medicine warehouse, 150, Oxford Street, called Wangary's tooth-powder. In Brown's Travels in Africa, p. 271, this is called *Shaw*, and it appears to be the same with the plant designated by Bruce under the name of *Rack*: vide Bruce's Travels, 4to. vol. v. p. 44.

Enjemma, is an herb the decoction of which is extremely efficacious in fevers, and for cooling the blood at Spring and Autumn.

El Bukula, } Marsh Mallows, used for the same purposes as
El Khubiza, } in Europe.

Lâel Durgmuse, is the honey of Euphorbium. The bees that suck the Durgmuse or Euphorbium flower produce a strong bitter honey, a very small quantity of which immediately cures violent colds: vide Jackson's enlarged account of Marocco, page 134, for a plate and a description of this plant.

El Mayune, } is an intoxicating sweetmeat containing kief or
El Hashisha, } Hashisha; a small quantity has a great effect,
El Kief, } producing a voluptuous vacuity of mind, &c.:
for a further description of this composition, see Jackson's enlarged Account of Marocco, &c. p. 131.

Sheba, Absinthum, a decoction of this plant is used as a promoter of appetite, and to strengthen the digestive organs.

El Kah'l, a particular kind of antimony, names of which are found in various parts of the country; those west of the mountains of Atlas produce the *Alkah'l Bildie*, which is an Arabic term signifying *Alkah'l* of our country; the other is found in the mines of *Tafilelt*, and is called *Alkah'l felelly*, i. e. *Alkah'l* of *Tafilelt*; this latter is the best, and sells for double the price of the other; both are made into an impalpable powder, and very considerable quantities are conveyed by the caravans that annually traverse the great African desert from *Fas*, *Tezza*, and *Ujedda*, to *Cairo*, *Suez*, and *Mekka*, (vide *Jackson's Marocco*, p. 129.)

AFRICAN BREAD.—The wheat of North Africa, and of West Barbary in particular, is celebrated for its superior quality and size; it is also extremely hard. There are two species of African wheat; one is a long transparent grain, like amber; the other is an opaque grain, not quite so large as the other, and of a rounder form, similar to the English wheat; the large long amber-colored grain, produces a greater proportion of what the Italians call "*fiore di farina*," which the Arabs call *Smeet*; the bread made of the *Smeet* is of a very superior quality, and is remarkably nutritious. After the wheat is ground, it is divided into three qualities to obtain the *Smeet*.

The first is the coarse and husky part,

The second is the white impalpable powder, similar to American or European flour.

The third is the *Smeet*.

The two first qualities are separated by the women from the *Smeet*, which is not an impalpable powder, but is of the size and has the feel of sand between the fingers; it is not so white as the *degig* or flour, but rather of a yellowish hue.

The round opake grain produces much flour and little *Smeet*; the transparent grain yields a larger proportion of *Smeet*—the *Smeet* contains the purest part of the wheat. In the families of the opulent, they sometimes mix saffron with the *Smeet*, which makes the bread light: as much Spanish or African saffron as will lie on a shilling, boiled fifteen minutes in water, quant. suff., and strained through a sieve, is sufficient to make a quartern loaf of bread.

The transparent grain is so hard, that the stones will not grind without communicating to the flour small particles of the stone; the inhabitants of Marocco remedy this evil, by spreading the

wheat on their terraces during the night; the heavy dews¹ soften the grain; they collect the grain before the rising sun, and keep it in a cool place twenty-four hours, that the moisture imbibed during the night may have time to penetrate the grain; it then grinds well, without affecting the stones, and it is not gritty.

ETYMOLOGY.

The following etymology of some English words from the Arabic, are submitted to lexicographers:

Genius, génie French, from جن *jinni* Arab., a spirit supposed to attend on every person, and is either good or bad.

Soap, from savon French, which is from صابون *sabune* Arab. The art of making soap was communicated to the Provençals at Marseilles, from Tunis in Barbary, where they manufacture it soft and transparent like amber, as well as in the other Barbary states. Marseilles has long been celebrated for its manufactories of soap, the mutation of *b* to *v* is easily accounted for—it is merely an oral difference.

Genus, a kind, a species, from جنس *jens*, [sing. *jenus* pl.] Arabic, a people, a kind, a clan, *jens kabeer*, a great nation, *jens adeem*, an ancient people.

Algebra, from الجبر *Aljeber*, the finding. 'Todd's Johnson's

Dictionary says, the word is of uncertain etymology, but it is most unquestionable that *jeber* is the Arabic verb to find, to discover. *Aljeber wa'lm'kabaláh*, as it is called by the Arabs, signifies the finding from a previous position or supposition; when therefore we consider the character of Algebra, who can doubt this etymology? Bailey's Dict. says it is derived from ال and غبر which is *Al grebr*, not *giaber* as Bailey calls it; and he says it is the name of the inventor, but غبر is not a proper name, it is the verb to cover, to confuse, to render indistinct, which is the reverse of Algebra; he also says ال signifies excellent, but it is the article preceding the noun.

Haram, this word (in the dictionaries) is a Seraglio, or place for women in the East, but it is an error; it signifies bad, vicious, unlawful, *Wold el Haram*, an illegitimate son or child, the

¹ It is presumed that this observation is deserving the attention of our Colonists in Southern Africa, where such general complaint is made against the gritty bread, though the wheat is so good.

proper word is ^{حرم} *Huram*, [or *Hurem*,] i. e. a sacred place, a place not to be defiled or contaminated. Vide *Lettres Persanes*, lettre 20me.; this retreat or habitation for women in the

East, is also called ^{زنانه} *Zenane*, but never *Haram*.

Cotton—this article was probably first brought into Europe from Smyrna, where it was cultivated by the Arabs, long before the discovery of the East or West Indies; it is called in Arabic [القطن] *Alkotton*.

Algeneb, a fixed star in the right side of Perseus, from [الجنب] that is to say, the side.

Sugar was cultivated in Lower Suse many centuries ago, near Terodant, long before the discovery of the West Indies; the sugar-cane is called in Arabic ^{السكر} *Lukse*, the produce of it is called ^{السكر} *Assukur*, i. e. sugar.

Tamarinds, from [طمرهند] *Timmerhend*; dates are called [طمر] *Timmer*, India is called [هند] *henā*, i. e. dates of India, *Timmerhend*. A note in Brown's Travels in Africa, to. p. 343., says *Thummar Hindi* means fruit of India, not late, as insinuated by the learned author of the Botanical Observations in Asiatic Researches, Vol. iv. p. 250. But every one who is enabled, from a residence among the Arabs, to hold colloquial intercourse with them, will perceive that the annotator has committed a palpable error in making this assertion.

Alkove, from [الكبة] *Alkoba*, a cubiform building whose top is half a globe consisting of one square room; the mutation of *b* to *v* is easily accounted for—it is merely oral.

1 Buss, from [بوسد] *Busa*, a kiss. Pliny, in his Natural History, saith that Cato was of opinion, that the use of kissing first began betwixt kinsmen and kinswomen, however nearly allied or far off, only to know by kissing whether their wives, daughters, or nieces, had tasted any wine. If this report of Cato be true, it favors this etymology of the word, as the Arabs hold it disreputable and vicious for male or female to drink wine: even their prophet reprobrates the custom, and prohibits it.

Sherbet, an oriental beverage, from [شرب] *Sherb*, Arabic to drink; his composition, so celebrated in Oriental song, is a decoction of, or preparation from barley meal and sugar, perfumed with extract of roses, orange flower, violets, or citron,

Oasis, from *Wah*; the Latins first Europeanised this word by substituting the *o* for the *w*, and adding a double *s*, calling *واہ* *wāh*, *oasis*, the plural of which must necessarily be *oasis's*, thus giving that hissing sound to the articulation, which is so offensive to the ear of the Arab, and for which hissing, which they perceive in the European languages, they say that the articulation of [*Ajemmy*] Europeans resembles the whistling of birds.

Tabor, Kettle-drum—the kettle-drum is originally of the Arabs, and has been used by them from time immemorial; it forms an indispensable part of their bands of music: they are made in *Idaulit* in the Southern Atlas, from the copper-mines of *Teserlergt*, and our military kettle-drums are exactly like them; they are made of the same size with those belonging to the regiment of cavalry (the Blues) of which the Duke of Wellington is Colonel. The 27th day of the first grass month, called by the Arabs *Arrabea Ellule*, is the Anniversary (among some tribes) of the feast or leathering of the kettle-drum, when every individual brings some present on the occasion. [طبل] *tab'l*, the mutation of *l* to *r*, is easily accounted for—it is an oral difference.

Isir, (grand visir, chief or prime minister,) the Turks, or the Europeans, have converted the *b* into *v*; the Arabic word is *بصر* *Biser*, to see, *بصر* one that sees, inspects, superintends, directs.

Whale, *الواله* *Alwala*, a great fish.

Kore, from *قور* *Kure*, i. e. a ball, a kernel, the interior of the heart, the pupil of the eye.

Gibraltar, from *Jibel* and *Tarik*, i. e. the mountain of *Tarik*. After the death of Roderick the last of the Goths, the march of the Moorish General *Tarik* was rapid and victorious: he embarked in the province of *El Garb*,¹ on the opposite coast of Africa, and landing near the foot of the mountain of *Gibraltar*, which he therefore named after himself *Jibel*, i. e. the mountain, *Tarik* of *Tarik*, he proceeded through the *Sierra Morina*: among his various conquests, that of *Medina Celi* was the most splendid and lucrative, for among the spoils was the celebrated golden table, brought from the East

¹ *El Garb* is the most northern province of the present Empire of Morocco; *Tangier*, *Tetuan*, and *Ceuta*, are towns in this province.

by the Goths, at the pillage of Rome, containing 360 sept of solid gold, adorned with emeralds and pearls, which he afterwards presented to the throne of Damascus. Europeans have taken this name from the Moors, who conquered Spain, and by an easy variation call it Gibraltar—a variation by no means extraordinary, when we consider how frequently they pervert Oriental and African names, even to the rendering them unintelligible. This is one etymology.

The Moors of West Barbary and of Suse have another, which is this: the celebrated Mograrbeen prince and geographer, Abdallah ben Edris, (commonly called the Nubian geographer,) who flourished in the 12th century of the Christian Æra, speaking of [البحر الشامي] the *Bahr Ashammi*,¹ i. e. the Mediterranean Sea, says it was [زمان] *Zman*, i. e. in ancient times, a lake enclosed on all sides like the Caspian Sea, and its waters had no connexion with the [بحر مظلم] *Bah'r m'dollem*, i. e. the Atlantic Ocean. The inhabitants of [سوس] *Suse*,² and [الاندلس] *Andalusia*, were incessantly at war till the time of Alexander, who coming to Andalusia, the people complained heavily to him of the [هل سوس] i. e. the people of Africa. Alexander (the Great) then formed the plan of separating their countries by cutting a passage for the waters of the Mediterranean into the [Bahar mdoll'm], or Atlantic Ocean: for this purpose he fixed upon *Ezzokâk*, a hollow, near the mountain of Gibraltar; he then ordered the ground to be dug up between Tanjier and *Ezzokat* in Andalusia; he then built a mole on each side, one near Tanjier and one near *Arzokak*; he then continued the excavation till the water rushing in from the (Baharmdolm,) Atlantic Ocean, overflowed many towns, and rose above the moles (*Ahadashra kama't*) 11 fathoms. Edris relates that he himself saw the mole under water on the Andalusian side, and that the people of Algaziras³ called it the bridge; the centre of this building corresponds with the place where (*Hujar el hibil*) the Camel's Rock hangs over the sea: in those days,

¹ Palestine is called by the Arabs *Bled Ashsham*, and the *Bahar Ashshammi*, takes its name from this country.

² At the period here alluded to by the Mograrbeen geographer, the Kingdom of Suse extended from Sahara to the Straits of Gibraltar; by Suse therefore is meant Africa, and by Andalusia is meant Spain.

³ Algazira is the Arabic for an island; the Camel's Rock has been levelled for military operations, and is probably now the Battery on that island.

- Tariffa and Trafalgar were included in, or formed the northern part of Algrarb, and joined Andalusia. This being premised, [I should observe, that after cutting the separation, the people of Elgrarb still called [طَرَف] *Tariffa*, the little piece,¹ q. d. the little piece of Elgrarb and Trafalgar, they call [طَرَف المَغْرِب] *trafelgrarb*, i. e. the piece cut off from the grarb, that is from the province of Elgrarb now so called, in which Tanjier and Ceuta² are situated: they also call Gibraltar [جَبَل طَرَف]³ *jibbeltraf*, i. e. the mountain of the piece of Elgrarb, or the mountain of *Tariffa*; this is the Mauritanian etymology of the word *Gibraltar*.

OBSERVATIONS

On the Translation of an Arabic Paper relative to Mungo Park's Death.

THERE is a letter signed A. Saleme in the 3rd Number of the *Annals of Oriental Literature*, recently published, which contains various accusations against me—accusations which I am not conscious of deserving: the letter alluded to has been, however, sufficiently answered by me in *Cursory Observations*, &c. inserted in the *Classical Journal*, No. XLII. p. 299.; and I really should not have thought this letter deserving a reply, if I had not reflected, that my silence on such an occasion might be interpreted into a conviction that I have actually misinterpreted this Arabic or Moorish document, supposed to contain an account of Mungo Park's death, inserted in Mr. Bowdich's account of a Mission to Ashantee.

The writer of this letter assumes, that my *Cursory Observations* in the 42nd Number of the *Classical Journal*, or in the 1st No. of *Annals of Oriental Literature*, were written for the purpose of

¹ *Traf* a piece, *tariffa* a little piece, Arabic.

² The name of Ceuta among the Moors is Cibta, from *Sebata jibbel*, Arab. i. e. the seven hills or points of which the mountain of Cibta is composed.

³ *جَبَل طَرَف jibbel-traf*, q. d. Gibraltar, vide the Emperor Soliman's Arabic letter to our late revered Sovereign George the Third, in Jackson's enlarged account of Morocco, p. 322. l. 3rd and 4th.

injuring his reputation, *not to investigate the inaccuracy of his translation*, and that my observations were entirely desitute of any scientific elucidation.

To these positions, I answer, and solemnly declare before all the world, (as I have before done,) that I had no intention to injure Mr. Salemé's reputation; but I was urged to give Mr. Bowdich the decypher, as well as the translation of the document concerning Mungo Park's death, *solely from a desire to be of service to my country and to elicit the truth*, Mr. Bowdich having informed me that his Book was nearly ready for publication, and that he had endeavoured, in vain, to get a decypher of the document. Afterwards, when Mr. Salemé's translation was confronted with mine in the Quarterly Review, without the original, it became a duty which I owed to myself, after the Quarterly Review (a book of extraordinary circulation) had asserted that Mr. Salemé's translation was preferable to mine, to investigate the matter. Accordingly, I asked several of my friends what they candidly thought of Mr. Salemé's translation; there was among them but one opinion, viz. that it was unintelligible; at the same time they observed that mine was perspicuous and intelligible, but no opinion could be given as to the *accuracy* of the translation. The observations in the Quarterly Review were calculated to cast a discredit in this country, the Continent, and in Africa, on my translation; so that if I had not presented to the world my Cursory Observations, in addition to the decypher of the document, my friends in all parts of the world would have thought, after reading the animadversions in the Quarterly Review, that I had forgotten the language of the Arabs, and could not translate it! I was unwilling that such an impression should go abroad and prevail in the minds of my learned and Oriental friends. The first attack on my translation was, however, made long before that in the Quarterly Review; it was contained in the Englishman (Newspaper) of Sunday, 2nd of May, 1819; and, according with the adage *nemo me impune lacessit*, I answered it in the following Number; therefore if Mr. Salemé is sore at my observations, he should recollect that the *impetus* was given to me by his own observations, in the paper above alluded to. I am now persuaded, from the measures taken in this matter by Mr. Salemé and his coadjutors, that if I had remained silent and had not replied to the insidious observations, first in the Englishman, and in the Times, and then in the Quarterly Review, the result of these suggestions, so widely circulated through these papers, would have impressed on the public mind an opinion, that I am a blunderer and a pretender only to a knowledge

of Arabic, and Mr. Salemé would have had the reputation (to my prejudice), of an accomplished Arabic scholar, among the majority of readers.

But there was a stimulus much stronger than these, which prompted me thus to appear before the public with my *Cursory Observations*, which was—a fear that the Arabic professors on the Continent might think, not only that I had forgotten the language, but that there was no one in Great Britain that understood it; and a reference to the original document in Mr. Bowdich's *Account of a Mission to Ashantee*, confronted with Mr. Salemé's translation, would unquestionably have confirmed this opinion.

I now declare, that Mr. Salemé's accusation, that I have substituted in this decypher, the letter ح for ص, ض for خ, ع for م, and so on, is without foundation; for a confirmation of this declaration I confidently refer the inquisitive reader to the original manuscript, in the possession of the African Company. I moreover declare, that I paid all possible attention to the decypher, insomuch that I consider it equal in the accuracy of the copy to, and more intelligible than, a *fac-simile* could have been; and I confidently declare, that I do not think a word, a letter, a line, or a point, is either added or omitted, except that the Oriental punctuation was necessarily substituted for the Occidental, because Mr. Bulmer, the proprietor of the Shakspeare press, had not an Arabic type with the Occidental punctuation.

With respect to the *scientific elucidation* on the Arab language, alluded to in the 3rd Number of the *Annals of Oriental Literature*, p. 508, the absence of which is regretted by Mr. Salemé, I have only to remark, that an illiterate, ungrammatical, doggerel writing, like that decyphered by me, did not require a scientific elucidation; a scientific dissertation on such a composition would have been an absurdity.

Mr. Salemé discovers his irritation at my calling the transcription of the supposed account of Mr. Park's death a decypher, and he says *Mr. Jackson was not ashamed to call it a decypher*. Certainly I was not, and I maintain that the apt and correct name or appellation of a paper *which could not be printed without an elucidation*, is, to all intents and purposes, a *decypher*—no printer could have printed it without a decypher, which Mr. Bowdich himself informed me he had in vain endeavoured to procure until I gave him mine.

Mr. Salemé goes on to say, that the Barbarians of Marocco,¹

¹ If the Barbarians of Marocco were not a polished race, compared to

are unacquainted with the pure Arabic. But I can inform Mr. Salemé that he is incorrect in making this assertion: all the intelligent men in the Empire of Marocco, who have received a tolerable education, understand the pure Korannic Arabic; and their writings and correspondence approach nearer to the elegant dialect of the Koran, than Mr. Salemé seems to imagine. Moreover, many of the Bedoween tribes speak as well as write the pure Arabic: the pure Arabic is spoken by the Arabs of Woled Abbusebah, by the Woled Deleim, and a dialect very little different from it is spoken by the Howara Arabs, inhabitants of Suse and the Sahara; among all which tribes I have occasionally sojourned.

Mr. Salemé says the letter from the Emperor of Marocco to our late revered Sovereign, (page 510) was written in a barbarous style and a barbarous character. I beg leave to contradict both these assertions; and I maintain that the style is not very different from that of the Koran, and that the character, so far from being barbarous, is the same that was written by the most polished Arabians during the *acmé* of Arabian science, when the arts and sciences flourished among the sons of Ismael.

My opinion of the passage respecting the word عقْدان, is still the same that I expressed when I delivered the decypher, (or, as Mr. Salemé will have it, the transcript,) to Mr. Bowdich; nor does Mr. Salemé's quotation from the *Kamoos* or *Arabic Dictionary of Sheikh Ahmed*, any more than his reference to *Richardson's Arabic Dictionary* at Mr. Bulmer's, refute the interpretation that I have given to this passage, or tend to prove that the writer did not mean to say, that there were two persons tied or bound in the vessel. But not wishing to be dogmatical, obstinate, or wedded to *my own opinion*, respecting this matter, which however I must confess was a *decided one*, I showed a fac-simile of the original document to two intelligent Mogrars—been Muselmén, who were in England soon after the publication of Mr. Bowdich's account of Ashantee; and these gentle-

Mr. Salemé's compatriots, that enterprising and indefatigable traveller Signor Belzoni would not have been so barbarously maltreated by the Arab soldier, who wantonly inflicted on that gentleman a wound, which confined him a month, and for which outrageous aggression the government of Egypt would afford him no redress whatever!! Let any European who has resided in the empire of Marocco say, if such an insult would have been passed over by the constituted authorities, or that ample satisfaction would not have been given to the injured individual.

¹ Vide Classical Journal, No. XLII. p. 302.

men severally and separately declared, without hesitation, that the meaning of the word عقْدَان signified persons bound, and that it was absurd and ridiculous to give a figurative meaning to an expression made in a doggerel composition, which, so far from having claim to the figures of rhetoric, could not pretend even to grammatical accuracy. A corroboration of my interpretation of these words will appear, by a reference to Park's travels, reviewed in the Quarterly Review, No. xxv., where these men bound with cords, or otherwise, appeared to *Amadou Fatima, like dead men*, because perhaps they could not move, as also by a reference to the 2nd note in p. 301. of the *Classical Journal*, No. XLII.

Mr. Salemé, in his critical animadversions, does not inform the public why, in his translation, he omitted the words *و قوب ذي السفينة*, which unquestionably signify that "*they discharged their arms into the vessel*:" this interpretation also is corroborated in a letter from the late President of the Royal Society, to Mr. Dickson, (of Covent Garden, Mungo Park's brother-in-law,) inserted in Shabeel's account of Timbuctoo and Housa, &c. p. 425.

Finally, Mr. Salemé is very susceptible, and he endeavours to persuade his readers that I have attacked his reputation, and that of the poor old gentleman Mr. Lusignan; but I deny having made such an attack on either of these gentlemen—the latter I never before heard of, and do not know him even by name; and with respect to the former, *it was a duty incumbent on me as a British subject, and as an approved and devoted servant to my Sovereign*, not to suffer an imperfect translation of an Arabic document to go forth to the public and to the world, as a perfect translation, when the oriental professors on the Continent, particularly at Paris, would perceive that it was no such thing.

The conversion of Mr. Salemé, of "*This narrative proceeds from the territory of Housa called Yeaurce*," into "*This declaration is issued from the town called Yaud, in the country of Kossa*," added to his omission of the leading feature in the document, the circumstance of the attack, and of arms being discharged at Mr. Park and his companions in the vessel, from the natives, were alone circumstances which would have thrown a stigma by the continental professors, on our knowledge of a language which is spoken by many thousands of His Majesty's subjects in Asia, if I had not attempted to controvert it.

It would be useless to take up more of the intelligent reader's time in discussing the barbarisms of this doggerel document; I will now therefore conclude, after making a few observations in

justification of myself, against Mr. Salem's scurrilous attack respecting the translation of our Lord's prayer and the Decalogue, after giving the former in Arabic, with only one blunder in it, made by himself, and in which *only* it differs from my transcript.

He says, "here we have blunders of every sort—of grammar, of orthography, and of sense"—and he assures the Editor and readers of the *Annals of Oriental Literature*, that the ten Commandments (which he informs us he omitted, to shorten his letter) are translated far worse than the Lord's prayer; he then goes on to say, that if Professor Jackson can persuade the European Arabic scholars to admit that the foregoing is a correct or a good Arabic translation of the Lord's prayer, he certainly will then deserve the palm among Arabic scholars.

But we have here only Mr. Salem's *ipse dixit* for the blunders of grammar, the blunders of orthography, and the blunders of sense, contained in my Arabic transcript of the Lord's prayer, and he wisely avoids indulging the curiosity of his readers by a specification of these various blunders. Now I have no hesitation in declaring, that the Lord's prayer, as transcribed by Mr. Salem in the *Annals of Oriental Literature*, No 111. p. 514. which is copied from my transcript, is a correct translation, (with the exception before alluded to, made by himself,) and I appeal to all competent Arabic scholars, who understand the original Greek, for a corroboration of this my assertion; finally I may say, (and I think without fear of contradiction), that *if I required nothing more* to deserve the palm among Arabic scholars, than to prove that my transcript of this prayer is a correct translation from the original Greek, I should have gained already that palm; but God forbid that I should be enveloped with such presumption as to pretend to claim this superiority!

I now take my leave of Mr. Salem, to whom I should not have replied had he not animadverted on the "blunders of every sort" committed in my transcript of the Lord's prayer and the Decalogue; an insinuation made to the public without proof, which appears to be intended (for what other construction can be put upon it?) to impress the African Company with an opinion that such errors really and truly exist; but I feel confi-

† This blunder is in the fourth Arabic word of the last line, p. 514. of the 3rd Number of *Annals of Oriental Literature*. It is remarkable that this one alteration has the effect of converting correct Arabic into street language, and reminds me of Lord Bacon's observation in his *Novum Organum*, that "man would contend that two and two did not make four, if his interests were affected by the position."

dent that the African Company will soon hear, if they have not already heard, that both the prayer and the decalogue have had a very different opinion formed of them in Africa, from that ascribed to them by Mr. Salemé; that they will have been found perspicuous and intelligible to the well-informed among the Africans, and to all learned Muselmén; as easily understood by them as the language of the Koran; and that they have answered every intent and purpose for which they were sent to Africa.

COROLLARY.—If Mr. Salemé can prove to the satisfaction of the African Company, that the prayer or the decalogue above alluded to are either of them unintelligible to the Africans, or incorrect, (the former being confronted with the original Greek, and the latter with the original Hebrew,) he will deserve the thanks of the African Company; if he cannot give satisfactory proof of this, he will deserve the contrary.

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J. GREY JACKSON.

NOTES

On some parts of Archbishop POTTER's Antiquities of Greece, by the Rev. J. SEACER, A. B., Rector of Welch Bicknor, Monmouthshire.

PART II.—[Continued from No. XLV. p. 156.]

Vol. I. p. 121. “These they called *συκοφάνται*, which word sometimes signifies *false witnesses*, but is more properly taken for what we call common Barretors, being derived *ἀπὸ τοῦ σύκα φαίνειν*, from indicting persons that exported figs, &c.”

Plutarch, in his life of Solon, says, that they who derive the term from the circumstance here mentioned, are not *παντελῶς ἀπίθανοι*.—οὐκ ἦν οὖν τίς ἡγήσατο παντελῶς ἀπίθάνους τοὺς λέγοντας ὅτι καὶ σύκων ἐξαγωγή τὸ παλαιὸν ἀπεύρητο, καὶ τὸ φαίνειν ἐδεικνύμενον τοὺς ἐξάγοντας, κληθῆναι συκοφάντην. p. 167. ed. H. Steph.—read ΣΥΚΟΦΑΝΤΕΙΝ.

Vol. I. p. 122. “*Διαιτηταί*, or Arbitrators, were of two sorts. *Κληρωτοί*.—At their first institution, all causes whatsoever that exceeded ten drachma were heard by them, before they could be received into the other courts.”—Again, p. 123, “*Διαλλακτήριοι*, or

κατ' ἐπιτροπὴν Διαιτητῶν, or Compromissarii, were such as two parties chose, to determine any controversy betwixt them; and these the law permitted any person to request, but obliged him to stand to whatever they determined, without any farther appeal; and therefore, as a greater obligation to justice, they took an oath that they would give sentence without partiality."

It is evident from a great number of the orations of Demosthenes, that all private causes were regularly, and as a matter of course, submitted to some διαιτητῆς or other before they were heard in the superior courts: but the following passage shows, that neither was it to the κληρωτοὶ alone that they were necessarily submitted, nor always upon oath only to the διαλλακτήμοι. —καὶ εἰ μὲν μὴ καὶ παρὰ τοῖς αὐτοῦ φίλοις, καὶ παρὰ τῷ διαιτητῇ προ-γνωσμένοις ἀδικεῖν, τοὺτους ἐπιείκτω τοὺς λόγους, ἤττον ἂν ἦν ἄξιον θαυμάζειν· νῦν δ' ἐπιτρέψαι με πεισὺς Ἀρχιερῆς, καὶ Δρακοντίδης, καὶ φάνη τούτῳ, τῷ νῦν ὑπ' αὐτοῦ φεύγοντι τῶν ψευδομαρτυριῶν, τοῖσι μὲν ἀφῆκεν, ἀκούσας αὐτῶν, ὅτι, Εἰ μεθ' Ὀρκου ταῦτα ΔΙΑΙΤΗΣ(ΟΥΣΙ), καταγνώσονται τὴν ἐπιτροπὴν· ἐπὶ τὸν ΚΛΗΡΩΤΟΝ δὲ διαιτητὴν ἐλθὼν, (afterwards and by choice) καὶ οὐδὲν ἔχων ἀπολυσασθαι τῶν ἐγκληλημένων, ὥφλε τὴν δαίταν. οἱ δικάσταί δ' ἀκούσαντες, εἰς οὗς ἐφῆκε, ταῦτα καὶ τοῖς τούτου φίλοις, καὶ τῷ διαιτητῇ, περὶ αὐτῶν ἐγνώσαν. Demosth. Ὑπὲρ φάνου πρὸς Ἀφοβ. ψευδομ. p. 861.

Vol. 1. chap. xxiii. "Of the public Judgments, Actions, &c."—

The modes of proceeding against a criminal were extremely various: Δεῖν δ' ὥσπερ μηδὲνα ἀποστερεῖσθαι τοῦ δίκης τυχεῖν ὡς ἕκαστος δύναται. πῶς οὖν ἔσται τοῦτο; ἐὰν πολλοὺς ὁδοὺς δὴ διὰ τῶν νόμων ἐπὶ τοὺς ἡδικοτάτας. οἷον τῆς κλοπῆς. ἐρῶσαι, καὶ σαρπηροποιεῖν; ἁπαγε. ἐν χιλίαις δὲ ὁ κίνδυνος. ἀσθενέστερος εἰ; τοῖς ἀρχουσιν ἐφηγοῦ. τοῦτο ποιήσουσιν ἐκεῖνοι. φοβῆ καὶ τοῦτο; γράφον. καταμέμφη σεαυτον, καὶ πένης ὧν οὐκ ἂν ἔχοις χιλίας ἐκτίσαι; δικάζων κλοπῆς πρὸς διαιτητὴν, καὶ οὐ κινδυνεύσεις. οὐδέτερον βούλει τούτων; γράφον. κατοκνεῖς καὶ τοῦτο; ἐφηγοῦ. τούτων οὐδὲν ἐστὶ τὸ αὐτό. Demosth. κατὰ Ἀνδρότ. p. 601.

Vol. 1. p. 125. "Ἀπογραφή."—Ἀπογραφή is sometimes an inventory.—καὶ μοι λάβε πρῶτον μὲν τὴν ἀπογραφὴν ταυτηνί, καὶ λέγε αὐτοῖς νῦν ἅπερ ἐκάτερος ἡμῶν ἔχει. Demosth. Πρὸς Σπουδ. p. 1036. l. 24. Τοιαῦτα τοίνυν, ὧς ἄνδρες δικάσταί, πεπονθὼς ἐγὼ ὑπὸ Φαινίππου, ἀπεγραψάμην πρὸς τοὺς στρατηγοὺς ταύτην τὴν ἀπογραφὴν. Demosth. πρὸς Φαινίππ. p. 1043.

Vol. 1. p. 125. "Εἰσαγγελία was of three sorts; the first was about great and public offences, by which the State was brought into danger, &c.—ἀγανακτήσασα ἡ βουλὴ ἐφ' οἷς ἐγὼ ἐκπεπόνθειν, καὶ ἰδοῦσά με ὡς διεκείμεν, καὶ ἡγησαμένη ὑβρίσθαι οὐκ ἐμὲ, ἀλλ' ἑαυτὴν καὶ τὸν δῆμον, τὸν ψηφισάμενον, καὶ τὸν νόμον τὸν ἀναγκάσασα εἰσπράττειν τὰ σκεῦη, ἐκέλευεν εἰσαγγέλλειν με, καὶ τοὺς πρωτάνεις προγράφειν αὐτῷ τὴν κρίσιν ἐπὶ δύο ἡμέρας ὡς ἀδικοῦντι καὶ

διακυβέλλουσι τὸν ἀπάσταλον, διότι τὰ σκευή οὐκ ἀπέδιδον, καὶ τὰ ἐνέχυρα ἐφείλετο, καὶ ἐμὲ συνέκοψε τὸν εἰσπράτταντα καὶ ὑπηρετοῦντα τῇ πόλει. Demosth. κατὰ Εὐέργ. p. 1151.

It appears from what immediately follows, that the Senate had the power either of delivering over this offender to one of the ordinary courts of justice, or of fining him to the amount of 16*l.* 13*s.* 4*d.* (ταῖς πεντακοσίαις).—

An instance of an εἰσαγγελία in the case of a murder occurs in Demosthenes:—καθ' οὗς καιροὺς ἡ εἰσαγγελία ἐδόθη, ἡ εἰς τὴν βουλὴν, ὑπὲρ Ἀριστάρχου τοῦ Μύσχου, ὅτι εἶη Νικαύδημον ἀπεκτονῶν. —Κατὰ Μειδίαν. p. 554.—In the case of ill usage of an heiress (ἐπικλήρος) in Isæus:—οὐκ ἂν εἰσήγγελλες πρὸς τὸν ἄρχοντα λαοῦσθαι τὴν ἐπικλήρον ὑπὸ τοῦ εἰσποιοῦτου οὕτως ὑβριζομένην, καὶ ἄκληρον τῶν αὐτῆς πατρῶων καθισταμένην; ἄλλως τε καὶ μόνων τούτων τῶν δικῶν ἀκινδύνων τοῖς διώκουσιν οὐσῶν, καὶ ἐξον τῇ βουλομένῃ βοηθεῖν ταῖς ἐπικλήροις; οὔτε γὰρ ἐπιτίμιον ταῖς πρὸς τὸν ἄρχοντα εἰσαγγελίαις ἔπεστιν, οὐδ' ἐὰν οὐδεμίαν τῶν ψήφων οἱ εἰσαγγέλαντες μεταλάβωσιν.—Super Pyrrhi Hered. p. 44. ed. Reiskii.

Vol. I. chap. xxiv. "Of the private Judgments, Actions, &c."

With respect to the courts in which the different causes were heard, I have already referred to a passage in Demosth. Πρὸς Λάκритον παραγρ. which throws some light on the subject: to that may be added the following:—ἐνταυθοὶ πόλλ' ἅττα καὶ δευῖά μοι ἅμα ἐγκαλεῖ. καὶ γὰρ αἰκίαν, καὶ ὕβριν, καὶ βιαίων, καὶ πρὸς ἐπικλήρους ἀδικήματα. τούτων δ' εἰσὶν ἐκάστου χωρὶς αἱ δίκαι, καὶ οὔτε πρὸς τὴν αὐτὴν ἀρχὴν, οὐδ' ὑπὲρ τιμημάτων τῶν αὐτῶν. ἀλλ' ἡ μὲν αἰκία, καὶ τὰ τῶν βιαιῶν, πρὸς τοὺς τειταράκοντα· αἱ δὲ τῆς ὕβριως πρὸς τοὺς δεσμοθέτας· ὅσα δ' εἰς ἐπικλήρους πρὸς τὸν ἄρχοντα. Demosth. πρὸς Πανταίνετ. p. 976.—ἦσαν γὰρ 22 θεσμοθέται, οἱ περὶ ἐταιρήσεως δικάζοντες. ἦσαν δὲ καὶ ἄλλοι τρεῖς· εἰς ἐπώνυμος, ἐξ οὗ καὶ ὁ ἐνιαυτὸς ἐπώνυμος ὠνομάζετο· δεύτερος ὁ βασιλεὺς, ὁ τὰ τῶν ὀρφανῶν καὶ ἀσεβειῶν διοικῶν· τρίτος ὁ πολέμαρχος &c. Argum. 2*a.* in Orat. Dem. κατ' Ἀνδροτίωνος.

Vol. I. p. 144. "Others are of opinion that by ὁ κάτωθεν νόμος, Demosthenes, whose expression it is, meant no more than the lower part of the tablet.——Petitus will have Demosthenes to mean no more by ὁ κάτωθεν νόμος, than the law which beneath, or afterwards in the same oration, is cited by him." Demosthenes had already recited one law; ὁ κάτωθεν is the one next to that before recited. This will be plain to any one who considers the whole passage: where Demosthenes, after using the expression ὁ κάτωθεν νόμος, presently substitutes ΤΟΝ ΝΟΜΟΝ ΤΟΝ ΜΕΤΑ ΤΑΥΤΑ, as equivalent to it.—In Aristocrat. p. 629. l. 18.

Vol. I. p. 162. "If any one hath bribed the Heliean Court, or any other court of judicature among the Athenians, or hath

called a senate, or entered into conspiracy—&c." In the original (Demosth. κατὰ Στεφ. ψευδομ. B. p. 1137.) Ἐάν τις συνίστηται, ἢ συνδικάζῃ τὴν ἡλιαίαν, ἢ τῶν δικαστηρίων τι τῶν Ἀθηνησιν, ἢ τὴν βουλὴν ἐπὶ δωροδοκίᾳ χρήματα διδοῦς ἢ δεχόμενος—.

Vol. I. p. 163. "His evidence shall suffice, that can give his ἀκοή, or what he heard from a person deceased—" ἀκοὴν οὐκ ἔωσιν οἱ νόμοι ζῶντος μαρτυρεῖν ἀλλὰ τεθνεώτος. Demosth. κατὰ Στεφ. B. p. 1130.—Our English laws more wisely reject all evidence upon hearsay; because such evidence is in reality that of a person unsworn.

Vol. I. p. 167. "Let usurers' interest-money be moderate."—The common rate of interest at Athens was twelve per cent. (one drachma monthly for one mina.) Timarchus was so extravagant as to give eighteen per cent. says Æschines, in Timarch. p. 126.

Vol. I. p. 173. "All genuine citizens, whose estates were impaired by litigious suits when Solon entered the Prætorship, shall have permission of leaving their estates to whom they will, &c." This is an unaccountable translation; the original is,—δοῦναι μὴ ἐπεποιήτω, ὥστε μήτε ἀπειπεῖν μήτ' ἐπιδικάσασθαι; ὅτε Σόλων εἰσέηι τὴν ἀρχὴν, τὰ ἐαυτοῦ διάθεσθαι εἶναι ὅπως ἔν ἐθέλῃ—κ. τ. λ. Demosth. κατὰ Στεφ. ψευδομ. B. p. 1133. The true explanation may be seen in Reiske's notes.

Vol. I. p. 449. "The order of wrestlers was appointed by lots in this manner, &c."

See Lucian's Hermotimus. p. 572. A. ed. Salmur. Vol. II. c. xi. "Of their marriages."

For a curious account of the ceremonies in ancient marriages the reader is referred to pages 318, 319, 320. Tom. III. of Sir Henry Saville's edition of St. Chrysostom: where he will find also some just observations on the folly and evil tendency of them.

Vol. II. p. 295. "There is a story of the sophister Hermocrates relating to this custom, that having a woman not very agreeable imposed upon him by Severus the Roman Emperor, and being asked his ἀνακαλυπτῆρια when she took off her veil, he replied ἐγκαλυπτῆρια μὲν οὖν τοιαύτην λαμβάνον; *It would be more proper to make her a present to keep her veil on, unless her face was more agreeable.*"—If the true reading be λαμβάνων, δώσω, or some such word is understood: if λαμβάνωνΤι, δώτεον. Archbishop Potter takes ἐγκαλυπτῆρια in the sense given it by Cælius Rhodiginus.

Vol. II. p. 446. "Τὸ ὁμοτράπεζον, to have eaten at the same table, was esteemed an inviolable obligation to friendship, and ἀλα καὶ τράπεζαν παραβαίνειν, to transgress the salt and the table, that is, To break the laws of hospitality, and to injure one by whom any person had been entertained, was accounted one of the blackest of crimes. Hence that exaggerating interrogation of Demosthenes, Πού ἄλλο; ποῦ τράπεζαι; τὰτα γὰρ τραγῆδαί

περιών. (περιών, ss.) "Where is the salt? where is the hospitable table? for in despite of these, he has been the author of these troubles."

These last words are strangely translated: the passage is in the oration of Demosth. *περὶ Παράτρ.* p. 400. ταῦτα γὰρ τραγῶδεϊ περιών, "For this he goes about exclaiming in an exaggeratory manner," are the words of Demosthenes himself; ποῦ δ' ἄλεις; ποῦ τράπεζαι; are those of Æschines, cited by Demosthenes.

MISCELLANEA CLASSICA.

NO. XII

[Continued from No. XI. V. p. 52.]

I.—Metrical lines:—

Thuc. IV. 118. εἴτε δικαιότερον τούτων δοκεῖ εἶναι, ἴντες—

v. 26. οὐ πολλὰς παρενγκούσας, καὶ τοῖς ἀπὸ χρησμῶν—?

vi. 92. οὖσαν καὶ τὴν μέλλουσαν ὕναμιν κατέβητε—

It is possible that some of the metrical lines extracted by the writer from prose authors, may have been, by an oversight, cited twice; if so, the reader will excuse the mistake.

II.—Knight, in his *Prolegomena* to Homer, (xxiii.) speaks of Helen's ignorance of the death of her brothers, (II. iii.) as an improbable circumstance. It should be recollected, that Helen had been ten years absent from her native country; for Juno, in the Fourth or Eighth Iliad, speaks of herself as having been engaged for ten years in exciting the different nations of Greece to war. While upon the topic of Homer, it may not be amiss to notice an objection which has been made to the probability of his history, on the ground that the numbers of the Grecian army at Troy, if computed as Thucydides proposes, by multiplying the number of vessels by the supposed average number of men, are greater than could by any possibility have been assembled in the actual state of Greece; being, as is alleged, equal or greater than the numbers assembled at Plataea, to repel the later invasion of Persia. It may be answered, that, in the latter case, Thebes, with all Boeotia, except Plataea, and the populous province of Thessaly, were enlisted in the Persian cause, and that Argos, one of the most powerful states of Greece, remained neutral; and that, notwithstanding this, and perhaps some other trifling deductions which we may not recollect, the balance of numbers was in favor of the army at Plataea, when compared with that of Troy.

III.—A writer in the *Quarterly Review*, Vol. xii. pp. 84, 85. mentions a translation of the *Iliad* by Macpherson, the editor of *Ossian*, executed in a singular metro-prosaic style.—I remember to have seen a translation of the same poem, written in blank verse, but, by a singular fancy, printed after the manner of prose. It was the one set up in opposition to Pope's, mentioned in Johnson's *Life of Broome or Fenton*.

IV.—The following are instances in Homer, more or less probable, of an adaptation of a name to the character of the individual to whom it is given:—*Νηρεὺς Ἀγλαΐης υἱὸς χαρόποιό τ' ἄνακτος* (on the principle of "*Matre pulchra filia pulchrior*"). "*Ὀδῖος* and *Εὐρυβάτης* (heralds)—*υἱὸς Φρονόιο Νοήμων* (*Od.* iv.)—*Φῆμιος Τερπιάδης* (the minstrel) *Od.* xxii. 330. (*πολύφημος* is used as an epithet to *Δοῖδός*, *ib.* 376.)—In the eighth book of the *Odyssey*, the names given to the Phæacians who engage in the race, *Ποντεὺς*, *Πρωρὺς*, *Ἀναβησίνας*, &c. alluding to the maritime pursuits of the Phæacian people, may remind us of the *ὄνοματοποιία* of Dibdin the song-writer, and his *Ben Bowsprits*, *Tom Tarpawlus*, &c. &c.

V.—We have heard it laid down as a canon, that when the particle *que* is lengthened at the beginning of the second foot of a Latin heroic hexameter, the word which succeeds it beginning with a single consonant, (as in Virgil's "*Laminaque laurus-que dei*,") that consonant is uniformly a liquid (as in the above instance). We believe this to be almost uniformly the case, at least in Virgil, who indulges in these and other liberties more than any of his successors in the heroic line; one exception, however, (we know not whether it is a solitary one) occurs in the twelfth *Æneid*:

Chloresque, Sybarimque, Daretaque, Thersilochumque—363.

Thus also Ovid, in the *Fable of Pentheus* in the *Metamorphoses*:—*Patresque populique* —————

VI.—"*Qui rebellantium fuerit furor, vel hinc intelligi potest, quod in usum novæ classis tecta domusque resciderunt, etc.—in tormentorum vincula matronæ crines suos contulerunt.*" *Flor.* ii. 25. (he is speaking of the preparations made by the citizens of Carthage for the third Punic war). Compare with this, an anecdote related by a writer in the *Quarterly Review*, in commemorating the sacrifices made by the Prussian people in 1813, on behalf of their country, when endangered by French aggression. "An anecdote of a Silesian peasant girl deserves to be recorded, as it shows the general feeling which pervaded the

country:—While her neighbours and family were contributing in different ways to the expenses of the war, she for some time was in the greatest distress at her inability to manifest her patriotism, as she possessed nothing which she could dispose of for that purpose. At length the idea struck her, that her hair, which was of great beauty, and the pride of her parents, might be of some value, and she accordingly set off one morning privately for Breslau, and disposed of her beautiful tresses for a couple of dollars. The hair-dresser, however, with whom she had negotiated the bargain, being touched with the girl's conduct, reserved his purchase for the manufacture of bracelets and other ornaments; and as the story became public, he in the end sold so many, that he was enabled, by this fair maiden's locks alone, to subscribe a hundred dollars to the exigencies of the State." Quarterly Review, Vol. xiii. Art. Gentz on the Fall of Prussia, p. 436, note.

VII.—We know not whether it has ever been observed, that the *Odyssey* is divisible into six parts, each containing four books, and embracing a separate series of action: the first comprising the voyage of *Telemachus* to *Pylus* and *Sparta*, with its causes; the second (*Φαιακίς*) the adventures of *Ulysses* in *Phæacia*; the third, the history of his wanderings subsequently to the taking of *Troy*; the fourth, the events in *Ithaca* previous to his revisiting his city and palace; the fifth, his adventures with the suitors; and the sixth, their slaughter, with its causes and consequences. Perhaps the remark is not worth making; we propose it, however, to those who are interested in the question respecting the composition of the Homeric poems.

VIII.—Is it a well-founded observation, that among scholars educated at our English Universities, a *critical* knowledge of Greek is more frequent than a similar acquaintance with Latin? If so, is it to be accounted for by the circumstance, that it is not till the time at which persons generally enter the Universities, that the mind acquires such a conformation as to be capable of entering, with any satisfaction, into the minutiae of construction and phraseology; combined with the fact, (so far as it is such) that the Latin language is more especially cultivated at our public schools, and the Greek at our Universities? This, to use Hume's phrase, is nothing more than "a doubtful solution of a doubtful doubt."

IX.—It happens, not unfrequently, in the poems of Homer, that after a proposition has been stated in a particular line, the next line begins with a qualification, or explanation, or additional description, in the shape of an epithet, adverb, or participle;

this opening word being itself followed by a statement of the cause of such qualification, &c. or something similar. We suspect that this peculiarity has been frequently overlooked by the commentators; and we make the observation, because we think that the sense of some passages might perhaps be better understood, and the punctuation improved, by an attention to it. But we have no time to say more on this subject. We shall only at present refer to Il. xi. 828. xvii. 671. xviii. 20. Od. vi. 249. xvii. 450. xx. 61. xxiii. 319. 331. Περ. ἔργ. 102. 175. also 9. if genuine.

X.—Parallel passages continued.—

1. Ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh;—then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord. Proverbs, chap. i. v. 25, 26, 28, 29.

Thus Æschylus, speaking of the wicked man in distress:

καλεῖ δ' ἀκούοντας οὐ-
δέν· ἐν μέσῃ δυσπαλεῖ τε δῖνα·
γελαῖ δ' ὁ δαίμων ἐπ' ἀνδρὶ θερμουργῶ·——

Æsch. Eumen. 555. ed. Glasg.

2. μισῶ πολίτην, ὅστις ὠφελεῖν πάτραν
βραδὺς φανεῖται, μεγάλα δὲ βλάπτειν ταχὺς,
καὶ πόριμον αὐτῷ, τῇ πόλει δ' ἀμήχανον.

Aristoph. Ran. 1464. Inverniz.

Thus a well-known modern satirist, speaking of a certain ministry:

Those hack'd and tainted tools, so foully fit
For the grand artisan of mischief ——,
So useless ever but in vile employ,
So weak to save, so vigorous to destroy!

Intolerance, a Satire (by T. Moore.)

3. μέγας γὰρ ἄδης ἐστὶν εὐθυνος βροτῶν
ἐνεσθε χθονός·—— Æsch. Chæph. 273. Glasg.

This resembles the oracle given to the Glendoveer, in the twentieth Canto of the Curse of Kehama:—

Go, ye who suffer, go to Yamen's throne;
He hath the remedy for every woe;
He setteth right whate'er is wrong below.

4. The concluding simile in the following passage (quoted by Coleridge as one of the mottoes to the second section of his "Friend," from a piece entitled "Motion to the Parliament of England concerning the Advancement of Learning," by J. H. conjectured by Coleridge to be John Hall) resembles the leading idea in several passages formerly quoted by Mr. Seager and the present writer, in their respective collections of parallel passages:—

"We cannot but look up with reverence to the advanced natures of the naturalists and moralists in highest repute amongst us: and wish they had been heightened by a more noble principle, which had crowned all their various sciences with the principal science, and in their brave strayings after truth helpt them to better fortune than only to meet with her handmaids, and kept them from the fate of Ulysses, who, wandering through the shades, met all the ghosts, yet could not see the queen."

Coleridge's *Friend*, Vol. iii. p. 67.

CÆCILIUS METELLUS.

THE VILLAS OF CICERO.

NUMEROUS were the villas which Tullius possessed in various parts of Italy. Middleton states that, according to some, he was owner of no fewer than eighteen; but he is silent as to his authority. Exclusive of his house on the Palatine, I have never been able to make out more than ten: a number sufficiently considerable, and which it may be questioned whether the Roman emperors exceeded, or even equalled. On this account some have thrown out suspicions injurious to his reputation; but dexterous forsooth must he have been, if, with his multiplicity of vocations, he could have found time to turn fortune-hunter, and cajole people out of their estates. Some of his country-houses he no doubt built; and it is probable that single men of respectability, aware of his high merit, and having no descendants of their own, made him their heir.¹

¹ Confirmed, I see, by his own words, *Phil. II. c. 16.*

Middleton seems to contradict himself, when having stated on the authority of Seneca, that the Romans usually built their villas on hills, he proceeds to look upon Grotta-Ferrata as occupying the site of the Tusculan villa, situated under the hills between Frascati and Albano.¹ But the monastery of La Ruffinella, lately occupied by Jesuits, but now by Lucien Buona parte, more likely stands on the Tusculan retreat of Cicero. Nothing can be conceived finer than the landscape commanded by this enviable spot. The corridor is filled with mutilated inscriptions and busts found in the ruins of the city above. One of them is inscribed

DIPHILOS
POETES :

probably the tragic poet mentioned by Cicero, as having lampooned Pompeius at the Apollinarian games.²

Ascending the hill by a fine shrubbery, the chief ornament of which is a very perfect sitting statue, most likely of the orator, and recently found in the ruins of Tusculum by the proprietor, we reached the site of the ancient city. Considerable remains of the theatre and public aqueduct have been unearthed, and the guide told me that some leaden pipes and tiles have been found with the orator's name inscribed.³

Close to where they were excavated, and a few paces from the amphitheatre, there are magnificent ruins, which bear the character of the buildings of the latter period of the republic. They consist of a long *crypto-porticus*, which communicated with several chambers; traces of which are still visible. It is pretty obvious that there was another story. They have been called, time immemorial, *La Scuola di Cicerone*; and, with every probability on their side, may be contemplated as the remains of the *Academia Tusculana*, which we need no longer look for at Grotta Ferrata, as Middleton imagined, or even at La Ruffinella; but rather on the declivity of the hill facing the Alban mount—that mount so majestically apostrophised in the *Pro Milone*!

¹ Near Grotta-Ferrata, I remarked several magnificent planes, the descendants, perhaps, of those under which Cotta, Crassus, and Scævola, discussed the qualifications of an orator. *De Orat.* I. 8.

² “*Ludis Apollinaribus Diphilus Poeta in nostrum Pompeium petulantier invectus est.*” *Ad Att.* II. ep. 19.

³ Perhaps they conveyed the *Aqua Crabra* for which he paid an annual rent to the Tusculans; “*ego Tusculanis pro aquâ Crabrâ vectigal pendam.*” *In Ruil.* 3.

“ Vos enim jam, Albani tumuli, atque luci, vos, inquam, imploro et obtestor, vosque, Albanorum obrutæ aræ, sacrorum populi Romani sociæ et æquales, quas ille præceps amentia, cæcis, prostratisque sanctissimis lucis, substructionum insanis molibus oppresserat; vestræ tum aræ, vestræ religiones viguerunt, vestra vis valuit, quam ille omni scelere polluerat: tuque ex tuo edito monte Latiaris sancte Jupiter, cujus ille lacus, nemora, finesque sæpe omni nefario stupro et scelere maculârat, aliquando ad eum puniendum oculos aperiastis: vobis illæ, vobis, vestro in conspectu seræ, sed justæ tamen et debitæ pœnæ solutæ sunt.”

As we descended from the *Telegoni juga parricidæ*, a loud clap of thunder burst with *fracas* from the steeps where the temple of *Jupiter Latiaris* formerly stood; the welkin behind Tusculum was shrowded in black, while a strong gleam of light was poured full on the ruins of the *Academia*. The striking accidents of the landscape corresponded with the recollections of him whose favorite retreat was the object of our visit; immortalised as it is by those philosophical disputations, which the common consent of the learned world classes among the most valuable monuments of Roman literature. Tullius indeed is no where greater than at Tusculanum. Common statesmen and lawyers, on retiring into the country, are obliged to renovate their hearts with light reading, or family chit-chat. His unbendings were with Socrates, Plato, Aristotle, Epicurus, and Zeno.

In a second visit to La Ruffinella, when the Tusculan groves appeared in the gay livery of spring, I caused a faithful copy of the profile of the above-mentioned statue to be taken, which is here given. The more I consider it, the more I am inclined to think it a Cicero.

The classical retreat of La Ruffinella has been celebrated in some racy stanzas of the sixteenth century, with which we will take a farewell of Tusculanum, and its present proprietor; for the Venusian whispers:

*Ne semper udum Tibur, et Æsula
Declivè contempleris arum, et
Telegoni juga parricidæ.*

I.

Su le porte del vecchio Tusculano,
Nell' alto monte sta la Ruffinella;
L'empito de li venti soffia in vano;
Quivi si gode ogn' altra cosa bella;
Monti, campagne, e il Lazio Romano
Domina, come Sole ogn' altra stella.
La vista, l'aria, l'acqua, i frutti, e l'ombre,
L'anno ch' ogni travaglio qui si sgombre.

II.

Sopra un ameno poggio antiche mura
Con mirabil disegno, e arte rara,
Sostentan l'edificio, che non cura
Caldo, nè gelo, e con la vista cara,
Rimira i colli intorno, e la pianura,
Il mar Tirreno, e la città preclara
Di Roma, il gran Soratte, e le colline
Fertilissime e grate Tiburtine.

III.

Spira quivi dal lucido oriente
Aura soave, e porta al ciel splendore;
La tramontana se ne vien sovente
Purgando intorno ogni dannoso humore,
Ma dal notturno e tacit' occidente
Soave spira il vento, e temprà Phore.
Il mezzo giorno con allegra faccia,
Con l'uno e l'altro vento ivi s'abbraccia.

IV.

O desiato avventurato colle,
Che di bello habitar sei sì dotato!
La fama Tusculana ogn' uno estolle;
Il Tusculano cielo a tutti è grato,
A ville antiche la lor gloria tolle;
L'aria e la terra l'han tanto esaltato!
Li convicini, e anco i Tramontani
Vengono a ristorarsi e farsi sani.

With regard to the Asturan villa, Wolfius, in his *Latium Vetus*, gives a view of some ruins, "quas," to use his words, "reliquias villæ Ciceronis recte dixeris." They stand on a small island at the mouth of the rivulet which flows by Astura, a town of Phœnician origin, as its name implies. Cicero, in one of his letters, says: "est hic locus amoenus, qui et Circeiis et Antio aspici potest." The bad character of the people deters strangers from visiting Astura, as it did myself, not without regret; for this retreat was the scene of the orator's affliction on the death of his daughter. Wandering among the thickets from morn to even, philosophy seems to have afforded him but slight consolation: "in hac solitudine careo omnium colloquio, cumque mane in sylvam me abstrusi densam et asperam, non exeo inde ante vesperam. Secundum te, nihil amicus solitudine; in ea mihi omnis sermo est cum literis; cum tamen interpellat fletus, cui repugno quoad possum, sed adhuc pares non sumus."

The site of what is called the Ciceronian villa at Antium,

which contained his best library, is laid down by Sickler in his topography of Latium.

As for the Formian villas, (*superior et inferior*,) the site of the first is not pretended to be known; but the keeper of the inn at Mola di Gaeta, called *la villa di Cicerone*, where we breakfasted, will not fail to carry you through his orange and lemon orchard, to an ancient bath supported by columns of a good style, and one of the most perfect of the Roman ruins; which, at his suggestion, I suppose, we must dignify with the title of *Villa Formianæ inferioris rudera*. The substructions of the town of Formiæ are hard by seen every where under the waves.

As I embarked at Baia, near the tomb of Agrippina, to cross over to Puzzuoli, on a fine star-light evening, which brought to recollection one of the finest passages of Tacitus,¹ the guide pointed to a hill above the Lucrine lake, now reduced to the size of a pond, and which he called the site of the Cuman villa; if so, it was not more than a mile from the Putcolan, of which twelve or thirteen arches are still seen on the side next the vineyard, and, intermixed as they are with trees, are very picturesque seen from the sea. These ruins are about one mile from Puzzuoli, and have always been styled *L'Academia di Cicerone*. Plinius is very circumstantial in the description of the site: "*ab Averno lacu Puteolos tendentibus imposita littori.*" The classical traveller will not forget that the Puteolan villa is the scene of some of the orator's philosophical works. I searched in vain for the mineral spring commemorated by *Laurea Tullius*, in the well-known complimentary verses preserved by Plinius; for it was effaced by the convulsions which the whole of this tract experienced in the sixteenth century, so poetically described in Gray's hexameters.²

It would appear, from several passages in his letters, that Cicero was very partial to these enchanting shores; but he complains to Atticus of the frequent intrusion of idle visitors:

¹ Descriptive of the murder of Agrippina by Nero, "*noctem sideribus illustrem, et placido mari quietam, quasi convincendum ad scelus Di præbuere.*" The reflection of the stars, too, in the rippling waves, reminded me of something more pleasing;

Ante bonam Venerem gelidæ per littora Baiæ,
Illa natare lacus cum lampade jussit Amorem.
Dum natat, argentes cecidit scintilla per undas;
Hinc vapor ussit aquas: quicumque natavit, amavit.

Frag. Inc. Auct.

² Nec procul infelix se tollit in æthera Gaurus, etc.

"O loca ceteroqui valde expetenda, interpellantium autem multitudine pene fugienda."¹

Among numerous excursions made in the environs of Naples, I crossed to the little island of *Nesis*, now called *Nesita*, rarely visited, and resembling in shape a Greek theatre; tempted to go thither by the recollection that in the most critical period of the republic, the orator had a rendezvous there with Brutus: "Nouis Quint. veni in Puteolanum; postridie iens ad Brutum, in Nesidem hæc scripsi. Bruto tuæ literæ gratæ erant; fui enim apud illum multas horas in Neside."² The whole of this island belonged to Lucullus. It is worth while to visit the castle, which commands one of the best views of the Puteolan bay. Here your eye may range over the promontory of *Misenum*; more interesting as having been the retreat of *Cornelia*, mother of the *Gracchi*, than the occasional residence of *Lucullus* and *Tiberius*. Beyond are the fertile and populous isles of *Ischia* and *Procida*; the first, the temporary abode of *Vittoria Colonna*, the accomplished and excellent marchioness of *Pescara*: a little above the now desolate *Baia*, stands *Bauli*, where the orator and *Hortensius* went through their philosophical exercises together;³ while nearly in the midst of the bay, the sea still foams round a black stone, part of the foundation of the pharos to the *Portus Julius*. A century or less will probably efface the scanty remains of one of the noblest works of the Augustan age; but it will exist for ever in the sonorous lines of *Maro*:

"An portus memorem, Lucinoque addita claustra,
Atque indignatum magnis stridoribus æquor;
Julia qua ponto longe sonat unda refuso,
Tyrrenusque fretis immittitur æstus Avernis?"

With regard to the Pompeian villa of Cicero, the learned *Abate Romanelli*, in his journey from Naples to *Pompeii*, thinks that the house near the street of the Tombs, above that of *Marcus Arrius Diomedes*, is the villa in question.⁴ He founds his opinion on a passage of the *Academical Question*, entitled, *Lucullus*, in which the orator, discussing the sentiments of

¹ Ad Att. XVI. ep. 16. ² Ad Att. XVI. ep. 1.

³ Quibus de rebus et alias sæpe nobis multa quasita, et disputata sunt, et quondam in Hortensii villa, quæ est ad Baulos. Acad. II. Quæst. II. *Hortensius* was a frequent visiter at the *Cuman villa*; which was often crowded with company: habemus in Cumano quasi pusillam Romam. Ad Att. V. ep. 2.

⁴ Viaggio da Napoli a Pompeii. Nap. 1817.

Epicurus respecting the senses, with Lucullus in his villa at *Bauli*, thus speaks: "ego Catuli Cumanum ex hoc loco video, Pompeianum non cerno; neque quidquam interjectum est quod obstat, sed intendi longius acies non potest. O præclarum prospectum! Puteolos videmus, at familiarem nostrum Avianum in porticu Neptuni ambulantem non videmus." He could then, observes Romanelli, see from Bauli, a village near the promontory of Misenum, the Cuman villa of Catulus to his left, and the town of Puteoli on the opposite side of the bay; but he could not descry his Pompeian villa; not that any thing intervened, *sed quia intendi longius acies non potest*. Now of all the houses in Pompeii, this is the only one yet discovered that commands a view of the site of Bauli in the distant haze. Here, then, continues the Abate, we must place his villa. Ingenious as this conjecture is, it must be remembered, that only one-fifteenth of Pompeii has been yet unearthed; and, perhaps, if the excavations are continued nearer the sea, the discovery of his villa may yet be ascertained by existing monuments. I certified that Romanelli is right with regard to the view both at Bauli and Pompeii. Be it as it may, the house contains a spacious cellar well-stored with flagons, standing as they were left, but filled with ashes from Vesuvius, which are still reddish from the crimson juice. A flight of stairs (a great rarity in the houses at Pompeii) leads to a gallery inlaid with Mosaic. Fragments of white marble lie scattered about.

The classical traveller as he surveys from this terrace the azure expanse of the Neapolitan gulph, bounded by Castellamare, where the elder Plinius dropped down suffocated, by Capri, and cape Misenum, will hardly refrain from exclaiming with the orator: *O præclarum prospectum!*

C. KELSALL.

CRITICAL REMARKS

On the Fragments of Sappho, Alcaeus, and Stesichorus.

PUBLISHED IN THE MUSEUM CRITICUM.

SAPPHO.

I.—Line 19. Read *τίς Σαρ-φοῖ τ' ἀδίκη*; The remains of this reading may be traced in the various corruptions of the manuscripts. The error arose probably from not perceiving that the word *Σαρ-φοῖ* was divided at the end of the line.

II.—Line 10. The editor would read *ἐπιδεδρόμαίκεν* for *ὑποδεδρόμακεν*, but Catullus translates it *tenues sub artus Flamma limanat*.

Line 16. Read *φαίνομαι*, [*Ἀτθί.*] The writer who quotes the passage would probably omit only a proper name, as being nothing to his purpose. The poetess surely could not conclude a stanza with a word so insignificant, that it might be omitted without detriment to the sense. The names of all Sappho's favorites have been preserved; and the only one which will suit the measure is *Ἀτθίς*: see XXXI, XXXII.

VIII. Should probably be arranged thus:

κῆνοι δ' ἄρα πάντες
καρχήσι' ἔχον καὶ ἔλ-ιβον,
ἀράσαντο δὲ πᾶμπαν
ἔσλὰ τῷ γάμβρῳ.

This passage is quoted by two different writers in this very order, and in these very words. It is not probable that both should have made the same omissions and inversions. It is taken from the *Ἐπιθαλάμια*, and the measure is analogous to many other fragments from the same poem.

XI.—The drift of this beautiful fragment seems to have been misunderstood. It was perhaps addressed to some coy favorite of the poetess; Propertius probably took the following short poem from this fragment:

Scribant de te alii, vel sis ignota, licebit;
Ludet, qui sterili semina ponit humo.
Omnia, crede mihi, tecum uno muneia lecto
Auferet extremi funeris atra dies:
Et tua transibit contemnens ossa viator,
Nec dicet, Cinis hæc docta puella fuit.

XLII.—Read *τὲ σοι τε*, which misprint-occurs elsewhere.

XLIII.—Read *θυρυρῶ πύδες ἐπτόργυμοι*.

LX.—This fragment and LXXVI. are both *ἐν τῷ πέμπτῳ τῶν Μελῶν*, and are probably so near as to illustrate each other.

LXXX. and XCI. are probably adjoining fragments from the *Ἐπιθαλάμια*.

LXXXVII. may be arranged thus:

ἐγὼν δ' ἑμαυτᾷ
τοῦτο σύνοιδα.

This and LXXXII. should be placed among the first ten fragments.

LXXXIX.—Read *σοὶ δ' ἐγὼ λευκὰς ἐπὶ βωμὸν αἶγας*, and perhaps it should follow VI.

In this able edition of the fragments, we may perhaps detect the language of a *foreigner*, by its being too *Æolic*.

ALCÆUS.

XI.—Read *πίρω* for *πίρ σω*.

XIV.—This fragment is repeated, XLVII. and a fragment referred to in the note on Sappho XXX. is omitted.

XVIII.—Line 3 may be read

ἀρχεῖ δ' ἐκ πετάλων ἀδέα τέττιξ [ὑπὸ τῶν πτερῶν]

where ἀδέα is put for τάδε ἄν: it seems that it was written by mistake ἀδε α, and then corrupted to make the two parts significant.

XX.—For *κᾶκεφαλᾶς*, perhaps *κᾶκκαλάθους*.

LXXXV.—Alcæus tells the attendants to shed

μύρον κατὰ τὰς πολλὰ παθοίσας κεφάλας [ἐμᾶς]
καὶ τῷ πολὺν πτάθεος.—

which is not so violent a change from the original.

STESICHORUS.

I. 2.—Read in one line

Θρώσκων Ἀμφιάραος, ἀκοντι δὲ νίκασεν Μελέαγρος.

III. 1.—Arrange thus:

Ἀέλιος δ' Ὀπεριονίδας δέπας ἐσκατέβαινε
χρύσειον, ὄφρα δι' ὤκεανοιο
περάσας ἀφίκειθ' ἱερᾶς ποτὶ βένθεα νυκτὸς ἑρμηνᾶς,
ποτὶ μητέρα, κουριδίαν τ' ἄλοχον, παῖ-
δάς τε φίλους· ὁ δ' ἐς ἄλσος ἔβη θάφναισι κατὰσκιον-
ποσσὶ παῖς Διός.

IV. 1.—Arrange thus:

οὐνεκα Τυνδάρεως ῥέζ-
ων ἅπασιν θεοῖσι, μίᾳς Κυπρίδος λάβει' ἠπιωδῶρου·
καίνα κόραισι χολωσαμένα διγάμους τριγάμους τε τίθησι,
καὶ λιπεσήμερας.

IV. 2.—Arrange thus:

πολλὰ κυδανιά μαλα ποτέρριπτουν ποτὶ οἴφρον ἄνακτι,
πολλὰ δὲ μύρρινα φύλλα,
καὶ ῥοδίνους στεφάνους, ἱὼν τε κορωνίδας οὐλας.

V. 1, 2.—οὐκ ἐστ' ἔτυμος λόγος οὗτος·

οὐ γὰρ ἔβας ἐν
νηυσὶν εὐστέλμοις, οὐδ' ἴκεν πέργαμα Τροίας,
Τρῶες δ' αὐτὸ τότε ἴσαν, Ἑλένης εἰδωλὸν ἔχοντες.

The palmodia of Stesichorus was taken in a literal sense by many of the ancients; it seems to have been a humorous and mocking aggravation of the original satire. Horace has imitated it in his address to Canidia, with great effect :

Paratus expiare, seu poposceris
Centum juvencos; sive mendaci lyra
Voles sonari, tu pudica, tu proba.
Infamis Helenæ Castor offensus vicem,
Fraterque magni Castoris, victi prece,
Ademta vati reddidere lumina.

E. F. B.

ON THE WORD *SILVA*, OR *SYLVA*.

THE question respecting the orthography of *Sylva*, which has been renewed by an intelligent writer in *Classical Journal*, XLV. 30—1., may be decided by the production of the following authorities :—

“*Sylva* Isidoro 17, G. videtur dici quasi *Xylina* a ξύλον, *Lignum*, quia in ea ligna cædantur. Sed est ab ὕλη, spiritu aspero in s converso, quomodo ab ἔξ est *Sex*; ab ἡμιον, *Semis*, insuperque inserto v consono; qua ratione ab Ἀορνος est *Avernus*, ab ἔρος, *Serous*. Pierius ad Ecl. 4. quod in vet. libb. *Silva* scribatur per i, putat *Silvam* a *silendo* dictam esse, quia sit *Locus silens*. Sed interdum u in i convertitur, quomodo a στόκος est *Stipes*, a φρύγω, *Frigo*, &c. Itaque et similiter in vet. libb. legas *Nimfa*, *Limfa*, *Mirtus*, *Cignus*, et similia. Nec obstat significationis diversitas. Nam ὕλη ap. Hom. aliquoties legas pro *Sylva*, eodemque locutus modo Herodhan, et quidam alii, qui prosa scripsere. Indeque est, quod Macrobian. Somn. Scip. 1, 12. Sylvestrem tumultum interpretatur *Hylex*. Etiam in Cyrilli Glossis legas: “Τλη ἐν ὄρεσι *Sylva*, *Nemus*.” G. J. Voss. Etym. L. L.

“*Silva*, i Latino scribunt Pierius, Gifanius, Manutius, idque defendi posse Pontacus in Euseb. opinatur. Eorum ratio, quia sit a *silendo*. Rectæ scriptionis ratio inconciuna. Nam ubi sunt aves garrulæ, quadrupedes clamitant, boant, rudunt, rugiunt, ubi *virgulta sonantia silvis*, ubi strepitant frondes, ventus, *silentium* tu clamas? Amat profecto, amat aspera accentiuacula in s denigiare, Ἕλλοι, *Selli*; ἔδος, *Sedes*; ὕς, *Sus*, aliaque

sexcenta: sic ὕλη, *Silva*, cum digammo Ἀῖολον. Hebræi, סַיָּס, *Silvas*, et *Saltus* ex שָׁרָן, quid postea? Gifanius *Silva* i Latiori nunc ab omnibus scribi clamat. Vineti in Florum illa sunt: Undeunde originem trahat *Silva* per vocalem Latinam. dicere, scribereque soleo, et inde *Silvios* illos, *Silvanum* Deum, *Silvestrem* Musam, et quæcûmque alia nomina nobis *Silva* peperit primam sillabam retinentia. Sic enim illa in antiquis exemplaribus monumentisque Latinis scripta repeio. Sic Σιλβία, Σιλυτός, Σιλυανός scribuntur in Suida, Zonara, Plut. Strab. Apud Plut. Sylla Σιλβιον Loci nomen est. Ciosanus in Metam. 1. testatur libris Mss. omnibus *Silvas* per i Latinum esse. Maro: Si canimus silvas, silvæ sint consule digna." Cl. Dausquii Antiqui Novique Latini Orthographica 2, 290.

"Caute Gr. litteras Latini tractant. Sunt autem υ, θ, κ, φ, χ, ζ, quæ tantum in iis verbis sunt respicienda, quorum manifesta ex Gr. petita est derivatio; non a conjectura nugacium Grammaticorum. Sic η male ad-umtum est in *Sydyus*, *Synceurus*, *Tyro*, quæ nullo modo sunt ex Græcia: dubie in ceteris, *Sylva*, (*Sylva* haud dubie est ab ὕλη, nam spiritus asper a Lat. in s mutatur, ut ὅς, *Sus*, ἡμι, *Semi*, ἔδος, *Sedes*, ἔξ, *Sex*, ὑπέρ, *Super*, ἔρπω, *Serpo*, ἀλλομαι, *Salvo*. Heumann.) *Hyems*, *Stylus*, *Clypeus*, *Inclutus*, *Lacryma*: (adde *Ocyter*, *Ocyssime*, ab ὠκύς, quamquam melius scribitur *Ociter*, *Ocrissime*, s. *Ocissume*, v. Corte ad Sallust. B. J. 25. p. 538. Plura collegit ad hunc Cellarii locum illustrandum J. Schulz. in *Florum Sparsione* p. 152. Harles.) et si hæc essent ab ὕλη, ὕω, γλύφω, στύλος, κλυτός, δάκρυον, (quod tamen non omnibus est liquidum,) tamen recepta usu ita sunt, et Lat. civitate donata, ut tamquam nata in Latio, non ut Gr. et peregrina, censeantur. (Immo vero quia sunt Græcorum, sunt scr. per γ. Excipe tamen *Inclutus*, quia est Lat. Alias enim etiam scr. esset *Tirannus* pro *Tyrannus*. Heumann. At enim Etymologia sæpe fallax est, et orthographia, teste 'Quinctil. 1, 7. consuetudini servit, ideoque sæpe mutata est. Major fides est Inscriptionibus habenda: Numismatibus tamen, judice Drakenb. ad Sil. Ital. 1, 93. in vera Orthographia investiganda tutissime creditur. Harles.) Obertus Gifanius Præf. in Lucret. præclare:—'De Græcis verbis, iisque omnibus, quæ Gr. sunt origine, sed Romana proîsus jam facta, recte exarandis, longe alia mihi, quam quæ vulgo, est sententia. Puto et, quæ in vetustis Codd. uno consensu, licet Græca, Romano more sunt exscripta; itidem a nobis scribi debere, ut sua cuique relinquatur et vindicetur consuetudo. Quæ autem Romana jam sunt vocabula, licet Græciæ originem debeant suam, non ideo tamen scripturam sequi debent.' Exempli, quæ ad γ pertinent,

hæc apposuit, *Hiems, Stilus, Silva, Inclitus, Clipeus, Lacrima*. (In eadem, qua Gifanius, sententia est Jac. Nicol. Loensis. Misc. 4, 2. p. 398. 'In orthographia,' inquit, 'Latinis magis credendum est, quam Græcis, qui plerumque voces detorqueant, ad suam pronunciationem, prout eis mollius sonant, invertuntque, quod adeo frequens est, ut exempla referre sit operis superflui et infiniti.' Harles.) Quædam ex his interdum per *u* sunt scripta, ut *Lacruma, Inclutus*, (recte scribitur *Inclutus*, a *cluo*. Heumann.) *Clipeus*; sed hoc archaismum sapit, qui postea cultiori ævo fuit emendatus: *Sulla* vero, viii nomen, quod Græci Σύλλα scribunt, Lat. est, ideoque ubique fere *u* servatum." Cellar.

"Græcorum *υ* plerumque a Romanis redditur, crassiore paulo sono per *u*, et vice versa. Unde verosimile est, ubi *υ* non mutatur in *v*, scr. esse per *y*, vera pronunciatione servata, maxime si origo Latinæ vocis sit manifesto Gr." Heumann. "De usu *y* ap. Latinos disserit Petrus Ramus in libro de Sono Litterarum L. 1. p. 23. sqq. Huic autem litteræ quando genuinus usus sit adserendus, bene docet Nahmmacher. in Comment. de Litterat. Rom. 86. (1.) Cavendum est, inquit, ut ne qua vocabula Græcæ esse originis existimemus, quæ inde repetenda non sunt, ut *Sidus, Sincerus, Tiro*. Quin immo, ne tum quidem satis tuto ad Gr. derivationem provocatur, quando probabile quidem maxime est, aliquam vocem ex Græcis descendere, sed tamen non satis exploratum habetur: quo *Silva, Hiems, Clipeus, Inclitus*, et *Lacrima* a Cellario referuntur. *T* autem littera vicaria τῷ *y* in *Inclutus* et *Lacruma* veterum licet more, uti. (2.) Iis in vocibus, quas deductas esse ex Græcis constat, et in quibus etiam subinde, in veterum monumentis et a probatis litteratoribus littera *y* adservata est: nihil sane est, quod eam repudies, ut in *Syria, Syriacus, Symbolum, Syncophanta, Hylas, Hyacinthus*. Atque harum unice vocum causa eam esse litteram a vet. Romanis admissam, Priscianus testatur. (3.) Contra ea autem in iis, quæ a Gr. descehdunt quidem, sed diuturno ap. Quirites usu, penitus in Lat. loquelas abierunt, *y* adhibendum non est; præcipue si in litteratis etiam Lapidibus ac Nummis *y* exclusum fuerit; est enim veterum exemplum ubique regulæ æquiparandum. Hactenus Nahmmacher." Harles.

Chr. Cellarii Orthogr. Lat. ex vetustis Monumentis. Ed. Harles. Ltenburgi, 1768. T. 1. p. 9—12.

"*Silva* per *i*, ex consensu antiquitatis et librorum veterum. Qui cum Gifanio *sylva* per *y* scribunt, a Gr. ὕλη deducunt; sed usu et auctoritate veterum destituuntur. Inde nomen *Silvanus, Silvius, Silvia*, frequentia in Inscriptt. et Codd. vet. semper per *i* Lat. Accedit, quod vel ipsi Græci scriptt. hanc scripturam

probant, quando Σιλωνός, Σίλωνος, Σιλβία, legere est ap. Strab. Plut. Zonar. Suid. alios. Quare nec hodie *Silvester* aliter, ac per i Latinum scribi debebat. Cell. Schurzfl. Lips. Voss. Art. Gr. 151. Y hoc Græcorum ap. Latinos archaice scriptum et pronuntiatum per v, v. g. *Cymba* pro *Cymba*, *Illyricus* pro *Illyricus*, *Lacroma* pro *Lacryma*, si quidem per y interdum a vet. scriptum, et a δάκρυμα descendit; quod tamen, ut modo dixi, non omnibus est liquidum: v. Quinctil. 1, 4. *Pvrrus* scripsit Ennius, non *Pyrrhus*, *Fvrges*, non *Phryges*: quemadmodum ipsius antiqui declarant libri, teste Cic. Orat. s. 160. Remansit hinc *Cominum*, quod tamen scribitur etiam *Cyminum*: Gr. κύμινον. Item *Mvrrhina*, quod tamen scribitur etiam *Myrrhina*." J. F. Noltenii Lexicon L. L. Anti-Barbarum.

E. H. BARKER.

Thetford, April, 1821.

BIBLICAL CRITICISM.

PROVERBS xxvi. 8. illustrated.

PERUSING the Octavius of Minucius Felix (Editii Ouzelii, 1672) I was arrested by this passage at the commencement of the dialogue, page 14: *Tum Octavius ait, "Non boni viri est, Marce frater, hominem domi forisque lateri tuo inhærentem, sic in hac imperitiæ vulgaris cæcitate deserere, ut, tam luculento die, in Lapidem eum patiaris impingere, effigiatos sane, unctos et coronatos; cum scias hujus Erroris non minorem ad te quam ad ipsum infamiam redundare."*

"Then Octavius observes, 'Brother Marcus, it is not the character of a good man thus to desert, in this blindness of popular folly, a creature, who is ever at your side both at home and abroad; that in this bright day (* of the Gospel), you should suffer him to stumble on the stones, dressed, anointed, and bedecked with garlands; while you are sensible that the infamy of this error reflects no less on yourself than on him.'"

* I have supplied this ellipsis; as the allusion is manifest, and fixes the existence of the author within the Christian era.

The learned notes on the expression, *in lapides eum patiaris impingere, effigiatos sane, unctos et coronatos*, lead, in my humble opinion, to an emendation and illustration of the 8th verse of the 26th chapter of Proverbs. Our present version of the Bible, though generally excellent, yet presents here and there obscurities, which it is hoped the increasing knowledge of the Hebrew and other Oriental languages, and illustration by profane authors, will in time disperse.

The verse, as it now stands: "As he that bindeth a stone in a sling, so is he that giveth honor to a fool," is the translation for

בְּצִרּוֹר אָבֵן בְּמִרְנָמָה בְּרִנּוֹתָיו לְקַסִּיל כְּבוֹד :

The moral maxims conveyed in this excellent book are very often exemplified by simile. One is intended in the verse under our notice.

Our reason asks, what is similar to bestowing honor on a fool? to such conduct it is unable to assimilate the action of "binding a stone in a sling."

On examining the Lexicons, we find that the word מִרְנָמָה, which occurs but this once in the Bible, is translated "sling," yet is derived from the verb רָנַם, which means to "heap together;" but is never used, except with the word אָבֵן expressed or understood. The word "sling" occurs several times; but it is the translation of קָלַע, regularly derived from קָלַע, to "whirl round." The words "he that bindeth," are the translation of בְּצִרּוֹר, the infinitive: literally, "as to bind;" yet the collected sense of the Lexicons, and of the passages in which the same word is found, impress the mind with the idea of our expressions, to "wrap round," to encircle, to close round, and "to bind." In its common acceptation it is צָר, but the reduplication, by which the verb becomes צָרָר, as obvious in many other similar terminations of the Hebrew verbs, adds intensity to the common meaning. The infinitive mood in Kal is often, as in Greek, used substantively; so צָרָר signifies, by just deduction, a purse; which anciently was in the zone or girdle that surrounded the body. In another passage it means a packet, or little bag. In the Song of Solomon, cap. i. 13. צִרְרוֹר הַמָּוֶר, "a bag of myrrh." In Amos it is translated grain, in which the farina is packed, enclosed, or surrounded by the husk: in the other passages the same original idea is preserved. In the verse under notice Solomon wishes to impress, first, the notion of rendering folly

conspicuous, then a simile to illustrate it. So to confer honor on a fool only exposes his folly, and the want of discernment in the person who honors him.

The simile should convey this idea. The following alteration in the version is supported by the Vulgate and by illustrations from the authors I am to adduce in testimony. "As to bind (with chaplets) the stone in the idol-pile: so doth he who giveth honor to a fool."

The ancient piles of rude shapeless stones, raised in honor of Mercury and other heathen deities, were common in the days of Solomon, and monuments of the senseless idolatry of their surrounding worshippers. To offer libations, to anoint, to encircle with *garlands*, to enjoin this insane adoration to all who might approach or pass these uncouth objects, was most clearly the climax of folly. The Vulgate translates this passage thus: "Sicut qui mittit lapidem in acervum Mercurii, ita qui tribuit insipienti honorem."

Whether the translators had before them a different reading of the Hebrew, or whether they had their eye on the absurd custom just noted, I will not attempt to decide. On the former supposition, they must have read לְמֶרְקוּלִים instead of בְּמֶרְקָמָה. To strengthen this probability, there is come down to us a Hebrew proverb לְמֶרְקוּלִים זֶרֶק אָבֵן—"To sprinkle the stone in honor of Mercury." Yet no necessity appears for a different Hebrew text to authorise the Vulgate version, and the word *Mercurii* of the Latin may be supposed understood for the name of the god after בְּמֶרְקָמָה: and thus in strict analogy with the whole tenor of the Bible, as the Israelites are commanded not to make the most distant mention, by name, of the gods of the heathens. So Jupiter, Juno, Venus, &c. are all noted in Scripture, but in periphrase. The word "*mittit*" is very free for צִרֵר. Gusset, whose judgment is correct, considers the verbs as signifying "*to pile up*," and the other word בְּמֶרְקָמָה the heap of stones thrown over a criminal; of which there is frequent mention in the books of the laws.

When an unfortunate malefactor was doomed to this punishment, every man was to throw a stone until the unhappy culprit was overwhelmed and dead.

On this word מֶרְקָמָה Gusset remarks: "Expositio Fundæ (our translation) aut Balistæ est R. Solomonis Prov. 26. 8. Sed merito ab aliis non auditur: quanquam enim illis instrumentis lapides jaciuntur, ad hominis Lapidationem, tamen tam inep-

ta sunt, ut non videantur sortitura nomen ab hac radice.—Melius qui מַרְכָּזָה acervum Lapidum explicant.—Scopus huius parabolæ hic est. Acervus ille qui fit aliquem lapidando, quo magis cumulatur, eo magis opprobrium hominis supplicio affecti exponit oculis cunctorum, natumque reddit: sic qui stultos laudat, nihil aliud eorum deprecatione obtinet, nisi ut auditores in mentem suam dedecora illorum revocent: Itaque Laudator hominis stulti similis augenti Lapidationis facinorosi acervum, addito ei צָרֹר hoc est saxo, seu ut ego interpreter, saxorum collectorum numero; vel sumas צָרֹר ut infinitivum, q. d. idem est in gustum recolligere lapides in cumulo lapidationis ac qui dat laudes stulto; nam contrahendo cumulum exaltat et ita infamiam damnati magis manifestat." Yet every additional stone thrown upon the pile over the criminal, did not signalise folly, but crime, and the simile in the verse under our consideration, does not in Gussset's version hold out. But Solomon, in the one proposed, stigmatises not only the raising piles of stones for a deity, much more the anointing, offering libations, and crowning it, thus rendering one folly more notorious by the commission of another.

Ancient authorities illustrate the proposed reading most perspicuously. Thus Prudentius contra Sym.

"Exercere manum non pœnitet; et lapis illic
Si stetit antiquus, quem cingere sueverat Error
Fasciolis," &c. —

"Καὶ τῶν λιπαρῶν λίθων ἐν ταῖς τριόδοις, παριῶν ἐκ τῆς ληκύθου ἔλαιον καταχεῖν, καὶ γόνατα πεσῶν καὶ προσκυνήσας, κ. τ. λ.—Theophrastus περὶ Λεῖσιδαίμωνίας."

There is most pointed evidence in an Arabic work, translated into Latin by Vincentius, lib. iv.: "Speculi historialis Duarum Indiæ gentium quæ vocantur Zechiam et Albarachuma antiqua consuetudo fuit *projicere lapides in acervum* quæ quasi pro honore diis extuebatur. Iude est quod in libro Solomonis dicitur, 'qui projicit lapidem in honorem Mercurii.' Faciebant hoc bis in anno, sole scilicet existente in primo gradu Arietis, et rursus cum esset in primo gradu Libræ: hoc est initio Veris et Autumni. Hæc ergo consuetudo cum ab Indis ad Arabes descendisset, eamque suo tempore apud Mecham in honorem Veneris Mahumed celebrari reperisset; sic illam manere præcepit cum tamen ceteræ Idololatriæ vestigia removisset," &c. &c.

Arnobius adversus Gentes, lib. vii. says: "Etiamne dii sertis coronis afficiuntur et floribus?"

The piles of stones to which Solomon alludes, are undoubtedly

the "*Lapides terminales*" of the Romans,—boundary stones. In the Bible these are expressed generally גְּבוּלָה, which signifies strictly, "boundary," but is yet more exactly translated by the Latin "*terminus*," or "*terminalis*." It is likewise evident, that these boundaries were mostly constructed of stones. Stockius remarks of this word: "*Generatim notat Terminum qualiscunque sit: speciatim notat lapidem, statuam, vel monumentum, cujus beneficio quousque Ager Pratum vinea, &c. se extendat, alterius que incipiat proprietat.*"

Again we find אֶבֶן to denote the same thing; thus Joshua xviii. 17. "The border went up to the stone of Bohan," אֶבֶן בֹּחַן. Indeed there appears a reciprocal ellipsis in the passages just noted, both of מְרִגְמָה and אֶבֶן.

We are informed by Chinese records, that the primitive religion of this wonderful people greatly resembles that of the Jews. "That the first sacrifices of these people were instituted in honor of the Supreme God, and were offered on the *Tan*, or *heap of stones*, in the open field, or on the mountains. *Around the Tan* was raised a double fence composed of turf and branches of trees," &c. &c.

How plainly is this depicted by the expression of Solomon, צִרֹר אֶבֶן, and the "*lapidem cingere*" of Prudentius, before quoted!!

But as near as the Chinese may be supposed to approach the ancient Israelites in their adoration of the One Supreme, yet there is in the Bible severe and repeated denunciation against the worship on *high places*: one species of which seems to be this very Chinese custom of raising, as a place of worship, these piles of stones on the mountains, &c. &c.

Finally, the proposed alteration is supported by the Vulgate, and illustrated by profane authors, by scriptural context and yet existing customs. The latter part of the verse in question, before unintelligible, becomes perspicuous, the simile is most apposite, worthy of the divine penman, who, thus understood, casts upon idolatry its merited stigma, and clothes the folly he denounces in its proper garb.

NOTES ON LONGINUS,

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Sect. 6. "Αἰὲς κλονεστέρευσ' ἂν αὐτοὺς ἡγήταια καὶ αὐτῶν τῶν ἐν τοῖς ὀφθαλμοῖς παρθένων."—'Αμφικράτει, καὶ οὐ Ξενοφῶντι, ἔπρεπε τὰς ἐν τοῖς ὀφθαλμοῖς ἡμῶν κόρας λέγειν παρθένους αἰδήμονας.

This ambiguity of the word κόρη, is the foundation of a jest of Diogenes the Cynick. Πρὸς Διδύμωνα τὸν μοιχὸν, ἰατρεῦντά ποτε κόρης ὀφθαλμὸν, "Ὁρα (φησὶ) μὴ τὴν ὀφθαλμὸν τῆς παρθένου ἰατρεύων, τὴν κόρην φθείρης. Diog. Laert. lib. vi. in Diog.

Sect. 10. 'Ἐν δ' ἔπεισ', ὡς ὅτε κύμα θῆγ' ἐν νηὶ πέσσει
 Λάβρον ὑπὰὶ νεφέων ἀνεμοτρεφές, ἡ δέ τε πᾶσα
 Ἀχὴν ὑπεκρύβθη· ἀνέμοιο δὲ δεινὸς ἀήτης
 Ἰστὶώ ἐμβρέμεται· τρομέουσι δὲ τε Φρένα ναῦται
 Δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται.

—'Ο δὲ Ποιητὴς οὐκ εἰς ἅπαξ παρριζεῖ τὸ δεινὸν, ἀλλὰ τοὺς αἰεὶ, καὶ μνημονυχὶ κατὰ πᾶν κύμα πολλάκις ἀπολλυμένους εἰκονογράφει.

Notwithstanding this remark of Longinus, and the translation of Pope, "and instant death in every wave appears," I think, τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται is said with reference to that particular sea which they had shipped, and under which they had been near sinking; since to that one wave the onset of Hector is compared:—

"καὶ μὴν τὰς προθέσεις, ἀσυνθέτους οὔσας, συναναγκάσας παρὰ φύσιν, καὶ εἰς ἀλλήλας συμβιασάμενος, 'ὑπὲκ θανάτοιο,' τῷ μὲν συνεμπέκτοντι πάθει τὸ ἔπος ὁμοίως ἐβασάνισεν· τῇ δὲ τοῦ ἔπους συνθλίψει τὸ πάθος ἄκρως ἀπεπλάσασα, καὶ μονονοῦκ ἐνετύπωσε τῇ λέξει τῷ κινδύνου τὸ ἰδιώμα, 'ὑπὲκ θανάτοιο φέρονται.'"

This appears a little fanciful: for these two prepositions, ὑπὸ and ἐκ, are thus united by Homer in many passages, where no such effect as Longinus here supposes can possibly be intended, as c. g.

αἱ δ' ἀγέροντο

ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθνειώτων.

Odyss. λ. 37.

See also Odyss. μ'. 107, 113.

Sect. 13. 'Ἐνδείκνυται δ' ἡμῖν οὗτος ὁ ἀνὴρ, εἰ βουλοίμεθα μὴ κατολιγωρεῖν, ὡς καὶ ἄλλη τις παρὰ τὰ εἰρημένα ὁδὸς ἐπὶ τὰ ὑψηλὰ τείνει. πρὶα οὐ, καὶ τίς αὕτη; ἢ τὰ μ'προσθ-ν μεγάλων συγγραφέων

καὶ ποιητῶν μίμησις τε καὶ ζήλωσις.— ἔστι δ' οὐ κλοπὴ τὸ πρᾶγμα, ἀλλ' ὡς ἀπὸ καλῶν ἡθῶν, ἢ πλασμάτων, ἢ δημιουργημάτων ἀποτύπωσις.

The true reading appears to me to be, ἔστι δ' οὐ κλοπὴ τὸ πρᾶγμα ἄλλως, ἀπὸ καλῶν ἡθῶν ἢ πλασμάτων ἢ δημιουργημάτων ἀποτύπωσις.—ἔστι δ' οὐ κλοπὴ τὸ πρᾶγμα ἄλλως, is But the thing is not absolutely theft,—not mere theft.—ἀποτύπωσις is thus in apposition with τὸ πρᾶγμα.—For examples of this sense of ἄλλως, see the new edition of H. Stephen's Greek Thesaurus. Tom. I. c. 1844. D.

Sect. 15. 'Ὡς δ' ἑτερόν τι ἢ ῥητορικὴ φαντασία βούλεται, καὶ ἑτερον ἢ παρὰ ποιηταῖς, οὐκ ἂν λάθοι σε, οὐδ' ὅτι τῆς μὲν ἐν ποιήσει τέλος ἐστὶν ἐκπληξίς, τῆς δ' ἐν λόγοις ἐνάργεια.

"Fateor me vel illius (Longini) mentem non capere, vel illius placitis (salva tanti auctoris reverentia) non assentiri.—Fateor, inquam, hæc mihi scrupulum injicere. Videtur enim necque verum esse, imagines a poetica impressas terrore solo animos percellere, cum poetica omnibus imaginibus abundet, necque arti oratoris proprium esse vel peculiare efficere ut, quicquid dicitur non tam dici videatur, quam sub aspectum ipsum subijci; cum illud non tantum poeticæ conveniat, sed poeticæ magis conveniat quam oratoris. Nullum profecto videtur esse, hic, inter poeticam et oratoriam discrimen, nisi quod illa omnes, quæcunque sint, imagines melius et fortius imprimat, omnes autem ab utraque vere imprimuntur. Quinquam in Longinium lucubrationes satis prolixas multi scripsere, nemo omnium hunc nodum attigit. Itaque si fallor, spero mihi facile ignotum iri.—" Trapp. Prælect. Poetic. 8. p. 146.

As Longinus's whole treatise is on The Sublime, I suppose he must, in this passage, be understood to speak of *sublime* images only.—I think too that the signification of ἐκπληξίς is not limited to *Terror*, but extends to *Astonishment* or *Admiration*.—

Sect. 15.—ἐνταῦθ' ὁ ποιητὴς αὐτὸς εἶδεν ἐρινύνας· ὃ δὲ ἐφραντάσθη, μικροῦ δὲν θεάσασθαι καὶ τοὺς ἀκούοντας ἠνάγκασεν.

Avaunt, and quit my sight!

Thy bones are marrowless; thy blood is cold;

Thou hast no speculation in those eyes

That thou dost glare withal.

Shaksp. Macb.

Sect. 19. Τὰ γὰρ ἀλλήλων διακεκομμένα, καὶ οὐδὲν ἥττον κατεσπενυσμένα, φέρεי τῆς ἀγωνίας ἔμφασιν, ἅμα καὶ ἐμποδιζούσης τι, καὶ συνδιωκούσης.

Demostr. περὶ παρρη. p. 365.—πέντε γὰρ γεγονάσιν ἡμέ

ραι μόναι, ἐν αἷς οὗτος ἀπήγγειλε τὰ ψευδῆ· ὑμεῖς ἐπιστεύσατε· σὶ φακῆς ἐπόθοντο· ἐνέδωκαν ταυτοῦς· ἀπώλοντο.—

Sect. 20. "Ἀκριως δὲ καὶ ἡ ἐπὶ ταυτὸ σύνδοσις τῶν σχημάτων εἰωθε κινεῖται.—ὅποια καὶ τὰ εἰς τὸν Μειδιαν, ταῖς ἀναφοραῖς ὁμοῦ καὶ τῇ διακυπνώσει συναναπλεγμένα, τὰ ἀτύνδεται. Πολλὰ γὰρ ἂν παρήσειεν ὁ τύπτων.—κ. τ. λ. Cicero.—Quodvis exsilium his est optatius quam patria, quam domus, quam dii penates, uno illo exsulante. Si fraternæ, si piæ, si cum dolore faciunt, moveant te horum lacrymæ, moveat pietas, moveat germanitas.—Pro Ligario.

Sect. 22. "Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα, ἄνδρες Ἴωνες, εἶναι ἐλευθέρους ἢ δούλοις, καὶ τούτοις ὡς δραπέτησι. νῦν ὦν — — —" Ἐνταῦθ' ἦν τὸ κατὰ τάξιν· "ὦ ἄνδρες Ἴωνες, νῦν καιρὸς ἐστὶν ὑμῖν πόνους ἐπιδέχεσθαι, ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα." Ὁ δὲ τὸ μὲν "ἄνδρες Ἴωνες," ὑπερβίβασεν· προσιέβαλε γοῦν εὐθὺς ἀπὸ τοῦ φόβου, ὡς μὲν ἀρχὴν φθάνων πρὸς τὸ ἐφεστώς· ὁ δὲ προσ-αγορεύσει τοὺς ἀκούοντας.

The words προσιέβαλε γοῦν εὐθὺς ἀπὸ τοῦ φόβου seem to have been hitherto misunderstood. Dr. Pearce translates them: "Initium igitur fecit statim metu mentiendo." Mr. Toup says, "Sensus manifestus, verba fortasse non item. Tu verte: En-orsus est statim ab ipso metu," &c.

That the meaning of ἀπὸ τοῦ φόβου should have been mistaken is not so wonderful; because ἀπὸ has often the signification which it is erroneously supposed to have here: it is more strange that these two learned men should have thought that προσιβάλλω could signify *To begin*.—Προσιβάλλω is literally *To cast in before*;—and ἀπὸ τοῦ φόβου is *Through his fear*. *Out of fear*:—Ὁ δὲ τὸ μὲν, &c. is, "*But he has transposed the words ὦ ἄνδρες Ἴωνες from their natural situation: for he has at once, through his fear, thrown something in before them.*" (That is to say, the words ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πράγματα.)

Sect. 26. "Ὡδὲ που καὶ ὁ Ἡρόδοτος, Ἀπὸ δὲ Ἐλεφαντίνης πόλεως ἄνω πλύσσειαι, καὶ ἔπειτα ἀπίξαι εἰς πεδίου λείον.—" Quod nemo vidit, hunc Herodoti locum tangit Lucianus Ver. Hist. 11. 27." ἐπειδὴν δὲ ταύτας παραπλεύσῃς, τότε δὴ ἀφίξῃ εἰς τὴν μεγάλην ἡπειρὸν—ἐνταῦθα δὲ πολλὰ παθῶν, χρόνον ποτὲ ἤξῃς εἰς τὴν ἑτέραν ἡπειρον. That no one should have seen, what is not visible, any similarity in the passage of Lucian to that of Herodotus, is not very strange. In the former passage the author addresses his reader; and in that consists the figure: in the latter the words are neither the author's nor addressed to the reader, but Rhadamanthus's, who is represented by Lucian as speaking to the narrator of the true history. This is not the only instance in which Mr. Toup's learning serves but as an ignis fatuus to lead him astray.

Sect. 28. Τῶν δὲ Σκυθῶν τοῖς συλῆσαι τὸ ἱερὸν ἐνέβαλεν ἡ θεὰ ὀήλειαν νοῦσον. See Eusebius. De vita Constant. 3, 53.

Sect. 31. “ Δεινὸς μὲν, φησὶν ὁ φίλιππος ἀναγκοφαγῆσαι πράγματά.” “ Ἔστιν ἄρ’ ὁ ἰδιωτισμὸς ἐνίοτε τοῦ κόσμου παραπολὺ ἐμφανιστικώτερον ἐπιγινώσκεται γὰρ αὐτόθεν ἐκ τοῦ κοινοῦ βίου, τὸ δὲ σύνθηες ἦεν πιστότερον.

“ This way of writing was first of all introduced by T—m Br—wn of facetious memory: who, after having gutted a proper name of all its intermediate vowels, used to plant it in his works, and make as free with it as he pleased.” Addison, Spect. No. 567.

“ So charm’d you were, you ceas’d a while to doat
On nonsense gargled in an eunuch’s throat.”

Fenton.

Sect. 32. ὁ τῆς χρείας δὲ (μεταφρῶν) καιρὸς, ἔνθα τὰ πάθη χειμάρρου δίκην ἐλαύνεται, καὶ τὴν πολυπλήθειαν αὐτῶν ὡς ἀναγκαίαν ἐνταῦθα συνεφέλκεται. “ ἀνθρωποί, φησι, μισροὶ καὶ ἀλάστορες,—” &c.

“ Metaphoris vero, antithetis, aliisque id genus decorationibus, parce admodum hic (in commotionibus animi) utendum; si eas solummodo metaphoras excipiamus, quibus interdum utuntur oratores, furore eloquii iracundiam spirantes. Quod ideo adnotavi, ne Longino viderer adversari; qui de metaphorarum multitudine locutus, maxime iis tunc opus esse dicit, ἔνθα τὰ πάθη χειμάρρου δίκην ἐλαύνεται, καὶ τὴν πολυπλήθειαν αὐτῶν ὡς ἀναγκαίαν ἐνταῦθα συνεφέλκεται. Exemplum allegat e Demosthene. Commovetur quidem, et vehementer fulminat Orator; at diversa hæc est passio ab iis de quibus nunc agimus, nec tam a natura, quam ab arte, proficiscitur: quanquam hic etiam minime audaces sunt Translationes, sed a sensu literali parum detortæ. Regulam proculdubio tanquam generalem nequaquam proposuit Longinus; neque fieri potest ut oratores passionibus æque agitentur, ac Tragediarum, vel poematum Epicorum, personæ; quæ multo simplicius atque impensius dolent, gaudent et irascuntur; vel si eodem modo, et pari impetu, illi agitantur; certe a metaphoris, ab earum saltem congerie et multitudine, abstineant necesse est.” Trapp. Praelect. Poet. p. 161.

τῇ γαστρὶ μετροῦντες καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν—.

See Herodian, p. 12. l. 5. Oxford ed. 1699. 8vo.

Sect. 32. ὁ μὲν Ἀριστοτέλης καὶ ὁ Θεόφραστος μελίσματα φασὶν εἶναι τῶν θρασεῶν εἶναι ταῦτα μεταφράων, τὰ, “ ὥσπερ εἰ φάναι” καὶ, “ οἶονε” καὶ, “ εἰ χρεὶ τοῦτον εἰπεῖν τὸν τροπὸν” καὶ, “ εἰ δεῖ παρακινῶν δυνευστικώτερον λέξει.” “ Ἡ γὰρ ὑποτίμησίς φασιν, ἰᾶται τὰ τολμηρά:

ποταίμῃσις Excusatio.—Non falli iudicium nostrum sollicitudine ipsa (by our very solicitude to excuse these bold figures,) manifestum erit; says Quintilian, ii. 53. But Blair disapproves of these softening or excuses:—"It is but a bad and ungraceful softening, which writers sometimes use for a harsh metaphor, when they palliate it with the expression, *as it were*. This is but an awkward parenthesis; and metaphors, which need this apology of an *as it were*, would, generally, have been better omitted." Lect. 15. p. 354.

Sect. 33. ἐγὼ δ' οἶδα μὲν, ὡς αἱ ὑπερμεγέλεις εὐσεῖς ἥκιστα καθαρὰι (τὸ γὰρ ἐν παντὶ ἀκριβὲς κίνδυνος σμικρότητος) ἐν δὲ τοῖς μεγέεσι, ὥσπερ ἐν τοῖς ἀγαν πλούτοις, εἶναι τι χρὴ καὶ παρολιγορούμενον.

"τὸ γὰρ ἐν παντὶ ἀκριβὲς κίνδυνος σμικρότητος, vereor ut sana atque incorrupta sint. Robertellus cum MSS. Paris. et Ambros. κίνδυνος σμικρότητος. I ego, τὸ γὰρ ἐν παντὶ ἀκριβὲς ΚΙΝΔΥΝΕΤΕΙ σμικρότητος. Id quod ubique accuratum est, in periculum humilitatis incurrat necesse est. Non longe abest ab eo quod minus est. Suidas: Κινδυνεύει, ἀπὸ τοῦ ἐγγίχει. Jonas I. 4. apud LXX. Καὶ τὸ πλοῖον ΕΚΙΝΔΥΝΕΤΕ τοῦ συντριβῆναι. And the ship was in danger of being lost." Tourr.

I should prefer reading Τῷ γὰρ ἐν παντὶ ΑΚΡΙΒΕΙ κίνδυνος σμικρότητος.

Ἐν δὲ τοῖς μεγέεσιν, ὥσπερ ἐν τοῖς ἀγαν πλούτοις, εἶναι τι χρὴ καὶ παρολιγορούμενον] Exilis domus est ubi non et multa supersunt, Et domum fallunt, et prosunt fimbriis. Horace, Epist. I, 6, 45. εἰς ὃ καὶ Φλάκκος ὁ ποιητὴς ἐπιπεφώνηκεν, ὡς οὐ νομίζει πλούτον, οὐ μὴ τὰ παρορώμενα καὶ λανθάνοντα πλείονα τῶν φαινόμενων εἶσθιν. Plutarch, in Lucull. p. 947. II. Stroph.—Plutarch confesses somewhere that he understood Latin but imperfectly: he did not perceive the irony of Horace in this passage, but took it seriously.

Sect. 33.—ὁ δὲ Πίνδαρος καὶ ὁ Σοφοκλῆς, ἥτις μὲν οἶον πάντα ἐπιφλέγουσι τῇ φερᾷ, σβέννυνται δ' ἀλόγως πολλάκις, καὶ πιπτουσιν ἀτυχέστατα. Ἰοῖ δ' must be substituted τ', both: σβέννυνται τ' ἀλόγως.—κ. τ. λ.

Sect. 34.—Εἰ δ' ἀριθμῷ, μὴ τῷ ἀληθῆϊ κρίνοιτο τὰ κατορθώματα, οὕτως ἂν καὶ Τερείδης τῷ παντὶ προέχοι Ἀθηναίωνος. Longinus is here considering the question (as he states it in Sect. 33.) πότερὸν ποτε αἱ πλείους ἀρεταὶ τὸ πρωτεῖον ἐν λόγοις, ἢ αἱ ΜΕΙΖΟΝΣ, δικαίως ἂν φέροιντο. The true reading therefore here, as I think, is, εἰ δ' ἀριθμῷ, μὴ τῷ ΜΕΙΕΘΕΙ, κρίνοιτο τὰ κατορθώματα.—This is confirmed by Longinus's words in the beginning of Sect. 35, where he opposes "μεγέθει τῶν ἀρετῶν" to πλῆθει, which answers to

ἀριθμῶ here. Ἐπὶ μέντοι τοῦ Πλάτωνος καὶ ἄλλη τίς ἐστιν, ὡς ἔφην, διαφορὰ οὐ γὰρ ΜΕΓΕΘΕΙ τῶν ἀρετῶν, ἀλλὰ καὶ τῷ ΠΛΗΘΕΙ, πολὺ λειπόμενος ὁ Λυσίας, τοῦ μὲν (ὁμῶς Τουρ.) πλεῖον ἐτι τοῖς ἀμαρτήμασι περιττεύει, ἢ ταῖς ἀρεταῖς λείπεται.

Sect. 35. ἡ φύσις οὐ ταπεινὸν ἡμᾶς ζῶον, οὐδ' ἀγεννὲς ἔκρινε τὸν ἄνθρωπον, ἀλλ' ὡς εἰς μεγάλην τινα πανήγυριν, εἰς τὸν βίον καὶ εἰς τὸν σύμπαντα κόσμον ἐπάγουσα, θεατάς τινας τῶν ὅλων αὐτῆς ἐσομένους, καὶ φιλοτιμωτάτους ἀγωνιστάς, εὐθὺς ἀμαχὸν ἔρωτα ἐνέφυσε τῶν ψυχαῖς παντὸς αἰ τοῦ μεγάλου, καὶ ὡς πρὸς ἡμᾶς δαιμονιατέρου.

The word ἔκρινε seems a wrong reading for ΕΚΤΙΣΕ, made, created: ἡ φύσις οὐ ταπεινὸν ἡμᾶς ζῶον οὐδ' ἀγεννὲς ΕΚΤΙΣΕ, τὸν ἄνθρωπον.—

Sect. 35. Διόπερ τῇ θεωρίᾳ καὶ διανοίᾳ τῆς ἀνθρωπίνης ἐπιβολῇ οὐδ' ὁ σύμπας κόσμος ἀρκεῖ, ἀλλὰ καὶ τοὺς τοῦ περιέχοντος πολλάκις ὄρους ἐκβαίνουσιν αἱ ἐπίνοιαι.—“Existence saw him spurn her bounded reign.” Dr. Johnson, speaking of Shakspeare.

Sect. 35. ἀλλ' ἐπὶ τῶν τοιούτων ἀπάντων ἐκεῖν' ἂν εἴποιμεν, ὡς εὐπόριστον μὲν ἀνθρώποις τὴ χρειώδες, ἢ καὶ ἀναγκαῖον, θαυμαστὸν δ' ὁμῶς αἰ τοῦ παράδοξον.

τὸ χρειώδες ἢ καὶ ἀναγκαῖον, “quod utile est, vel etiam necessarium,” Pearce. This would be ἢ καὶ τὸ ἀναγκαῖον:—“Quod utile sit et necessarium,” Tour. I believe Longinus's meaning to be very different, and that he wrote, ὡς εὐπόριστον μὲν ἀνθρώποις τὸ χρειώδες, (ἢ καὶ ἀναγκαῖον, as indeed it is necessary it should be) θαυμαστὸν δ' ὁμῶς αἰ τοῦ παράδοξον. Herodot. lib. 1. νῦν ὦν τί σοι ἐν νῶφ ἐστὶ ποιέειν; ὁ δὲ ἀμείβεσθαι οὐκ ἦ ἐνετέλλετο Ἀστυάγης. Diog. Laert. in Solon. εἴτε δὲ ὑφ' ἑνὸς ἀρχεσθαι ἀμεινον αὐτοῖς, εἴτε δὲ δημοκρατεῖσθαι, πεπεσῶν ἢ ἑκάτερος γινώσκει.—

Sect. 38. “εἰ μὴ τὸν ἐγκέφαλον ἐν ταῖς πτέρυγαις καταπεπατημένον φορεῖτε.” Διόπερ εἰδέναι χρὴ τὸ μέχρι που παροριστέον ἕκαστον τὸ γὰρ ἐνίοτε περαιτέρω προεκπίπτειν ἀναγκῇ τὴν ὑπερβολὴν, καὶ τὰ τοιαῦτα ὑπερτενόμενα χαλᾶται, ἔσθ' ὅτε δὲ καὶ εἰς ὑπεναντιώσεις ἀντιπερίσταται.

[Διόπερ εἰδέναι χρὴ τὸ μέχρι που παροριστέον ἕκαστον.] “Quare oportet scire, quo usque res unaquaque extra limites ferenda sit.” Pearce. Perperam accepit vir doctissimus. Non male Gabriel, Quare scire oportet quousque progrediendum sit. Quousque ferri possit non incommode Hyperbole. Ista est vis τοῦ Παρορίζειν apud Rhetorem nostrum.” Tour.

Tour would not have thus arbitrarily assigned a new and unauthorised sense to the word παρορίζειν, had he perceived what the genuine word, displaced by παροριστέον, was; namely, ΠΡΟΟΙΣΤΕΟΝ, from προφέρω, Profero, Proveho. What Longinus says,

then, is, That it is requisite to know *how far we may carry our hyperboles*; to what extent we may push them without extravagance and absurdity.

Sect. 37.—'Ενταῦθ' οἷόν ἐστι τὸ “καὶ στόμασι μάχεσθαι” πρὸς ἀπαισισμένους, καὶ ὁποῖόν τι τὸ “κατακεχῶσθαι βέλεσιν,” ἑρεῖς; πλὴν ὁμοίως ἔχει πίστιν.—“Lego cum Schurtzfleischio, πλὴν ὁμοίως ἔχει πίστιν. Nihilominus tamen credibile est.” Toup.—Were the passage considered without regard to what precedes it, this alteration would appear indispensable: but if it be viewed in conjunction with that, it will be seen that ὁμοίως is right; τῷ τοῦ Θουκυλίδου, or some such words, being understood after it. Longinus had cited from Thucydides a passage where that author says, that the Athenians after their defeat in Sicily, eagerly drank the water of a river polluted with mud, and bloody from the slaughter of their comrades, and that they even contended for it with one another. He adds, αἷμα καὶ πηλὸν φινόμενα ὁμοίως εἶναι περιμάχητα ἔτι, ποιεῖ πιστὸν ἢ τοῦ πάσης ὑπεροχῇ καὶ περὶ στασις. Καὶ τὸ Ἡροδότειον ἐπὶ τῶν ἐν θερμοπύλαις ὁμοίων. Then follows the passage from Herodotus; and afterwards the remark wherein is the word ὁμοίως, which is the subject of Mr. Toup's unnecessary alteration.

Sect. 40.

εἰ δέ που

Τύχοι περὶξ ἐλίξας, εἴλχ' ὁμοῦ λαβὼν

Ἰνναῖκα, πέτραι, δρῦν, μεταλλάσσαν αἰεί.

*Ἔστι μὲν γενναῖον τὸ λῆμμα, ἀδρότερον δὲ γέγονε τῷ τὴν ἀρμονίαν μὴ κατεσπεύσθαι, μὴδ' οἷον ἐν ἀποκυλίσματι φερέσθαι· ἀλλὰ στηριγμούς τε ἔχειν πρὸς ἀλλήλα τὰ ὀνόματα, καὶ ἐξερείσματα τῶν χρόνων, πρὸς ἑδραῖον διαβεβηκότα μέγεθος.

πρὸς ἑδραῖον διαβεβηκότα μέγεθος.] “evadentia ad stabilem sublimitatem.” Peirce. “Minus commode accepit vir doctissimus. Dionysius Halicarn. de Struct. Orat. cap. 22. Μεγάλοις τε καὶ ΔΙΑΒΕΒΗΚΟΣΙΝ εἰς πλάτος ὀνόμασιν·ὡς τὰ πολλὰ μὴκύνεσθαι φιλεῖ. Ubi recte interpretes, passu grandi incedentibus. Toup.—The idea of motion does not well agree with those expressed by στηριγμούς and ἐξερείσματα· διαβαίνειν, “Stare cruribus divaricatis;” and therefore firmly: εὐ διαβὰς, standing firmly. πρὸς ἑδραῖον διαβεβηκότα μέγεθος, seems to me to mean *placed firmly at intervals until a stable grandeur is attained*: and I think διαβεβηκόσιν has the same signification in the passage of Dionysius Halicarn.

Sect. 41. Μικροποιὸν δ' οὐδὲν οὕτως ἐν τοῖς ὑψηλοῖς, ὡς ῥυθμὸς κεκλασμένος λόγῳ καὶ σεσοβημένος, οἷον δὲ πυρρίχιοι, καὶ τροχαιοὶ καὶ διχόρειοι, τέλειον ὡς ὀρχηστικὸν συνεκπίπτυντες· οἷον ΔΗ πυρρίχιοι —κ. τ. λ.

Sect. 43. "τοὺς περὶ τὸ ναυάγιον ἐκβρασσομένους ἐξεδέχτο τε-
λος ἄχαρι."—τὸ δ' "ἄχαρι" τηλικούτου πάθους ἀνοίκειον.—As
Herodotus uses ἄχαρις in a great many passages for shocking or
dreadful, it must have had a stronger signification in his age than
in that of Longinus. But indeed an author, who wrote not
long before the latter, Arrian, uses it for tristis, durus, scu
acerbus. And Hesychius interprets ἄχαρι, λυπηρόν. See H.
Steph. Thesaur. ii. 354. f.

Sect. 44.—Θρέψαι τε γὰρ, φησὶν, ἱκανὴ τὰ φρονήματα τῶν μεγα-
λοφρόνων ἢ ἐλευθερία, καὶ ἐφελκύσαι, καὶ ἅμα διωθεῖν τὸ πρόθυμον τῆς
πρὸς ἀλλήλους ἔριδος, καὶ τῆς περὶ τὰ πρωτεῖα φιλοτιμίας. This is
translated by Mr. Harris in the following manner.—"It is
liberty that is formed to nurse the sentiments of great geniuses;
to inspire them with hope; to push forward the propensity of
contest one with another, and the generous emulation of being
the first in rank."

Ruhnken: on Sect. 44. "Herennius Commentario inedito
in Aristotelis Metaphysica: οὐ θαυμαστόν, εἰ περὶ τὸν μέγαν
ὄχλον;—πιστεύει τοῖς παραδοθεῖσιν ἅπασι—"

Read πεφυρμένος καὶ μέγας ὄχλος.

On Toup's 2nd note, Sect. 11, "τῆς σαφηνείας αὐτῆς ἕνεκα,"
see the new edition of H. Stephen's Thesaurus, i. 2416. A.

Note 1, on Sect. 16, καὶ ὃν for ἧδη: add, 'Ἐν ᾧ ἐπὶ ταῦτα
ἠβουλεύοντο, καὶ ὃν βασιλεὺς, παραμεινόμενος εἰς τὸ αὐτὸ σχῆμα, κα-
τέστησεν ἐναντίαν τὴν φάλαγγα.—Xenoph. Anab. 1, 10, 7. τῶν
αἰσχίστων ἐστὶ πάντας ἀνθρώπους ἰδεῖν καὶ ἀκούσαι τὰς μὲν συμφο-
ράς, αἷς δὲ ὑμᾶς ἐχρήσαντο οἱ ἄνδρες, οὗτοι, πάντα τὸν χρόνον κυρία,
αὐτοῖς γεγεννημένας, τὰς δὲ θωπείας, αἷς ἀντὶ τούτων ἔλαβον παρ' ὑμῶν,
καὶ δὴ λελυμένας. Demosth. Adversus Leptim. p. 476.

Note on Sect. 23. "Autitica est exempli gratia. Quod
nescio an primus observavit Tanaquillus Faber ad Lucretium."
Toup. This sense of αὐτίκα had been mentioned by H. Ste-
phen in his Greek Thesaurus forty-three years before the birth
of Tanneui Le Fevre.—See more on the signification here
noticed, in the new edition of H. Stephen's Thesaurus, i. 2426.
B.

Index.—"καταρχαιρεσιάζεσθαι. Verbum exquisitissimum, et
non nisi Longino nostro usurpatum." Toup.

In the new edition of H. Stephen's Thesaurus, i. 2277. A.
I have shown that this word is not peculiar to Longinus.

NOTICE OF

*A Specimen of a translation of TELEMACHUS translated into Latin Prose, entitled, De Casibus Telemachi, Liber Primus.*¹

ORIGINAL works composed in Latin, and modern publications translated into that language, are at the present day, for obvious reasons, much less common than formerly. Latin is no longer the language either of learned correspondence or public business. The times are changed since Politian and his friends complimented their mistresses in heroics, or when those celebrated ladies, Hessandra Scala, and Cassandra Fidehs charged the posts of Italy with constant missions couched in phrase, which emulated the periods of Cicero and of Phiny. Still, however, the language of ancient Rome is universally studied; the earliest knowledge which meets the ear of the youth of Europe is conveyed through its channel; still it is the language of those laborious and erudite men, who make it the business of their lives to restore and illustrate the noble remains, which are left to us of its glorious literature; still the language lives, and though it is called a dead one, may be more truly said to be immortal. If the allusion be not improper, we may say that this noble tongue did indeed suffer death in the dark times of barbarism, but that having once died, it has been resuscitated to enjoy an ever-enduring existence. Disencumbered of the shackles which bound it to a particular spot and to a particular nation, it has become the free denizen of Europe; the pure and disembodied language which now can know no change; and to whose care that which it is desired should be subject to no casualty ought always to be committed. Civilisation may march and countermarch from east to west; the ports of London may be deserted, and the fox cover in the busiest spots of this mighty city; future ages may study Shakspeare on the banks of the Avon with the assistance of a *Thesaurus*, and frequently be heard to deplore the *lost numbers* of the *Classical Journal*; but the language of Cicero and Virgil cannot perish.

For these reasons, it is with peculiar pleasure that we observe the beauties of a really excellent modern author clothed in an unfading garb. As in the Roman Catholic Church, saints are not canonised till their memory has stood the test of a series of

¹ This Notice from a learned Correspondent will recall to our readers an account of a Latin translation of Robinson Crusoe in our Vol. IX. p. 522.—ED.

years, so would we, after the high fame and reputation of a writer has survived with undiminished lustre the temporary accidents of fashion, interest and prejudice, then, and not till then, invest him with the sanctity of a Roman dress. There are many good arguments why such admirable works as the *Paradise Lost*, or the *Telemachus* of Fenelon should be translated into Latin. We have observed that they are thus placed beyond the reach of accident,—if elegantly done, they are the source of a very refined pleasure to the scholar,—their intrinsic worth is thus strictly ascertained; and moreover, by being put into a language universally understood in Europe, they may be read by students to whom they must otherwise have been inaccessible. And perhaps of all other works, *Telemachus* is best adapted for this purpose, and we are surprised that a Latin translation was never before attempted, though we are not sorry that it has been left to the elegant pen of Mr. French, the author of the specimen before us. The beautiful simplicity of its style, the classical nature of its subject, and the classical form of its construction, alike render it plastic to the skilful hand that would recast it in a Latin mould. A translation likewise executed like the specimen we are noticing, has minor advantages, which though minor, are not to be forgotten. We believe no book can be found better adapted than *Telemachus*, translated in a pure and simple manner, for a text book to be put into the hands of a tyro in Latin. Its delightful story, the purity of its morality, the wisdom of its precepts, unperplexed by doubtful readings and uncertain meanings, would present a most alluring vestibule through which the youthful scholar might pass to the higher departments of classical literature. The more advanced student too might make use of it in his endeavours to attain a Latin style. For if he were to translate the original French or Hawkesworth's version, or any other into his own Latin, and then compare it with the pure and harmonious Latinity of Mr. French, we are well convinced that considerable improvement would soon be perceived. For these reasons, and because we are always anxious that merit should have its due recompense, we heartily wish Mr. French success in his attempt, and sincerely hope it may meet from the lovers of classical literature, that patronage, which, judging from the specimen, it so amply deserves. We will allow the translator to speak for himself an instant, and then make a single extract, which will be sufficient to show the merits of the work. We quote the following from a Prospectus which accompanies the pamphlet.

“As to the translation itself, it has been the endeavour of the author to execute it with classical adherence to propriety of language. The necessary distinction between the three different styles—viz. the Narrative, the Descriptive, the Oratorical—which interchangeably enliven the work, has been preserved with particular attention. From a long acquaintance with the purest writers in prose, of the Augustan age, principally Cicero, the Translator hopes that he has been enabled upon all occasions to find the corresponding idiom unmingled with poetical adornment, and exempt from the least blemish of that barbarity which so glaringly disfigures many modern compositions in the Latin Tongue. The style to which he has aspired is of an unaffected nature, flowing from a general knowledge of the language, in a natural, simple, unlabored manner; not the forced product of scantiness decking itself for the occasion with the plumes of dictionaries and phrase-books. In the mean time, until the judgment of the public is pronounced, he cannot refrain from expressing his opinion, that if introduced into schools, it will be found upon the trial to answer two objects of classical education, viz. to allure the young student to read with avidity a work of no inconsiderable moral merit, and to inspire him, as he reads, with a taste for Roman harmony.”

We could with pleasure transcribe more than the following passage, but the limits of a notice of this kind confine us. *Telemachus* has just boldly declared to the Trojans in Sicily, under *Acestes*, into whose power *Mentor* and his companion had fallen, that he is a Greek and the son of *Ulysses*.

Vix ea protuleram, cum ab omni populo subita commotione animi conclamatum: Moriendum est filio crudelissimi istius *Ulyssis*, cujus artibus eversa est urbs *Troja*. Fili *Ulyssis*! dicebat mihi *Acestes*, sanguinem tuum, tot *Trojanorum* manibus quos pater tuus in tenebrosas *Cocyti* ripas misit præcipites, denegare non possum. Et tu et ille qui te ducit, ambo peribitis. Simul ex comitatu aliquis proveccta ætate auctor extitit, ut ad tumultum *Anchisæ* nos rex immolandos juberet. Jucundus, inquit, umbræ istius herois futurus est sanguis eorum. Quin ipse *Æneas*, ubi ad aures ejus hoc tale sacrificium pervenerit, gratissimo quidem animo accipiet, videns quanto vobis amoris sit memoria ejus, quo nihil sibi in terra antiquius.

Succlamatum est ab universo populo; jamque omnibus nulla alia cogitatio nisi de morte nostra. Jam ad tumultum *Anchisæ* perducebamus: jam duo ibi extructa altaria, ignisque sacer incensus. Obversabatur oculis ferrum nos neci daturum; stabamus redimiti floribus, neque ulla jam oborta animis eorum misericordia

vitam nostram conservare potuisset. Actum erat de nobis, cum Mentor, tranquillo animi statu, rogavit ut apud regem sibi verba facere liceret. Facta potestate ita inquit :

Si nulla apud animum tuum, Aestes, misericordia hujus Tele-machi exoritur, qui nunquam contra Trojanos arma sumpsit, al-tem quæ tua ipsius intersunt, respicias. Equidem scientia præsa-glorum Deorumque voluntatis prædoctus, jam video animo, prius-quam tridui sit spatium elapsum, te oppugnatum iri a populo bar-baris, qui jam summis montibus devolvuntur torrentis instar, urbem tuam inundaturi, vastitatemque illaturi agris. Tu is ante-veni; populum tuum armis fac instruas, nullumque ne punctum quidem temporis intercedere patiaris, quin pingua tua armenta quæ sunt tibi in agris, in oppidum includas. Si falsa denuncio, in tuâ manu est, elapso triduo, nos morte multandos dedere. Sin, contra, dicta mea exitus comprobant, memneris vitam is non esse adimeudam, per quos factum est ut conservetur tua.

His verbis percussus constitit Aestes; tanta enim fuerat animi fiducia prolata, ut nunquam antehac simile quicquam ullo in ho-mine notasset. Satis apparet, inquit, juvenis alienigenæ, Deos, qui te fortuna tam male acceperint, largitos tibi esse sapientiam, longe rebus prosperis anteponendam. Simul sacrificio in aliud tempus dilato, jussit omnia summa diligentia parari, ad præ-cavendum impetum quem Mentor ei impendere prædixerat. Jam nihil omnibus partibus conspiciebatur, nisi trepidæ metu mulieres, seniores deveri ætate, infantesque in lacrymas effusi, petentes pas-sium urbis perflugium. Veniebant catervatim mugientes per vias boves, balantumque greges ovium, opima pascua inquentes; neque stabulorum ad tegendos eos satis magna suppetebat copia. Strep-i-tus undique erat concursantium inter se hominum impellentiumque quique invicem alii alios exaudire non poterant; sæpe incognitum quendam pro familiari complectentes, discursantesque quoquo-versus, ignari quoniam passus dirigerent. At principes civitatis viri, ingeniis suis tanquam aliorum validioribus confisi, Mentore pro vano conjectore habito, nihil hanc ejus præsentionem dictita-bant, nisi artificium quoddam ad vitam sibi conservandam excogi-tatum.

XXXV.

BIBLIOGRAPHY.

AN observation made by your learned and interesting corre-spondent Professor Noshden, induces me to send you the fol-lowing.

After describing the various editions of the *Tabula Peutingeriana*, he goes on to say that (see *Classical Journal*, No.

Nlk. p. 56.) "It is rather subject of wonder, that, since the time of Scheyb, which is now considerably more than half a century, it has not engaged the attention of some man of learning, who, by another revision, might have added new lights." But that it *has* so done will appear by the following quotation from a small work, in which it might not altogether be expected to occur, and with which the Professor seems to be unacquainted.

JUVENIS.

Tabula itineraria militaris Romana antiqua, Theodosiana et Peutingeriana nuncupata, quam ex Vindobonensi editione clar. viri Christophori de Scheyb, anni MDCCCLIII. accurate descripsit, manu sua in aë incidit, et p. n. n. in Italia edidit, Frat. Joh. Dominicus Podocatharus Christianopolus, ordinis Prædicatorum; Æsi in Piceno, typis Vincentis Cherabini, 1809, fol. maj. c. XII. tab. æri incis.

Editor exemplum hujus tabulæ Vindobonense tanta cura in aë incidit atque expressit, ut ne maxima quidem oculorum acies, sicut ipse fatetur, aliquam differentiam deprehendere valcat. Scheybii dissertationem omittendam putavit, ejus autem loco editor ipse quatuor capitibus disseruit. I. *De publicis apud Romanos Itinerariis.* II. *An (utrum) Tabulæ Itinerariæ volumen, in Vindobonensi Regia Bibliotheca asservatum, autographum (vix) (an) apographum sit, quare sæculo descriptum.* (Tabulam imperatoris quidem Theodosii temporibus esse confectam concedit, ipsum vero *πρωτότυπον* esse, contra Scheybium negat; esse eam potius apographum non ante sæculum undecimum, probabiliter autem sæculo demum tertio decimo confectum). III. *De antiquo Romanorum Pede ac Milhari. tum de Studio;* (docta et accurata dissertatio, in qua Danvillianæ potissimum opiniones refutantur). IV. *De antiqua Leuca Gallica* (vel hic refutantur Danvillius et Bergierius). Sequitur *Index Regionum, Insularum, Urbium et omnium locorum, quæ in Tabulæ Itinerariæ segmentis adnotantur* (ex ed. Scheyb. additis nonnullis emendationibus expressus). Denique: *Adnotationes in indicem Typographicum, ordine alphab.* Has excipiunt xii. illæ tabulæ æri incisæ, pp. 136—7.

Additamenta ad T. Ch. Harlesii Brevior. Not. Lit. Romi. descripsit C. F. H. Klügling, 8vo. Lipsiæ, 1819.

ON THE
ORIGIN, PROGRESS, PREVALENCE, AND
DECLINE OF IDOLATRY.

BY THE REV. GEORGE TOWNSEND.

PART IV.—[Continued from No. XLIV. p. 327.]

SECTION VI.

*Commemorative emblems adopted among the early
Postdiluvians.*

FROM this branch of the subject we are brought to other considerations connected with the origin of Idolatry: the nature and use of emblems.

We have no sufficient grounds to believe that the art of writing was at this time known: the use of emblems therefore, (which with picture writing, so largely discussed by Bishop Warburton in his *Divine Legation*, was not improbably the origin of hieroglyphics,) would be very general, to illustrate the great events they wished to commemorate. We may naturally, therefore, expect to find memorials of their great ancestor Noah—of the deluge—and of the ark—as well as of other circumstances of the antediluvian world, afterwards recorded by Moses—and possibly of other things which are not mentioned in the sacred pages, and of which either all knowledge has perished, or some confused traditions only remain in the fables of the Hindoos.

The primeval places of worship were not merely high places and groves; the heathens equally venerated caverns, islands, lakes, and mountains with two or three peaks. Where there were no natural high places, they erected artificial mountains: where there were no caverns they made immense excavations.

The worship on mountains, I have shown, was begun by Noah, and continued by the Patriarchs; nor was it forbidden by the Mosaic Law, till it had long been perverted to idolatrous purposes.

The origin of grove worship has never been exactly ascertained. It is by no means conjectural: it is rather highly probable, that it commemorated the primeval paradise, and that the single tree which was so much venerated signified the sacred tree in the midst of Eden. Isaiah describes certain of the

Gentiles, as purifying themselves in the gardens, behind one tree of peculiar sanctity, which was planted in the midst. Every school boy remembers the tree in the centre of the court in the palace of Priam. The tree of immortality among the Hindoos flourished in the midst of the Paradise of Indra. The Burmas place their holy tree in the centre of Mount Mienno. The tree of Hindostan, Siam, and Thibet, is clearly the ash of Gothic mythology, which is planted in the midst of the Ideal city of the hero Gods; and which overshadows the city, and the whole world; while the Deities assemble under it every day to administer justice. In the garden of the Hesperides, the tree with the golden apples rose conspicuous above the rest: and Hercules or a hero God stood under it, while a serpent coiled round its trunk. The ancient Celts had the same tradition; which seems to have been engrafted on every system of superstition.

Thus were mountains considered as emblems of the ark, and groves of the primeval Paradise. Caverns were treated with equal reverence. They were combined with the sacred mountains, and represented the interior of the ark as wedged among the clefts of Ararat. "When the huge ship of the deluge (says Mr. Faber) fixed itself immoveably among the bare rocks, and crags of the tempest-beaten Ararat; the surrounding cliffs, its own gloomy interior, and the narrow door of entrance in its perpendicular side, would all conspire to excite the idea of a spacious cavern. This semblance of a grotto, would for a season be at once the habitation and the oratory of the Noetic family: for until, as their numbers increased, they had been able to construct for themselves more commodious dwellings, they would obviously prefer the friendly shelter of the ark before an exposure to the inclemency of the weather." Hence originated the sanctity of caverns: hence we rarely find a holy mountain unprovided with a grotto either natural, or artificial. This idea is confirmed by the traditionary tales of the great father (such was the general title of Noah, the second father of mankind) being either born from a cave, or nursed from a cave, or taking refuge in a cave, when he quitted the ark, within which he had been exposed at sea. The various caves venerated by the Pagans were generally in the recesses of a mountain. The cave of Mithras was in a rock: the caves of Jupiter in Crete, of Bacchus in Naxos, of Osiris in the Taurice Cassius, and of others, were situated in mountains; and an astonishing number of additional instances are collected by Mr. Faber to confirm this part of his hypothesis.

Lakes and islands were much venerated by the ancients. The

origin of this part of their superstition is not well understood. Mr. Faber supposes it to have been a commemoration of the appearance of the country from the ark after it rested on the mountain. As the tenants of the ark looked out from their gloomy mansion, the subsiding waters would have appeared as a lake; the emerging top of the lower peak of Ararat, as an island; and the summits of the surrounding hills, as a circle of lesser islands. This latter idea appears to be sufficiently fanciful, but it is supported by ample authority; and I cannot refrain from offering a comment on an expression in the book of Genesis, which seems to relate to some prevalent notion of this kind. "The expression has escaped Mr. Faber's notice, though it confirms his position.

Moses, it is well known, wrote the Pentateuch, to continue the knowledge of the true God among the Israelites. As they were surrounded by idolatry, in its most corrupt and odious form, he never loses sight of the origin of its superstitious observances. Unless indeed we understand the history of the times when Moses wrote, we lose much of the beauty and interest of his narrative. In perusing the Pentateuch, we must never forget, that idolatry had become almost universal, and that Moses by his laws, as well as by his example, constantly endeavoured to guard his people from the contagion. Many expressions therefore which otherwise, in a narrative so brief, as that of Moses, might appear unnecessary, were at the time they were written of the utmost consequence. Thus when in the account of the Creation Moses adds, "He made the stars also"—and, "thus the heavens were finished and all the host of them;" he evidently means to say to the worshippers of the Tsabaoth; your Gods are inferior to Jehovah, for they are the work of his hands. Many expressions, therefore, which otherwise would appear unnecessary, are of the utmost consequence. In the account which he gives us of the subsiding of the waters, we meet with the words, "in the tenth month, on the first day of the month, were the tops of the mountains seen." It is not at all improbable that some reference to the point we are discussing is here intended.

If the early postdiluvians carried with them memorials of the deluge, and emblems of the ark, it is to be supposed they would endeavour to preserve the remembrance of every circumstance connected with that event. Among others they might have recorded this fact mentioned by Moses. The tops of the mountains round Ararat appeared like islands: they were the first land seen: and undoubtedly presented to Noah, and his

sons an earnest of their speedy release from their confinement. The circumstance was commemorated from the earliest period: circular ranges of stones are found in every quarter of the globe; in India, in the north, among the wilds of Siberia, and the deserts of Norway. Our own monument of Stonehenge, the origin of which is lost even to tradition, seems to have been commemorative of some such fact, among the first inhabitants of the country. The aborigines of England, Mr. Maurice has shown, were of the same family, and of the same religion, as the Brahmans of Indostan. Few traditions in that country have been handed down with greater care and veneration than the belief of the existence of the sacred Isles of the West. Captain Wilford has strangely supposed these islands were Britain and its dependencies. Mr. Faber has given a much more probable solution of the mystery, when he refers that tradition to the circumstance mentioned by Moses: and as the idolaters of Egypt, and of the countries through which the Israelites were passing, professed the same superstitions as those who still exist in India, and who formerly extended to Britain, we naturally conclude that they likewise venerated circles of stones. Moses relates in simple language the real fact, and, in so doing, warned his people against the perversion of a memorable, though natural circumstance. Another peculiar custom among the ancient idolaters, which appears to have been practised from the uncorrupted times of Patriarchism, was the veneration of mountains with two or three peaks. This too was originally an emblem of Mount Ararat. If these ideas should appear fanciful, we must remind the reader that emblems were then used as a substitute for writing; and that the events in question being the most important that had ever taken place, were most generally commemorated and typified; and that if these explanations of the universal customs, which are derived from our knowledge of the narrative of scripture, be rejected, we have no rational, consistent, probable, or tenable exposition whatever.

The natural increase of the human race having compelled emigration, it is evident that it would frequently happen that wandering families would sometimes arrive at large plains, on which would be no natural mountains. Superstition would make them anxious to supply the deficiencies of nature by art. This would be done either by throwing up a large tumulus of earth, or by building a temple in the form of a mountain, which should rise conspicuously above the surrounding plain; and when such a practice was once adopted, it would soon be carried

into countries as the tide of emigration rolled on where it was really superfluous; such then may be esteemed the origin of the artificial hillock, and gigantic pyramid, or pagoda. Whether round or square, such constructions were invariably copies of Ararat: they were high places, sacred memorials among the first uncorrupted emigrants from Nachshevan, of the resting of the ark, and afterwards perverted to superstitious usages.

Although we cannot rely on any argument solely derivable from Etymology, yet I cannot but observe that the word Pyramid, which appears to form a very forcible argument in favor of Mr. Bryant's theory, that these celebrated Egyptian monuments were erected in honor of the Sun, bears decisive testimony in support of Mr. Faber. Bryant and many others have derived the term pyramid from the Greek word, which signifies fire. But how or why should the Egyptians describe their monuments by Greek names? Mr. Faber (or more properly the writer in the *Asiatic Researches*, quoted by Mr. Faber) has shown that the term *Ida*, was the common epithet for a mountain among the ancient nations, and it is still preserved in its original meaning to this day among the Hindoos. *Ida* was the name of the famous sacred mountain near *Troy*; of the celebrated birth-place of *Jupiter* in *Crete*. The same notions which placed the Gods on both are still prevalent in *Cashgar* and *Hindustan*, and are justly supposed to have originated in the veneration paid to the first sacred mountain, and to the meeting upon it; before the first dispersion of the earliest postdiluvian Patriarchs, who were afterwards worshipped by their descendants. The word *Praw*, or *Pyra*, in the Hindoo sacred language still signifies holy; and there can be little doubt, that the term pyramid is derived from these two, *Praw*, or *Pyra* and *Ida*; and that it meant the sacred mountain.

Mr. Faber's hypothesis respecting the Pyramids is not only curious and original: but it is wonderfully supported by the traditions of the Hindoos, the nature of the Pagan worship, and the researches of *Lieut. Col. Fitzclarence*, who entered the great Pyramid about the very time when Mr. Faber's book was published.

Mr. Faber supposes that the Pyramids themselves were imitative resemblances of Mount *Ararat*, constructed on the same plan as that of *Babel*: that they are excavated in the inside in many chambers; and that, in the chief of these, the priests were accustomed to place the body of their God, the consecrated bull which they worshipped, and which was supposed by them to be an incarnation of the Deity. We cannot enter

into the reasoning which enabled Mr. Faber to come to this conclusion, and we require yet farther evidence before we receive the whole of that portion of his system, which yet appears to explain many curious circumstances in the Pagan Mythology: certain however it is, that the bones which Col. Fitzclarence brought from the Pyramid of Cephrenes to England, were declared by that profound anatomical scholar, Sir Everard Home, to be the bones of an ox, or bull. Mr. Faber, with very pardonable self-gratulation, at this singular confirmation of apparently the most fanciful part of his Theory, published a pamphlet on the subject.

The building of the Tower of Babel was most probably the first attempt to pervert this common and useful memorial, to an idolatrous purpose; for to the general adoption of this commemoration of Mount Ararat, we are warranted in referring both the building of this Tower, the Pyramids of Egypt, and the Pagodas of Hindostan, as well as the pyramidal temples of Buddha, which are found over the whole of the east. The artificial tumuli of the Celts, and the Scythians; such as the celebrated Altyn obo, or reputed sepulchre of Mithridates in the Crimea; the artificial hill of New Grange in Ireland; of Silbury Hill in this country; all are of the same description, and are justly therefore to be referred to the same cause. We must likewise add to these the pyramidal temples of Vitziputzli; and possibly the Otaheitean Morai. The custom was universal: therefore, one nation could neither have borrowed it from another, nor could it have been imposed by conquest; it originated at some period when the family of man were united in one body, and this must have been within the first centuries after the flood in the plains of Armenia, where the only high place they were likely to venerate would be the sacred Ararat, the mountain of their deliverance.

The same mode of reasoning will apply to the veneration of sacred caverns. The emigrants from Nachshevan considered every cavern in the side of a mountain as similar to the ark lodged in the side of Ararat. Wherever, therefore, they first settled, if the mountain on which they offered sacrifice was not provided with a natural cavern, they proceeded to excavate it; that the resemblance between their present and their former places of worship might be more complete. These excavations were sometimes formed with infinite labor; and the astonishing number which are to be found in every part of the world however remote, proves the unbounded extent of the primeval patriarchal worship. These stupendous monuments

of antiquity have been so well described by Dr. Clarke, Sir C. Malet, Lieut. Col. Fitzclarence and others, that it is only necessary to enumerate a few of the most celebrated.

The mithraic grottoes of Persia, cut out of the solid rock, the caverns of the Thebais, the grottoes of Tortosa, near Tyre, the excavations in Norway, in the Crimea, in Caieta, &c. are all on the same plan, and therefore evidently commemorative of the same circumstances. Mount Olivet, from the earliest ages, we are informed by tradition, was considered sacred. There Shem was said to have buried the body of Adam, which was preserved in the ark : we merely mention the tradition to show the antiquity of the veneration paid this mountain : on Olivet Solomon erected his idolatrous temples. This mountain has three peaks, and in its side a very large and remarkable excavation on the same plan as other cavern temples has been discovered. The rock temples of Egypt, and Hindostan, the Siamese pyramids of Buddha, and the well known pyramids on the Nile, were all furnished with artificial excavations. The Scythians of Scandinavia employed grottoes, in the same manner, for religious purposes, which are hewn with incredible labor out of the hardest rocks. The walls of the grottoes, and excavations which have been discovered at Elephanta, in the caverns of Nubia, by Mr. Leigh, and elsewhere, are painted with various uncouth figures and emblems, the colors of which are still fresh and vivid. Every where we find them ; in the Indian pagodas, at Elephanta, and Canarah. Even in the smaller tumuli some remnants of this custom are to be traced, as in the New Grange in Ireland. Not only were artificial excavations made in natural hills ; artificial hills seem to have been constructed with dark central chambers. The progress of architectural imitation is very natural, and is proved by the positive assertions of the Hindoo theologists. Men first venerated, as representations of Ararat and the ark, natural hills with natural caverns : then, natural hills with artificial caverns, and last of all, artificial hills with artificial caverns. To this source therefore we refer the cavern temples, wherever they are to be found. Lycophron asserts that the innermost parts of the ancient temples were called caves ; the inner rooms were contrived to resemble caves. On the promontory of Tenarum, the foot of which is washed by the sea, there was a temple built in the precise form of a cavern. The Egyptian temples were so constructed as to exhibit the appearance either of gloomy grottoes, or of those artificial excavations which occur so frequently in Persia, and

Hindustan. Pocock describes a dark granite room of more than ordinary sanctity, which he found in the very recesses of the chief temple of Thebes: and with respect to the cavern temples of India, we need only compare the fronts of such excavations with the fronts of Esne and Luxor, to be satisfied with their palpable resemblance.

The great room in the large Pyramid, of which a very good plate is given in Lieutenant-Colonel Fitzclarence's tour, is of the same kind with those in the caves of Elephanta, and other excavated temples in the East. The interior of the temple of the Eleusinian Ceres is called by Strabo a cell, or cavern. The cell of the British Ceridwen, was of the same nature. If we turn our attention to America, we shall still perceive the same idea to have been prevalent, both among the Peruvians, and the Mexicans, in the construction of some of their temples. The God Pachacama, the Bacchus of the western continent, was worshipped in a dark room or cell. To the pyramidal temple of Tescalipuca there was attached a spacious chapel, or cell, which was entered by a low door. The same worship existed among these people, and the Eastern nations; they had preserved traditions of the deluge, and with them its earliest emblems.

Such were the more striking memorials of the early Religion of mankind. In addition to these may be enumerated some of a minor kind, which equally prove their source from one common origin. The Lotos, which has the peculiar property of rising with the rising of the waters, was an apt, and appropriate emblem of the deluge, or of the ark; and as the second Father of the world was preserved, we find that the image of a man, or of a god is generally represented on the Lotos, which was equally venerated by the Egyptians, the Hindoos, and all the oriental nations. The beautiful use which Sir W. Jones has made of the Lotos in his poems, is well known. From its original use as an emblem of the deluge, it became a type of the preserving Power, and was consequently venerated by the superstitious population in subsequent ages; when its original use had been long forgotten. The egg was a natural emblem of the ark, as containing within itself the life of the future world; and it was no less an emblem of the intermediate state of the earth, between the commencement and conclusion of the deluge. No emblem is so universal as this. The mundane egg is common to the Druidical, Egyptian, and Indian superstitions. The fabulous Orpheus has related the birth of the general parent of men from an egg; and Aristophanes, in his

play of the birds, has handed down the fragments of a similar tradition. The rainbow as might be expected was another emblem of universal use. The lunar crescent, floating as a boat, in the blue sky; the Dove,—the olive branch,—a fish,—the Rhoia or pomegranate which is full of seeds,—a butterfly which bursts from a dormant sluggish life, to a state of beauty, and energy;—the Seira, or cypselus, or hive;—the scyphos or sacred cup, which is supposed to have been formed like a boat;—were all admirable and innocent emblems, which were common in the absence of alphabetical writing, to commemorate the primeval religious worship of mankind; and which, as we shall see, were afterwards perverted, to idolatrous and superstitious uses.

The most famous hieroglyphic of the gentile world was the union of the wings, the globe, and the serpent in one figure. "It was alike familiar to the Chinese, the Hindoos, the Persians, the Phenicians, the Egyptians, and the Celtic Britons: it was used among the Greeks, in the form of the caduceus of Mercury, which exhibited two serpents, a globe, and wings. The Chinese have a symbol of two serpents and a ring between them: the Hindoos, of a serpent forming a curve, and a globe or egg placed within the curve: the Persians of a winged serpent attached to a globe: the Phenicians of a serpent coiled round an egg: the Egyptians of a serpent, both winged, and not winged, attached to, or half encompassing a globe, and sometimes of two serpents similarly attached to a winged globe; and the ancient Britons, as appears from the temple of Abury, of a serpent joined to a circle."

"Between these several hieroglyphics there is such a decided, and palpable resemblance, both in general composition, and in particular arrangement, that no person can see them exhibited together in a single plate, and not be immediately convinced of their identity. Since the mythology of the whole gentile world was in substance the same, originating from one source, we may be assured, that whatever this hieroglyphic denoted in one country, it denoted in all."

Maurice, Kircher, and others, suppose that it was an emblem of the Trinity; others, of the triad of the gentiles. There does not however appear to be sufficient authority for either of these suppositions. Neither can Mr. Faber's account of this hieroglyphic be implicitly adopted. The following appears to be not improbable:

The serpent is well known to have been from the earliest period an emblem of the evil principle; but it was no less so of the good principle, or of the preserving power. From whence

this latter application of the emblem originated is not certainly known; the most probable conjecture is, that it was derived from the annual shedding of the outer skin: as the serpent appears to renew itself, so did the earth recover its former beauty after the waters of the deluge had subsided. The wing was a hieroglyphic of the Spirit which created the World; and the egg or globe, was alike typical both of the ark, and of the world in its state of desolation. The whole emblem therefore may have been originally intended to represent, either the preservation of mankind; or the character of the Deity, in the triple form of Creator, Preserver, and Destroyer, the favorite and sublime description of God universal among the early pagans, and consistent both with scripture, and reason. The wing was the emblem of the creating, the serpent of the preserving, and the globe of the destroying, power.

I shall conclude this catalogue of primitive commemorative emblems, with that most intricate and difficult subject, the first introduction of human images: much of the confusion arising from our united ignorance of their real pristine meaning, and the conjectures of various authors, may be prevented by considering the circumstances under which they first attract our attention in sacred and profane history. In the former we first read of them in the story of Laban; in the latter, we find them in the Penates of Æneas, the contemporary of Priam.

Laban was a Syrian Patriarchal Prince of the family of Abraham. He was well acquainted with the worship of the true God; and professed it publicly before the idolaters of the surrounding country. On this account, Isaac charged his son to select a wife from the daughters of Laban. After a residence in his family of many years, Jacob prepared to return home, and the daughter of Laban concealed on that occasion among the baggage certain images which Laban called his Gods. Her Father reclaimed them with much eagerness, but in vain. They are called in the original, *Teraphim*, and various conjectures have been entertained by the best commentators on the meaning of the word; and the uses to which the images were applied.

I omit the discussion between Witsius and Spencer, whether the use of images was permitted before the Mosaic Law, as well as the enquiry into the controverted reasons why Rachel stole the images; whether it was, to reprove her father, by convincing him that his Gods could not defend themselves; or, that she herself was affected with the neighbouring superstitions; or, that she stole them to compensate herself and sister for the loss of their dower. The only question is, whether we can ascertain

what the *Teraphim* were. The Rabbis declare that they were human heads, prepared by magical rites, and enabled by this means to utter oracular responses. In subsequent ages some magical rites may have been celebrated, in which human heads were used by imposing pretenders, as the rabbis describe; but we have no shadow of evidence to prove the absurd position, that Rachel stole several human heads, and sat upon them; or that Michal, when she placed the *Teraphim* in the bed, in place of her husband David, placed there a string of human heads magically prepared. These absurdities confute themselves. Faber (after Bp. Patrick) imagines that they were the same as the *Seraphim*, which were the same as the *Cherubim*; and were graven images of the cherubimical forms, which were well known to the primitive generations. Witsius is of opinion they were not the same as the *Seraphim*; but that they were used for idolatrous and superstitious purposes only, and were condemned by the Patriarchs from the beginning. Witsius and Mede suppose that the *Teraphim* were perversions of the *Urim*; which were images, by means of which answers were given to the Priest in the Patriarchal dispensation, when the Deity was consulted. Lightfoot affirms that the *Urim* were not images: that the *Urim* and *Thummim* were the same, one signifying light, the other perfection; and the terms were used to describe the Breastplate of the High Priest; which was attached to the Ephod, from which Oracular responses were undoubtedly given by means with which after all research Christian divines confess themselves to be unacquainted. Mede confirms his hypothesis, from the account of Micah who set up *Teraphim* in the house of his Gods, instead of *Urim* and *Thummim*. The whole 35th discourse of Mede on this subject is truly curious, and well worthy of comparison with those chapters of Witsius' *Egyptiaca*, in which the whole matter is discussed. This slight sketch of the diversity of opinion which has prevailed on the subject will give the reader some notion of the difficulty which prevents our forming a decisive conclusion.

After a careful examination of the subject it seems most probable, that the *Teraphim* were not only the Cherubimical figures, but graven memorials, of their earlier ancestors. The images among the Hindoos, which they preserve in their houses, seem to partake of the forms of both men and animals. The *Penates* corresponded with the *Teraphim*, so far as they were memorials of their ancestors, (for we have no evidence to induce us to suppose they resembled either the eagle, the ox, or the lion, which were all cherubic emblems). These *Teraphim*, and of

course the perversions of the Teraphim, were in use from the first.

Not only had every patriarchal chief his emblems of the deluge, and of the ark; not only did they continue in their several districts the custom of sacrifice, of planting trees, and groves, and of venerating mountains, and lakes, and islands;—they were equally anxious to preserve some memorials of their earliest postdiluvian fathers: and to this may be attributed perhaps the origin of image-worship. As in the christian Church, images which were at first used as memorials of the Apostles, the Virgin, and the Martyrs, were afterwards invoked with prayers and incense; so, it is likely that the images which were originally memorials were at last metamorphosed into gods in these early ages. The Patriarchs, we have seen, not only planted groves; they were accustomed to plant one tree in the centre of the court of the mansions, appropriated to the head of the family; this part of the mansion too was devoted to religious uses; there the sacred emblems, and among them the Penates were placed. It was called the *adyta*, the *penetralia*, or shrine. In after ages it followed, that every house was provided with its Penates: every town placed them in its citadel; even the Germans, if we may credit Tacitus, were provided with them. The Hindoos still venerate small images in every house, and their universal use proves their undoubted antiquity. Now it is probable that these Teraphim or Penates were in process of time considered as tutelar, domestic, and hereditary guardians of families: the superstition began about the time of Laban, and was well known in the reputed age of Æneas, who was himself a patriarchal chieftain. The Penates were venerated among the Romans to the last, and their original number, and service retained: the Teraphim were perverted to the purposes of divination; and the word itself seems to have been used in after times to express images of different kinds.

SOMNIA THUCYDIDEA.

No. I.

Καὶ ὁ πόλεμος, &c. THUC. 1, 21, to end of chapter; and Καὶ ἐς μὲν ἀκρόασιν, 22, to end of chapter.

To attach a superior degree of importance to the events of our own, when compared with those of preceding times,

is, as the historian justly observes, a common propensity of human nature. It is, indeed, only an individual variety of that inherent principle of self-love, by which we are led as it were instinctively to associate ideas of superiority and consequence with whatever relates to ourselves. Yet as the instinct (by whatever name it is to be called) from which this self-love originates, may possibly in itself, and when unperverted to purposes of vanity or selfishness, be innocent and beneficial, and even to a certain extent rational; so it may likewise be doubted whether, in the developement of it now under consideration, it has not some warrant in the reality of things. In the history of the world's transactions, there is, as appears to us, a progressive magnitude, as well as a progressive interest. As society advances, men begin to act in larger masses, in closer combinations, and upon wider theatres; new powers, physical and intellectual, are introduced on the field of action; fresh interests become involved; higher and more influential motives begin to actuate the minds of men; the concerns of individual states become more implicated with one another; and the general good and evil of mankind is more and more visibly affected by the rise, downfall, and character of single communities. To those, indeed, who believe that the immense machine of human society, under the guidance of an invisible hand, is moving on steadily, though with a tardiness proportioned to its bulk, to the goal of perfection and happiness, each successive series of events must appear pregnant with deeper interest, as being an additional link in the mysterious chain—one more step towards the grand consummation. But the temper and complexion of the times has also its influence even upon the speculative observer. He can frequently understand the feelings and principles which actuate his contemporaries, where those of former times are beyond his comprehension and beyond his sympathy. Thus to a republican Greek, the predatory wars of the heroic ages would sink in comparison with contests planned by statesmen, conducted by men of military science, and waged under the imposing titles of liberty or supremacy, of democratical or oligarchal ascendancy. And a Froissart or a Joinville, to whom a republic, though less strange, would be almost as unintelligible a sound as to Cyrus in Herodotus and the Sultan in Marco Polo, would probably set light by the squabbles of two petty Grecian States of old time, when matched with the mighty designs and vast preparations, the chivalrous daring and romantic exploits, of his own "bright and busy" age. Setting aside, however, all incidental considerations, we think our readers

will agree with us, that, whether with a view to his own peculiar capacity, or to the magnitude of the transactions themselves, and the importance of the lessons to be drawn from them, Thucydides was justified in selecting the great national contest of his own time as the subject on which to employ those extraordinary powers which he had received from nature, and those various acquirements, with which education, and the experience of public life, had enriched him.

It will be proper, in this point of view, to advert to the circumstances of the contest, and the state of Greece at the time of its commencement. The events of the preceding half century had operated a great change in the Grecian political system, and developed more fully the Grecian character. The storm and torrent of Persian invasion had long since rolled away; the impulse and excitation produced by it had also subsided, and had left behind it great and permanent effects. Greece, as a collective body, and each republic individually, had been taught to feel its own power. Athens, by the events of that contest, had risen to a height of power and renown, unknown in former times, and seeming in some degree to realize the fables of her ancient glory preserved by Plato. With the extension of dominion and influence, the theatre of political and military action had extended; extraordinary abilities were unfolded, as the occasion called them forth; and the refinements, which constant practice in war and negotiation, under a succession of able leaders, introduced into the Athenian system, by creating a necessity for similar improvements in that of their opponents,¹ had begun to influence and modify the formerly simple policy of the Greeks. The association, in which the defence of their common liberty had compelled the Greeks to engage, had likewise set an example of more extensive confederacies than were formerly in use; it had strengthened the national feeling of unity for which the Grecian people had been long distinguished, and had given to each separate community an interest in the proceedings of the rest.² This effect was not

¹ Thus our historian (I. 71.): ἀρχαῖοτρόπα ὁμῶν (τῶν Λακεδαιμονίων) τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν. ἀνάγκη δ' ὥσπερ τέχνης αἰεὶ τὰ ἐπιγιγνώμενα κρατεῖν· καὶ ἡσυχασούσῃ μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς πολλὰ δὲ ἀναγκαζομένοις ἵναί, πολλῆς καὶ τῆς ἐπιτεχνήσεως δεῖ. διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς πολυπειρίας ἐπιπλέον ὁμῶν κεκαίνωται.

² Thucydides, speaking of the early times of republican Greece, says (I. 15.) Κατὰ γῆν δὲ πόλεμος, θέν τις καὶ δύναμις παρεγένετο, οὐδεὶς ξυνέστη πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις· καὶ ἐκδήμους στρατείας πολλὰ ἀπὸ τῆς αὐτῶν ἐπ' ἄλλων καταστροφή οὐκ ἐβέβαιον οἱ Ἕλληνες· οὐ γὰρ ξυνεισότησεσιν πρὸς τὰς μεγίστας πόλεις αἱ ὑπῆκοοι, οὐδ' αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατείας ἐποιούοντο, κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι οἱ ἀστυγέτρους ἐπαλέμουν. So c. 1.

likely to be lessened by the general prevalence of republican government, which, after a struggle of many ages, had been finally established in Greece by the efforts of the Lacedæmonians, not many years previous to the Persian war; nor by the national character and national intellect of the Greeks, which may be considered as having, about this time, attained their fullest maturity of developement. It was in this state of things, while Lacedæmon, with the paramount sway of Peloponnesus,¹ commanded still the respect and attachment of a large part of the continental Greeks, and the rest, with the islands, were subjected to the rule or influence of Athens, that the wide-encroaching ambition of that democracy, assisted perhaps by the misconduct of the Spartans and their confederacy, excited that great and fatal contest, which, from its story having been transmitted to us by Athenian writers, has acquired the name of the Peloponnesian.

That the character and circumstances of such a contest would be somewhat different from those of the former struggles, domestic or foreign, in which Greece had been engaged, might easily be anticipated; and it would follow as a natural consequence, that other requisites were necessary for an historian of these events, than what had sufficed for the transmission of former occurrences, however splendid or interesting. In what manner and degree these qualifications were realized by

—the matchless Exile, whose grave page

Recounts the story of that age-long strife,

Which Athens with her leagued foes did wage,

—we may perhaps take a future opportunity of considering.

SEMI DOCTUS.

καὶ τὸ ἄλλο Ἑλληνικὸν ὄρων ξυμισταμένον, κ. τ. λ. Of the Thessalians, however, one of the most considerable divisions of the Grecian people, the only mention that occurs in the history of the war, relates to the dispatch of a body of auxiliaries from some of their tribes to Athens in the first year of the war, and their refusal to allow the troops of Brasidas passage through their country, in their march to Thrace. From the Persian war, downwards, to the age of Jason, and Philip the Macedonian, Thessaly appears to have been too much occupied with its own internal dissensions to take any active part in the general affairs of Greece. With the rude-luxury, somewhat of the customs and polity of the old heroic times might seem to have been preserved among the Thessalians.

¹ To unite Peloponnesus into a confederacy which, under the supreme direction of Lacedæmon, might become the predominant power of Greece, may have been one of the projects of the *βόλια βουλευτήρια* of Sparta. Such a scheme was afterwards more fully realized by the fraternizing Achaean league, the dissent of Lacedæmon however, as of Argos before, opposing an insuperable obstacle to the perfect completion of the plan. And such a design, had it not been too refined for the rude policy of the times, might have been executed, possibly with benefit, by the early sovereigns of Argos.

NOTICE OF

CARMINA HOMERICA, ILIAS et ODYSSEA, a Rhapsodorum Interpolationibus repurgata, et in Pristinam Formam, quatenus recuperanda esset, tam e Veterum Monumentorum fide et auctoritate, quam ex Antiqui Sermonis indole ac ratione, redacta; cum Notis ac Prolegomenis, in quibus de eorum Origine, Auctore, et Etate; itemque de Priscæ Linguae Progressu, Præcoci Maturitate, diligenter inquiritur opera et studio R. P. KNIGHT. Lond. imp. 8vo. 1820. Treuttel et Wurtz 1/5s

NO. I.

MILTON begins his account of Britain¹ with a narrative of its fabulous history, partly, it should seem, as a tribute to custom, and partly as a stepping stone whence he might proceed, in a certain order, to genuine facts. Livy thought that antiquity possessed a sort of claim to divinity; *Datur, says he, hæc venia antiquitati, ut miscendo humana divinis, primordia urbium augustiora faciat.*² Milton wrote from a sense of expediency; Livy of majesty; both, however, perceived, that, as what we see looks more diminutive by distance, what we hear is apt to be magnified.

To a practice in accord with the theory alluded to by Livy, there could be set scarcely any limits. Accordingly, Eutropius begins his epitome of the Roman History with an allusion to the story of Mars and Rhea Sylvia, as being the parents of Romulus, the founder of the Roman empire. This Livy had done before. But this probably was not thought marvellous enough, nor the point of antiquity sufficiently remote, for Paulus Diaconus. He, accordingly, after acting as interpolator and continuator of Eutropius, ventures to superadd a preface, with the fable of Saturn and Janus: he makes Janus the first king of Italy. Saturn, he says, being expelled by Jupiter from heaven, took refuge in Latium, so called, he tells us, *a latendo*, from Sa-

¹ History of Britain, that part particularly called Britain, from the first traditional beginning, continued to the Norman conquest, in Milton's works, re-edited in a separate volume, in 1818.

² Sub. init.

turn's being concealed there.¹ The points of antiquity and majesty could not well be carried further, though as fable becomes more dignified, when it is more remote, so by being treated as sacred (and the Greeks more particularly thought their fables divine,²) history assumed the form of mythology, and became wrapped in impenetrable obscurity.

It is easy to conceive how this practice proceeded with the Greeks: a great people, as they thought themselves, must have had a great origin; but on the origin of their own nation they must have been altogether uninformed. It was very late before they were acquainted even with letters; or at least with the prompt use of them for the purpose of writing; for they had not the materials for writing, till they received them from Egypt, many years after the time of Homer: their only historians were their rhapsodists, and their guide was tradition, adorned and magnified by fable. Nor is it difficult to see, how the early state of their affairs must have affected the subsequent periods; that, like other nations, they would have their fictitious writers, or that their works of standard authority, the authenticity of which was as readily admitted as their antiquity, would be followed by such as were suppositious, or at best but imitations. And if such writings as those ascribed to Sanchoniathon, Berosus, and Zoroaster, or the Orphic hymns, and Sibylline oracles, should not destroy all our faith in remote history, they ought at least to abate our surprise at any bold hypothesis on ancient writings. Of all the literary productions of Greece, those ascribed to Homer are allowed to be the most ancient and best. Of course, they furnish materials for much curious speculation; whether considered as records of distant facts, as pictures of primitive manners, or as the standards of genuine taste. However embellished with fictions, in the manner of the ancient rhapsodists, they contain the earliest fragments of the history of the Greeks; the succeeding Greek poets, more particularly in their scenic representations, derived much from them; some of

¹ Thus Eutropius is found in ancient manuscripts. His editors of the 16th century, particularly Schonhovius, Edit. Basil. 1546, purged him of the interpolations and additions of P. Diaconus, and he is now commonly edited without them.

² "Ὅτι μὲν οὖν θεοὶ οἱ Μῦθοι, ἐκ τῶν χρησαμένων ἐστὶν εἰπεῖν. Καὶ γὰρ τῶν ποιητῶν οἱ θεόληπτοι καὶ τῶν φιλοσόφων οἱ ἄριστοι, οἱ τε τὰς τελετὰς καταδείξαντες, καὶ αὐτοὶ δὲ ἐν χρημασίᾳ οἱ θεοὶ, Μῦθοις ἐχρήσαντο.

Sallustius de Diis et Mundo, cap. 3.

the finest passages in their most admired prose writers; Herodotus, Xenophon, Thucydides, Plato, and Demosthenes,¹ are clearly imitations of them; and from them their best critics, Aristotle,² Plutarch, Dionysius, and Longinus, took their chief, their most sacred laws. Nor indeed, was ancient art less prepared to look to them as its model, as much genius having been employed in copying from Homer's works, as in embodying his person.³ In short, a sort of charm was hung round his name, and something of divinity attached to his character.⁴

The various theories, which have been raised relative to Homer and his writings, may be reduced perhaps to three. The first is that of those, who run into extravagance, making Homer a divinity, or his writings at least inspired, complete in every thing which concerns art and science, and even religion. These seem to have made Homer every thing. The second is of those, who, in the boldness of their criticism, yet with great deference to the *Iliad*, appear to be disposed, while opposing extravagance, to reduce Homer to almost nothing. The third is of those, who, though as free in their criticisms as the latter, and indeed, treading much in their steps, are more cautious in their rejections, and though possessed in many particulars with doubts, think themselves able to restore the Homeric poems to their original purity; making them at the same time the fountain and perfection of the Greek language. Among this latter number is to be placed the present Editor.

Some whims, rather than opinions of certain individuals, noticed in passing by Mr. Knight, we do not include in the above divisions. Whether Mr. Knight can fully establish his own system or not, we readily admit that he has given

¹ An Essay on the manner of writing of the ancients, particularly of Plato. By the late James Geddes, Esq. Advocate.

More particularly Aristotle, who, besides his other marks of distinction, is in the habit of calling him (δεικτικῶς) Ὁ Ποιητής. Περὶ Ποιητικῆς.

² Numerous fine statues were placed in the Hippodromus of Constantinople, many of the subjects of which are taken from Homer. In the British Museum is the admired piece of sculpture of the Apotheosis of Homer. The most elaborate description of Homer's person, as represented by a statue, is that fine poem in the Greek Anthologia, beginning

Ἐμφρονα χαλκὸν Ὀμηρον εἰδὲκνεν, ὅτε μενοινῇ

Ἀμμιρον.

Jab. v. Edit. Ald. p. 230.

* Εἰ Θεὸς ἔστιν Ὀμηρος, ἐν ἀθανάτοις σεβέσθω,

Εἰ δ' αὖ μὴ Θεὸς ἔστι, νομίζεσθω Θεὸς αἰναι.

Ibid. lib. iv. p. 215.

proofs by his former writings, that he is particularly fitted to inquiries of this kind. His "Essay on the Principles of Taste" shows him to be one of sound judgment and correct feeling; his "Inquiry into the Symbolical Language of ancient Art and Mythology,"¹ one who has entered into the very philosophy of ancient religions; his *Worship of Priapus*, however grossly it has been treated by some writers, illustrates the same subject, and demonstrates his opinions, as well from the testimony of the most ancient writers, as from monuments now existing, corresponding with them. His *Analytical Essay on the Greek Alphabet* shows him to be one, who has given a most minute attention to a subject, which, however forbidding and unpopular, embraces a most useful part of literature, relating to the very elements of speech, the origin and progress of the Greek Language, and is undoubtedly much connected with an edition of Homer and an inquiry into the *Carmina Homerica*.

The PROLEGOMENA to this work, the *Carmina Homerica*, has already appeared in a former number of the *Classical Journal*; and our readers have, no doubt, formed some opinions concerning it. We shall, therefore, only attempt a few observations on the following points, which, we apprehend, will exhibit the peculiar features and character of this volume. 1. On the person and writings of Homer generally. 2. On his description of ancient manners. 3. On his mythology. 4. On his interpolations and different readings. 5. On the comparison of the *Iliad* and *Odyssey*. 6. On the language of Homer; which, though the last point in this arrangement, is the first in argument, and, with respect to Mr. Knight's edition of Homer, forms, we apprehend, its greatest strength.

1. On the person and writings of Homer generally.

It was the practice of the celebrated Mr. Joseph Mede, on his pupils' returning to give some account of his former lecture, to put this question to them, *Quid dubitatis?* at which time he resolved any doubts which they expressed. One disposed to be a pupil of Mr. Knight must not expect to find him prepared to answer all their difficulties. He does not keep in the easy beaten track of those, and they are very numerous in ancient as well as modern times, who have treated in a regular, systematic way of the life and writings of Homer. Indeed, the very title of his book (*Car-*

¹ This work is now printing in this *Journal*, see p. 240.

mina Homerica), conveys the idea of his own doubts, and in the progress of it he avows them, as though the reality of the person of Homer¹ was somewhat of a piece with the fine device of the poet's bust, which, however exquisite, is undoubtedly a work of mere invention,² and which, therefore, probably on that account, Mr. Knight, with all his admiration of ancient art, has not prefixed to the present work, nor has he prefixed one from any other. On this subject, our learned editor's convictions enable him to assert little beyond this: that the *Carmina Homerica* are "*antiquissima et æterna monumenta*" of the "*Achæi vel Danai veteres*."³ But as to any definitive answer, on the reality of Homer's person, of the place where he was born, or the exact time in which he lived, we are left in the dark; though it is but justice to remark, that the subject of necessity attaches to itself great obscurity. What Thucydides says of the time when Homer lived is very vague;⁴ what Herodotus, Mr. Knight thinks incorrect; and should the Pseudo-Herodotus⁵ by chance happen to be nearer the truth, yet his life of Homer is a tissue of such idle tales, that his opinion will have little weight. Mr. Knight in his *Prolegomena* to Homer ventures to give his opinion, that

¹ Two or three of the several epigrams in the Greek Anthologia proceed on this obscurity, which attaches to the history of Homer:

Τίς ποθ' ὁ τὸν Τροίης πόλεμον σελίδεσαι χαράξας,

**Ὡ τίς ὁ τὴν δολιχὴν Λαρτιάδα πλάνην,*

Οὐκ ὄνομ' εὐρίσκω σαφές, οὐ πόλιν οὐράνιε Ζεῦ,

Μή ποτε σὼν ἐπέων δόξαν Ὀμηρος ἔχει;

Εἰς τὸν αὐτόν.

**Ὅτ ποίῳ τὸν Ὀμηρὸν ἀναγραφώμεθα πάτρης;*

Κεῖνον, ἐφ' ᾧ πᾶσαι χεῖρ' ὀρέγουσι πόλεις;

**Ὡ τὸ μὲν ἔστιν ἔγνωστον, ὁ δ' ἀθανάτοιο ἴσος ἦρως*

Ταῖς μούσαις ἔλιπεν πατρίδα καὶ γενεήν,

Flouilez. Epigram. Mb. iv. p. 214. Edit. All.

² Alludes more particularly to the bust of Homer, formerly Mr. Townley's, now in the British Museum.

³ *Prolegomena* in *Carmina Homerica*.

⁴ Πολλῶ γὰρ ὕστερος ἔτι καὶ τῶν Τρωϊκῶν γενόμενος. Hist. lib. i. p. 5. Edit. Baveri.

⁵ Fabricius, (Biblioth. Græ. Tom. I.) appears not to have been quite convinced of the inauthenticity of this book. But Dr. Gale might have been excused printing it in his edition of Herodotus, (1679), as he says nothing in its defence, as what he does say of H. Stephen's copy, from which he printed it, is not very favorable to it, as none of the testimonies of ancient writers to Herodotus, quoted by Dr. Gale (and they are very numerous), notice it, and particularly as it is not in the MS. (formerly Archbishop Sancroft's, now in Emman. Col. Library,) which he so professedly follows.

he lived somewhere between one thousand one hundred and one thousand five hundred years before Christ: *Mihi igitur vix dubitandum esse videtur, quin Poeta ipse et primi Auditores Iliados ex iis fuerint, qui inter annum millesimum centesimum, et millesimum quinquagesimum ante Christum natum:*¹ for which he gives very probable reasons. But what a wide range is here left for scepticism! and what room from the want of the art of writing during a part of that period, which includes the time of Homer, and the practice of the strolling rhapsodists,² for misconceptions and mistakes!

Still our Editor, with his doubts mixes some faith: though he is beaten from the old school, he has many rallying points: and is as strong in opposing as conceding. Thus, he rejects as a fable the opinion advanced by Cicero, that Pisistratus, acting the part of a grammarian and critic, brought these Homeric rhapsodies into one form, and gave them the present character of unity and design. This opinion, though entertained by some learned modern critics,³ he treats as *nugacissimorum hominum putida commenta*. Mr. Knight maintains these writings, then, the *Iliad* at least, to be the finished composition of one original writer, (if not more,) whoever he might be. The arguments, by which he supports his own theory, our limits oblige us to omit.

We must believe, on Mr. Knight's theory, that, from the antiquity of the Homeric poems, and the circumstances under which they have been handed down to us, we could properly ascertain nothing concerning them and their author, but from the writings themselves.⁴ This our learned editor admits: and yet that concerning this author *nothing* can be gathered from those writings.

¹ Prolegomena.

² It was the practice of these rhapsodists, it is said, and as was very natural, after repeating some of Homer's poems, to rehearse some of their own.

³ "Le Jeune Anacharsis, Introduction to Bryant's Ancient Mythology, Siege of Troy, &c. Wolff's Prolegomena in Homer." * Mr. Knight's Prolegomena.

⁴ De carminibus vel eorum auctoritate, neque quicquam scimus, neque scire possumus, præter ea, quæ in carminibus tradita sunt: unica enim monumenta antiquissimorum temporum nobis restant: neque de iis iudicatum aliunde quam ex ipsis iudicium instruendum est. Proleg.—Sed neque *Iliadis* neque *Odysseæ* auctor aliquid de se ipso dixit; neque ullam notitiam vel hominum vel rerum sui sæculi tradidit, e qua vel de loco vel de tempore, quo floruerit, quicquid certe statuere possumus. Ibid.

It may perhaps be suggested in passing, that it would not have accorded with the sublimity of the epic, for the poet to have said any thing concerning himself; and that, though we may collect no light, there is little room for surprise. Should there be any, it will not be removed by considering, that neither is Homer mentioned by Hesiod, though his reality being presupposed, his name and his fame could not have been unknown to the Ascrean bard. He had eclipsed, we must suppose, all his predecessors, all his contemporaries, yet he himself must have appeared the more prominent and splendid; and we may say, (if as Mr. Knight maintains, Homer was prior,) Hesiod ought to have noticed him. For he lived in an age somewhat later, it must have been when Homer was in all his glory. In a case somewhat similar flourished Shakspeare. His transcendent genius eclipsed all his predecessors, with all the dramatic writers, who were very numerous and some very good, of his own age. But he could not escape the notice of Milton, who paid to Shakspeare one of his earliest tributes, "which, though (as one of his editors observes) but an ordinary poem to come from Milton, on such a subject, he made Shakspeare amend for in his *L'Allegro*, v. 135."

Or sweetest Shakspeare, Fancy's child,
Warbles his native wood-notes wild.

The silence of Hesiod about Homer, is either a presumption against the reality of such a person's existence as Homer, contrary to the testimony of ancient writers, or against Homer's prior claim to antiquity,¹ which is the opinion of Mr. Knight. This circumstance, (though we do but incidentally notice it) is one, among the many circumstances, which leave behind a degree of uncertainty.

¹ Warton's Edition of Milton's Poems on Several Occasions, 2nd Ed. p. 317. He observes too, that "the account of Shakspeare in his nephew Philip's *Theatrum Poetarum*, p. 194, corresponding in sentiment and words to *L'Allegro*, were written most probably by Milton; as there is good reason to believe that he made corrections and additions to the *Theatrum Poetarum*."

² Herodotus says, that Hesiod and Homer lived 400 years before him. But though Herodotus speaks of the two poets as nearly contemporaries, he places Hesiod first, *Ἡσίοδον γὰρ καὶ Ὅμηρον ἱλικίην τετρακοσίοις ἔτεσι δούκω μεν μὲν πρεσβυτέρους γενέσθαι*. Lib. ii. 53. So again a few lines lower. "In the Parian Chronicle among the Arundelian marbles, (whether strictly authentic or no,) he is made older by 30 years. Fabricius also mentions the names and the arguments of several critics, who gave priority to Hesiod, though he held a different opinion himself, assenting to that of Pliny, lib. xxv. c. 2. Comp. Fabricii Biblioth. Græ. lib. i. c. 13. cum libro 2. and on many accounts, Herodotus's statement is no proof.

Other circumstances, leading to the points of view taken by Mr. Knight, might be mentioned; such as (so some might think) the ambiguity of Homer's name; the different opinions relating to the time of his birth; the numerous places, which laid claim to being his birth-place; the various fables related of other ancient poets besides Homer; and the prodigious mass of poems ascribed to him: these and other matters of a like tendency, could not escape Mr. Knight, though his theory did not require a formal discussion of them.

Homer, according to the Pseudo-Herodotus, means a blind man,¹ and ὀμπεῖω, it is said, meant to collect: either of which words might be thought correlative with the profession of a strolling rhapsodist, and leave behind them an ambiguity. Thucydides, we have seen, places Homer many years after the Trojan War, Herodotus, 400 years, *and no more, before his own time*, and the Pseudo-Herodotus 200 years later. But without saying it might be placed in the years beyond the flood, it must certainly be left to conjecture, for among a people who had no chronology, there could be no certainty.

Thus again, the accounts of other ancient poets much resemble that relating to our blind bard: Orpheus is said to be sapiens, a wise man; and one fable related of him is removed by substituting another, which itself stands in need of a third, for the same purpose:² and Cicero denies, that there ever lived such a personage as Orpheus. In like manner Musæus and Eumolpus are supposed to be no real personages, but one inspired by the muses, and a good singer. As to the writings ascribed to Homer, Mr. Knight enumerates 20, some sufficiently long, besides the Iliad and Odyssey, Hymns and Epigrams: Fabricius enumerates 24 *deperdita* Homeri, leaving out one, the Poema Commentitium de Pugna Heroum, mentioned by Lucian. It looks then, as if no limits could be set to Homeric Poems: and we are reminded of

¹ Mr. Knight does not appear to have noticed this correspondence, perhaps did not think it worth notice: for though it is mentioned by Pseudo-Herodotus, the word *ὀμπος* does not seem to occur in ancient authors in that sense. *ὀμπος* occurs in Thucydides, (Lib. 7.) but there it means *hostage*: and when *ὀμπος* is mentioned by ancient writers in reference to Homer, it seems to be always a proper name. Eustathius derives the word *ἐκ τῶν διὸς συνωνυμῶν*. Again, *ὀμπεῖω* in the Odyssey means, in unum convenio. What associations such dubious words might have had in the minds of those who first published these Homeric, it would be difficult to say.

² Palaphat. de Incredibilibus Historiis:—de Orpheo.

what was said in a select company, by a person who had been employed by the Highland Society to collect poems ascribed to Ossian—that he could have gone on collecting for a quarter of a year together: and this was advanced to silence some people's scepticism!

With respect to the place that contended for Homer's birth, it should seem, that the Greek epigrams, of which the following is one, did not carry the matter far enough:

*Ἐπτά πόλεις μάραντο σοφὴν διὰ ῥίζαν Ὀμήρου,
Σμύρνα, Χίος, Καλοφών, Ἰθάκη, Πύλος, Ἄργος, Ἀθήνη.*

There is something diverting in the way of Leo Allatius's putting the matter, as quoted by Fabricius, who after referring to Lucian's ludicrous statement, that Homer was either a Babylonian, or a Syrian, or an Egyptian, or a Cyprian, or a Trojan, or an Æolian, or a Rhodian, or a Pylion, or a Salaminian, or an Ithacan, or a Colophonian, or an Athenian, or an Argian, or a Mycenæan, or an Ietan, or a Smyrnæan; after all, to silence these claims, Allatius brings many arguments to show that he was his own countryman, of the Isle of Chios; and produces his proof from the Hymn to Apollo, ascribed, on the authority of Thucydides, to Homer:

*Τυφλὸς ἀνὴρ οἰκεῖ δὲ Χίῳ ἐπὶ παιπαλοέσση,
Τοῦ πᾶσαι μετόπισθεν ἀριστεύουσιν αἰοδαί.*

Yet, in the judgment of many learned critics, the Hymn to Apollo is not Homer's; and if even Thucydides can give no authority to it, little will be acquired from the Sibylline Oracles.

After all, the theories adopted by Professors Wolfius, Heyne, and Mr. Payne Knight, (for, though they differ in some particulars, they agree in others,) countenanced in part by the testimony of Josephus, Plutarch, and Eustathius, and received by some others more modern, though attended with strong probabilities, have to encounter some difficulties; for, not to mention others, it is difficult to conceive how such poems as the Iliad and Odyssey, each in 24 books, could be brought down entire, memoriter, through the mere recitation of rhapsodists. It is certain, too, that Homer's name, as a real personage, and the writings ascribed to him, as actually written and completed by him, are without any expressions of doubt mentioned by ancient Greek writers, even the most ancient of all, Herodotus: and we content

ourselves, in reference to some of these matters, with repeating the passage quoted by Professor Porson, in his *Review of the Parian Chronicle*:—"Dicendum est mihi ea quæ a te dicta sunt, sed ita, nihil ut affirmem, quæram omnia, dubitans plerumque, et mihi ipse diffidens."

2. Our next point relates to manners.—On a subject so amply and so variously discussed by inquirers into Homer's writings, there could have been expected little new; and what some have advanced is rather fanciful or extravagant than strictly just. Mr. Knight drops only a few hints; but they are such as are more immediately connected with his own argument, and we confine ourselves to two or three of his remarks.

To hear some persons talk, we might conclude that Homer lived in a very learned age, and that he himself was the prince of philosophers and a messenger from the Gods. He has indeed been literally so described. It is, however, evident from what has been already said, that he had to address a rude people; and his object being to please,—the province of a strolling bard,—that he accommodated himself to their simple manners and ordinary conceptions, though intermixed with bold inventions and agreeable fictions.—But let us hear Mr. Knight:—

"In carminibus Homericis," he says, "omniaquæ communi hominum sensui, aut quotidianæ observationi, obversantur, accuratissime ubique descripta, vel potius depicta sunt; ita ut sibi invicem ac naturæ rerum aptissime semper constant: siquid enim ejusmodi inscite tractatum esset, auditores, quamvis rudes alioquin, at earum tamen rerum observantissimi, protinus sensissent; atque irrisu ac sibilo excepissent." Many excellent observations of the same kind occur; and we the rather notice them, because Mr. Knight has formed them as if were into canons of criticism, by which he aims to fix the authenticity, or to show the spuriousness, of particular passages in Homer's writings. Such are his many just remarks on those grammarians and critics who take their rules of judging more from the schools, or their own studies, than from real life—from the manners of people living in a given state of society. Men may thus fall into gross mistakes and the belief of the greatest improbabilities; for, by confounding times and places,

characters and manners, they may show their great reading and their want of judgment, at the same time: and the more they act the critic, the wider they may wander from the truth.

Mr. Knight thinks that Helen was not the true origin of the Trojan war; that this is all a poetical fiction; and that the real cause was, the extended empires of two great neighbouring princes, Agamemnon and Priam, whose jealousies and rivalries might naturally break out into war. He expresses himself thus:—"Vera belli causa fuisse videtur aucta ultra modum imperia, quum Agamemnonis, tum Priami; atque inde mutua æmulatio, sibi invicem præcavendi studia, timores, odia, et iræ; quæ inter præpotentes semper suboriri solent. Imperium Trojanum quoque Pelopidarum regnum avitum fuisse traditur, quod Dardanidarum familia, expulso Tantalo, Agamemnonis et Menalai proavo, vi occupasse credebatur. Recuperandi itaque imperii studium momenti aliquid in consiliis habere potuit; nec non et juris æqui probabilem obtinere speciem expeditioni, qua majorum res sibi vindicandas, et injurias prius illatas ulciscendas, susceperat. Belli autem eventus vix minus funestus victoribus quam victis fuit." Mr. Knight produces no authority for all this; but it is evident that in many particulars he follows Thucydides; and if Thucydides does not totidem verbis assert all that is maintained by our Editor, it may be fairly inferred from what he says.

Every thing in the manners, genius, and religion of the ancient Greeks, may lead to the belief that they possessed enough (to speak in more modern language) of the *gay science*, —that they were sufficiently *chivalrous*: nor can we doubt that individuals among them would, like all the world, encounter any difficulties to obtain or regain a fine woman, the object of their particular passion: this would have been agreeable to the manners of the Greeks in all ages. But nations have their characters and manners as well as individuals, and are to be moved by very different causes: the Greeks at the time were divided into different interests, and each state had its own chief; and, till this war, as Thucydides tells us, they had never combined for the public good: we therefore certainly think with Mr. Knight, that it is more agreeable to national manners to suppose that the cause of this war was rather political, or national, than personal; and to use Mr. Knight's words, "Nam Helena,

si prætexta, vix vera causa tanti belli esse potuit; nunquam enim homines usque eo fatui et stulti fuerunt, ut pro una muliercula, aut illi (n. Græci) tot labores suscipere voluissent, aut isti (Trojani) tot mala sustinuerint."

A case somewhat analogous occurs in the history of Spain, in what has been said of Roderic, the last of their Ostrogothic kings. It would have been natural, agreeably to the warm tempers and manners in private life of the old Spaniards, for a father to have plunged his sword into the heart of a man who should have debauched his daughter, or, if possible, to have dethroned him; agreeable also to their manners, for a lover to have done the same. It is however agreed, that the Moors were invited by a great portion of the native inhabitants of Spain, to invade and take possession of their country; and though it may answer the purposes of poetry to make the injuries on a young lady the ostensible cause, (and such, among other enormities, might have been committed by Roderic,) the real cause must be traced to national manners, and public wrongs. And that is to be found in the proscriptions and banishments of the Jews, the persecutions of such Christians as dissented from the Roman Catholic faith, (which two portions of men formed a great part of the population of Spain,) and Roderic's recent attempt to change the spirit of the government in church and state. Hence protection was sought and found under the free government of the Moors.

3. The next point, which we noticed, was Mythology. On considering that Herodotus says, what however is very improbable, that Hesiod and Homer introduced the Greek theogony, that it constitutes the machinery which is supposed to be the sublimest part of the Iliad, and that Mr. Knight has himself written "an Inquiry into the symbolical language of ancient Art and Mythology," we were led to expect more on the subject of Mythology, than is found in the Prolegomena. There occurs nothing but the following passage:—"Alia est autem mythorum et spectorum

Abulcacin Tarrif Abentariq. Hist. de la Conquête d'Espagne par les Maures; Nicol. Anton. Bibl. Hisp. Vet. Tom. 2.; Mariana lib. vi. cap. 9. Leges Wisigoth. lib. xii. 4. Recared, with many others referred to and illustrated in Mr. Robert Robinson's *Ecclesiastical Researches, Church of Spain*, ch. 9. p. 219. &c.

Οἱ μὲν δὲ εἰσι οἱ ποιήσαντες θεογονίην Ἕλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ τέχναις διελόντες, καὶ εἰδὼς αὐτῶν σημήναντες.

Lib. II. 53.

ratio: quum Iliacus poeta neque Mercurium Deorum nuncium, neque Neptunum tridentiferum, neque Delon Insulam Apollini sacram, neque Deam eum oraculis *χρησμένην*, aut homines *χρηστούμενους*." P. 20. and again p. 27.

Many of our learned editor's arguments, to prove that the Iliad and Odyssey are by different authors, and of different periods, appear to be satisfactory and conclusive, which from their Mythology may perhaps be thought not quite so clear. For, on considering that the Gods themselves, actually introduced in both poems, are the same; and taking into our account the vast multiplicity of them, in the most ancient Greek theogony,¹ their various names, appropriate characters, and distinct offices, (while sometimes different divinities, as Iris and Mercury, fill the same office) together with the different epithets and symbols, (for symbols do sometimes occur)—when these several peculiarities are considered, a little variety might exist in the two poems with no essential difference in the mythology; the poet being evidently left, amid the multiplicity of divine forms, a right of choice to suit his particular occasions. According to Mr. Knight's own opinion, the distance of time between Homer and Hesiod was but about one hundred years; and that their mythology had, during that period experienced a change, to say the least, is not so clear. Besides, if the several mystic divinities² are not found in the Iliad, neither are they to be found in the Odyssey: at the same time it is admitted, if a writer can establish a theory by sure arguments, he has a right to confirm them by others, which, though accompanied with some probabilities, are less cer-

¹ *Τὰς γὰρ μυθολογίας*, &c. Hesiod's Theogonia.

² Our learned editor however could not be ignorant, that a hymn to Ceres, given to Homer, is several times mentioned and admitted to be Homer's, by Pausanias, Attic. 38. bis, Messen. 30. Corinth. 14. The learned Ruhnkenius, who published this hymn together with a *Fragmentum Hymni in Bacchantem*, from a manuscript sent him by C. F. Matthæi, from Moscow, refers to the above places in Pausanias; and though he does not admit implicitly what Pausanias says on this hymn being Homer's, but rather doubts it, yet adds, "*Talis in singulis versibus viget χροὸς ἀρχαιότητος* sive *Rubigo vetustatis*, ut a poeta, qui vel statim post Homerum, vel Hesiodi ætate vixerit, scriptum videatur."—*Homeri Hymnus in Cererem*, nunc primum editus, a Davide Ruhnkenio Lugd. Bat. 1781. Mr. Knight admits Ceres and Bacchus to be Mystic Deities; and, to say nothing of the passage in Il. N. 322: which he pronounces spurious, in one, B. 696; which he retains as genuine, Ceres is mentioned; incidentally, indeed, only, as Diana is elsewhere, yet both alike were among the *Majora Numina*.

tain, but which, separate from those better arguments, would not perhaps quite convince.

Our readers will not understand Mr. Knight to mean, by the passage quoted above, that no such personages as Mercury, and Neptune, and Apollo, occur in the *Iliad*; he merely intends to assert, that they do not appear with their particular symbols, in particular characters and relations.

With respect to Mercury's office as a messenger, there is no other way of getting over the passage in the *Iliad*, (*Ω.*) but by saying it is spurious, (and that we shall not contest now) for there he appears in all his paraphernalia, as a messenger:

Ὡς ἔφατ' οὐδ' ἀπίθῃσε διάκτορος Ἀργείφοντος
 Αὐτίκ' ἔπειθ' ὑπὸ πρῶσιν ἐδήσατο καλά πέδιλα, &c.
 Εἶλετο δὲ ῥάβδον, &c. v. 340, 343.

He appears as a messenger in the Hymn to Ceres, ascribed to Homer:

Εὐτέ μοι Ἑρμείας Ἐριούνιος, ἄγγελος ὤκως—v. 407.

And this passage is more particularly noticed here, as it may, perhaps, lead to a belief that the epithet *ἐριούνης*, or *σαῖος*, *ἐριούνιος*, as it occurs in the *Iliad*, (*T. 72.*) refers to, and is connected with his character as messenger, as being employed on messages and employments very useful to Gods and men: accordingly, Vossius translates it

—utilitatum auctor, nuncijs celer.

In the *Iliad*, as both Iris and Mercury are introduced, and there may be reasons of expediency of rather employing Iris as a messenger to ladies, and Goddesses, as to Helen, Juno, and Minerva, and perhaps, on close inspection, there might be found in the other cases reasons of expediency and preference.

As to Neptune's not appearing with his trident as his symbol, neither do in general the other Gods: and we can admit, that it was more agreeable to the majesty of the *Iliad*, for Homer to describe his Deities by epithets, rather than symbols, though in this respect he is not uniform. Pope does not appear to have attended to these distinctions, and accordingly does in one place put the trident into the hands of Neptune: and indeed, in *N. 59*,

Ἢ, καὶ σκηπανίῳ γαίηςχος Ἐννοσίγαιος
 Ἀμφοτέρω κεκοπῶς πλήσεν μένιος κρατεροῖο—

σκηπανίῳ must surely mean Neptune's Trident.

With respect to the Delian Apollo, we must admit that in the *Iliad* the word *Delos* is never mentioned in connexion with Apollo; for which perhaps a good reason may be assigned. Where Apollo is addressed, it is in this appropriate language :

Κλυθὶ μεν, Ἀργυρότοξ', ὃς Χρῦσιν ἀμφιβέβηκας,
Κίλλαν τε Ζαθέην, Τενέδοιό τε ἱφί ἀνάσσεις. *Il. A. 37.*

This is all appropriate, because these Islands were properly under the empire of Priam, as Chryses the priest himself was; and the Islands lay off the Trojan coast, and the places, in which Apollo was there worshipped, were well known, we must suppose, to Chryses, his priest. None of these circumstances apply to the Apollo of Delos, an Island lying at a prodigious distance, among the Cyclades, subject to the Greeks, and lying off the Grecian coast. This locality constitutes a propriety. Jupiter is mentioned in connexion with *Ida*, but with *Ida* in *Troy*, not in *Crete*.

Mr. Knight elsewhere observes, that there is, in the *Iliad* and *Odyssey*, no mention of any of the mystic Deities, nor of any of the rites with which they were worshipped; nor any trace of the symbolical style, nor of allegory or enigma, in the fables.

By mystic Deities here Mr. Knight means more particularly *Ceres* and *Bacchus*, "who were the Deities in whose names, and under whose protection persons were more commonly initiated in this, the mystic or Orphic faith." He concludes "that the worship of *Bacchus* was introduced after the composition of these poems."

Had Homer been writing any thing like a *theogony*, his omission of the names of *Ceres* and *Bacchus* would have been a defect, and we must have been surprised. *Hesiod*, who professedly wrote one, takes in; of course, *Ceres* and *Bacchus*. But there was no occasion, perhaps, for Homer to introduce all the Divinities; nor, indeed, as they were so numerous, could he: as, therefore, amid such a number there was room for choice, Homer would of course take such as suited the occasion. It is true, neither the *Dionysia* nor the *Eleusinia* are mentioned in those poems, but in the hymn to *Ceres*, ascribed to Homer, the *Orgia*, and the circumstances attending them, are distinctly and somewhat largely noticed; and three lines are quoted from it by *Pausanias* :—

Ἀΐξεν Τραυτολέμω τε, Διωπλεῖ τε πληξέσσω,
 Ἐλευσίνου τε βῆρ, Κελαιῶ δ' ἡγήτορι λαῶν
 Ἀρήνμοσύνην ἱερῶν, καὶ ἐπεφραδεν ὄργια πᾶσιν. v. 479, 481.

And Pausanias says that the *more ancient of the Greeks* most religiously observed these mysteries.—Οἱ γὰρ ἀρχαιότεροι τέλει τὴν Ἐλευσίναν ὅποσα ἐς εὐσέβειαν ἦκει τοσούτω ἡγόν ἐντιμότεραν, ὅσω καὶ τοὺς θεοὺς ἐκίπροσθεν Ἡρώων. Though, indeed, Mr. Knight himself well knew, and so states in his Inquiry, that the *Eleusinian* mysteries were appointed long before the time of Homer, as surely must have been the worship of Bacchus.² In the fragments of the hymn to Bacchus, ascribed to Homer, the Διονύσια τριετηρῖκα at least are distinctly noticed:—

Ὡς δὲ τὰ μὲν τρία σοὶ πάντως τριετήρῖσιν αἶε
 Ἀνθρώποι ῥέξουσιν τελέσσας ἑκατόμβας.³

Though, indeed, it is not necessary to insist much on the point of antiquity, for as, according to Mr. Knight, these rites are not mentioned either in the *Iliad* or *Odyssey*, the silence respecting them in the *Iliad* affords no argument in favor of the superior antiquity of that poem. As to what Mr. Knight says in his *Prolegomena*, that the author of the *Iliad* seems unacquainted with the Deum (Apollinem) oraculis χρίοντα, aut homines χρητομένους, though we do not meet with Delos in connexion with Apollo, or men consulting the Delian Apollo, yet we find oracular words, (if we use a proper expression,) oracular ideas, oracular men, and oracular Gods, Apollo; as well as Jupiter; and whatever might be said on the antiquity of the oracle at Delos, its distance did not allow the Greek to consult it in person, during the time to which the *Iliad* is confined. But Calchas, (A. 70.) knew

—τὰ τ' ἴοντα, τὰ τ' ἐσόμενα, πρὶ τ' ἴοντα,
 and it was, ἦν διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος Ἀπόλλων. We find

¹ Inquiry into the Symbolical Language, &c. p. 13.

² Πρωταῖα καὶ Πήγασός ἐστιν Ἐλευθερεῖος Ἀθηναίος θεὸν εἰσάγων. Pausanias, *Attica*, p. 2. edit. Xylandri. The Parian Chronicle places the introduction of Bacchus, under the reign of Erichthonius, 699 years before Homer:—Ἡρώων πῶλες, καὶ ἄλλους νόμους Μήτρος, Διονύσου, Πάνος, καὶ τῶν ἐπιχρησίων θεῶν, καὶ Ἡρώων, ἐπὶ ΧΗΗΑΔΑΔΙΙ, βασιλεύοντες Ἀθηναῖοι Ἐριχθονίου. *Marin. Ox.* p. 10. Ed. Roberts.

³ Edit. Ruhnkenii.

Calchas to be not only an *θεοπροβόλος*, but a *πάντις*, one divinely inspired by Apollo, and openly explaining his inspirations to the Grecians:

Δαναοῖσι θεοπροβόλος ἀναφαίνεις.

In short Calchas gave to them what was tantamount to an oracle, and a real one, considering the place, the *δρυφὴ τοῦ θεοῦ*, in language as oracular, as in the 9th book, where after the Greeks see the eagle,

—*πανομφαίῳ Ζηνὶ ρέζουσιν Ἀχαιοί.*—*Θ. 250.*

But indeed the Delian Apollo is, if we mistake not, expressly addressed in Chryses' prayer:

*Πολλὰ δ' ἔπειτ' ἀπάνευθε κίων ἡρώδ' ὁ γεραιὸς,
'Απόλλωνι ἄνακτι, τὸν ἡΰκμοσ' ἔσκε Λητώ. Α. 35.*

For it was at Delos, where Latona brought forth Apollo.

It is intended to attempt a few more observations on this work at some future opportunity. In the mean time the preceding pages will not be understood to proceed from any thing like an attempt to oppose the theory of the ingenious and learned editor; on the contrary we are strongly induced, by Mr. Knight's argument in general, to admit it. In a few particulars we may perhaps differ, though with diffidence, from a sense of the superior penetration and judgment of Mr. Knight.

We shall only add, that if the learning manifested in the Prolegomena cannot fail to instruct the curious and classical reader, its composition must give him no less pleasure. For, if in several particulars the ingenious editor appears to have, in point of argument, the advantage of a learned German critic, whom he opposes, he is vastly his superior in a clear, easy, and elegant Latin style.

LATIN POEM.

In Ducis Burdigalensis ortum.

DEBEMUR magnæ nos nostraque carmina matri,
Quæ grandi tenues dignata est munere versus.
Namque ego quum CAROLI crudelia funera nostri,

Atque omnes CAROLI transfixos vulnere Gallos,
 Flebilibus caperem numeris, et pectore tantum,
 Non versu, possem infandos æquare dolores;
 Illa meos, quanquam luctu demersa profundo,
 Conjugis audito respexit nomine questus.

O utinam numen, lyra quo facunda poëtæ
 Personuit Tiberis ripas, mihi corda calore
 Plena suo afflaret, similique incenderet igne!
 Ut nunc Ausoniis iterantem oracula chordis,
 Audirent Luparæ turrets et ripa Garumnæ,
 "In natis patrum est virtus, fortesque creantur
 Fortibus!" At vires conantem tanta relinquunt,
 Et plectro tentare sat est levioire camœnam.

Exoritur tandem auspiciis felicibus infans;
 Exoritur, faustum velut inter nubila sidus,
 Quod longa incertam solvit formidine gentem,
 Et cœlum Europæ tempestatesque serenat.

Plaude tibi, alma parens; incede per ora virorum,
 Felix ante alias! Regalem incede per aulam
 Lætior; et CAROLI rediviva adolescat imago
 Illa tui, magni solatia magna doloris.
 Crescat et illa soror, quæ fausto prævia partu
 Matris inexpertos tibi casto in pectore sensus,
 Primitiasque novi dulces et pignus amoris
 Attulit, arridens sperato nuntia fratri,
 Ut roseo vultu, tenebris Aurora fugatis,
 Mane secuturum gaudet præcurrere Solem.
 Tu nato fruire, et nati complexa sororem,
 Inter utramque simul tenera oscula divide prolem.

Altera mater adest, tecum quæ prima fidelis
 Gloria Burdigalæ, et plusquam virtute virili
 Fœmina, Cæsareos agit at sub pectore sensus.
 Illa quidem a teneris nullorum ignara malorum,
 Orba, domoque carens, puerum quoque patrè carentem.
 Borbonii hæredem solii, Regemque futurum,
 Materna certans tecum pietate, tuetur.

Interea in templis solemnes pronus ad aras,
 Unanimem populus cantum hunc effundit amoris.
 "O Deus, o Cœli terræque æterna potestas,
 Quem prima sensit clementem ab origine mundus,

Accipe quas memori grates tibi voce rependit
Gallia; supplicibus præsens pater annue votis:
Tu certa imperii semper tutela, ruinas
Inter, et alta domus labentis rudera, servas
Fatalem puerum, mediæ tu mortis in umbra
Scintillare jubes sanctæ vestigia flammæ,
Et patris extincti renovatum ardescere lumen:
Tu nobis longos proprium hoc da munus in annos.
Tuque etiam, sancte o LODOIX, qui redditus astris,
Jure tenes loca plena Deo, sedemque piorum,
Respice progeniem; crescentem respice natum,
Pei quem surgit ovans, per quem tua Gallia vivit.”

Audimur! Nunquam sincera mente precantum
Irrita vota cadunt: video discedere cælum,
Et rutilas inter radiant lumine nubes
Apparet divus LODOIX, quem candida circum
Lilia purpureo fulgent permixta colore,
Insignemque gerit stellata fronte coronam.

Tunc humilem populum, sanctoque horrore paventem
Alloquitur: “Gens cara mihi, tua vota tonantis
Ad solum venere Dei, semperque fideles
Regibus et Cœlo, juvat hinc agnoscere Gallos.
Indefessa tuæ tangit me cura salutis:
Sæpe tuas vidi lacrymas, et sæpe fideles
Audiui gemitus; medioque in Numinis haustu,
Quo fruor, ipse tuam gemeret mens patria sortem,
Ni terras sontes procul aversatus, aperto
Fatorum legerem felicia sæcula libro;
Ni tot præteritos casus, clademque recentem
Pensaret species fortunæ immensa futuræ.

“O gens cara Deo! nescis tibi qualia servet
Dona Deus; semper tua laus immota manebit;
Nec deerunt tibi Borbonidæ; namque illa resurgit
Borbonidum veneranda novis radicibus arbor;
Et viridem effundens generoso stipite ramum,
Concordes Gallos regali proteget umbra,
Durandoque truces ventos et sæcula vincet.
Hæc fecunda novis fundent cunabula Reges.
Quanta manent te fata, puer! Tu stemmata Regum
Ventura antiquis, geminum tu stirpis honorem
Borboniæ, dulci natus conjungere vinclo,
Dignus eris patribus, dignusque nepotibus heros.

"Jam pueri ad cunas vidit Discordia fauces
 Serpentum elisas; quum firmo adoleveris ævo;
 Pacatum accipies patrui virtutibus orbem;
 Te quoque, delicias populi, te pauper amabit
 Rusticus; atque dies Domino quum sacra redibit,
 Rustica mensa tibi per fercula lauta litabit;
 HENRICUS tu Magnus eris. Nec segnius artes
 Omnigenas, doctosque viros tua dextra fovebit:
 Arbiter Europæ, Gallos in justa movebis
 Prælia, laurigeri referens miracula regni;
 Tu Magnus LODOICUS eris. Sed ut omnia verbo
 Consilia amplectar, patrui regnantis imago
 Te præsens, o nate, regat. Te nulla voluptas
 Infidum per iter recti de tramite flectat.
 Esto pius, faveasque piis, ut mater; et aris
 Per te Religio priscos instauret honores.
 Sic tua, te placidi habentem munera somni,
 Cymba, salutiferæ sedes dilecta columbæ,
 Inter adulantes festivo murmure fluctus,
 Incolumem librata vebat: dum lurida pellit,
 Nubila sol oriens cœloque extollit aperto
 Fatidicum jubar, et vitæ præsaga serenæ
 Omina, mille jubet radiare coloribus arcum."

Sic fatur divus LODOIX, caroque nepotis
 Imponit capiti sanctum diadematis orbem;
 Dat pueri manibus sceptrum, piaque oscula libans,
 Divinæ inspirat cœlestia semina mentis,
 Et teneram frontem regali signat honore:
 Inde triumphanti conscendit ad astra volatu.

PET. AUG. LEMAIRE.

.Paris, 1821.

GREEK INSCRIPTIONS,

Copied by Mr. HYDE in the Oasis: communicated through HENRY SALT, Esq. Consul-General in Egypt.

PART II.—[Continued from No. XLV. p. 165.]

The middle of the South side of the East front of the first Propylon to the great Temple at Ghirgê.

ΓΝΑΙΟΘΟΥ . . . ΔΙΟΕΚΑΠΙΤΩΝΙΑΕΠΕΙ

ΚΑΙ ΠΑΛΛΙΜΕΜΗΚΟΥΟΝΤΙΝΑΣΔΑΠΑΝΑΣΔΑΔΙΚΟΥΣΚΑΙ
ΓΑΡΑΔΟΓΗ

ΑΣΥΠΟΤΩΝΙΑΕΟΝΕΚΤΙΚΩΕΚΑΙΑΝ • ΔΩΟΤΑΙΟΕΞΟΥΤΙ
ΑΙΕΑΠΘ

ΧΡΩΜΕΝΩΝΓΕΙΝΕΣΘΑΙΚΑΙΝΥΝΔΕΕΝΤΗΤΩΝΑΙΒΥΩΗΜΑΛΙ
ΕΤΑ

ΕΙΝΩΝΥΠΟΘΕΛΕΙΟΤΙΑΝΑΛΙΣΚΕΤΑΙΤΙΝΔΑΡ • ΑΖΟΝΤΩΝΑ
ΔΘ

ΩΕΤΩΝΕΠΘΤΑΙΕΧΡΕΙΑΙΩΕΥΠΟΚΟΜΕΝΑΕΙΣΔΑΠΑΝΑΣ
ΚΑΙΕΟΝΙΑΓΑΥΤΩΝΤΑΜΗΤΕΟΝΤΑΜΗΤΕΟΦΕΙΛΟΝΤΑΓΙΝ
ΑΙ

ΟΜΟΙΩΓΔΕΚΑΙΑΝΩΑΡΕΙΩΝΟΝΟΜΑΤΙΔΙΟΚΕΛΥΝΤΟΥΕ
ΔΙΟΔΕΥΟΠΤΑΣΔΙΑΤΩΝΝΟΜΩΝΕΤΡΑΤΙΩΤΑΣΑΗΗΗΕΙΣΚΑΙ
ΤΑΤΟΡΑΣΚΑΙΕΚΑΤΟΝΤΑΡΧΑΣΚΑΙΧΕΙΛΙΑΡΧΟΥΕΚΑΙΤΟ
ΥΘΑΔΙ

ΠΟΥΕΑΠΑΝΤΑΣΜΗΝΔΕΝΔΑΜΒΑΝΕΙΝΜΗΔΕΑΝΓΡΕΥΕΙΝ .
ΕΙΜΗΙ

ΤΙΝΕΣΕΜΑΔΙΠΛΩΜΑΤΑΕΧΟΡΕΙΝΚΑΙΤΟΥΤΟΥΣΔΕΕΤΕΓΗ
ΜΟΝΟΝΔΕ

ΧΕΘΑΙΤΟΥΣΔΙΕΡΧΟΜΕΝΟΥΣΥΠΟΚΕΙΜΕΝΟΝΤΕΜΗΔΕΝΑ
ΜΗΔΕΝΠΡΑΤ

ΤΕΙΝΕΩΤΩΝΥΠΟΜΑΨΙΜΟΥΣΤΑΘΕΝΤΩΝΟΛΑΝΔΕΤΙΔΩΙΗΩΔ
ΔΕ

ΔΟΜΕΝΟΝΛΟΓΙΣΤΑΙΚΑΙΕΙΣΠΡΑΞΗΔΗΜΟΛΑΤΟΥΤΟΝΤΟ
ΔΕΚΑΠΛΟΥΝ

ΕΡΩΙΕΚΠΡΑΞΩΙΟΥΛΣΤΟΓΕΠΡΑΞΕΝΤΟΝΝΟΜΟΝΚΑΙΤΩΙΜΗ
ΝΙΣΑΝΤΙ

ΤΟΤΕΤΗΝΑΠΑΛΕΙΟΝΜΕΙΟΓΔΩΕΙΕΚΤΗΤΟΥΚΑΤΑΚΡΙΘΕ
ΝΤΟΣΟΥΣΙΑΔ'

Ο ΑΣΙΑΙΚΟΝΓΡΑΜΜΑΤΕΙΕΚΑΙΚΩΜΟΓΡΑΜΜΑΤΕΙΕ
ΚΑΙΤΟΠΟΓΡΑΜ

Λ . . . ΕΙΣΚΑΤΑΝΟΜΟΝΗΑΝΤΛΟΛΑΔΑΠΑΝΑΤΑΪΕΚΤΟΥΝ
ΟΜΟΥΕΙΣΤΙΝΑ

. ΠΩΠΡΑΚΤΑΙΠΑΡΑΛΟΓΩΛΗΛΛΟΤΑΝΑΝΑΦΘΩΟΑΝΚΑ
ΙΕ

ΕΞΗΚΟΝΤΕΙΔΟΤΩΕΛΑΝΟΙΔΕΠΤΕΘΗΒΑΙΔΕΞΔΙΑΕΤΡΑΛΗ
ΟΡΘ . .

ΔΟΓΙΕΤΗΡΙΑΚΑΙΠΡΟΣΒΑΣΙΑΕΙΔΗΝΤΟΚΑΙΣΑΡΟΣΑΠΕΛΕ
ΤΟΕΡΩΝΗ . . . Ι'

ΤΟΥΛΟΓΙΕΤΗΡΙΟΥΚΑΙΤΟΥΣΕΚΛΟΓΙΣΤΑΣΕΠΕΜΗΕΤΟΕΑΝΙ
ΝΕΑΝΠΑΤΟΔΙ

ΚΑΙΟΝΔΕΛΟΓΕΥΜΕΝΟΝΗΠΕΡΙΤΑΓΜΕΝΟΝΗΤΟΥΤΟΔΟΡΟ
ΩΓΟΜΑΙΟΜΟΙΩΓ.

North corner of South side of East front of the first Propylon at Ghirgè.

Δ . . . ΛΟΜΑΙ·ΔΗΛΟΥΕΘΑΙ.

Π·ΟΕΗΑΡΓΥΡΙΟΝΔΙ

ΜΗΝΕΚΕΠΑΕΤΙΚΟΥ

ΠΡΩΤΟΝΑΚΟΥΕΛΕ

ΠΑΡΑΤΗΝΤΟΥΚΥΡΙΟΥ

ΕΤΟΛΜΗΩ·ΝΗΕΚΕ

ΙΗΕΤΙΔΑΜΒΑΝΟ . .

ΔΑΚΙΕΠΑ·ΑΤ

ΕΑΝΤΟΕΓΩ

ΡΟΓΡΑΦΗ

ΕΤΡΑΤΗΩ·Ι·Ι

ΞΗΚΟΝΤΑ

ΡΟΝΠΡΟΕΤ

ΕΩΕΑ

ΠΕΙΝΠΑΕ

ΚΑΙΤΑΑΜ

ΚΑΙΤΟΙΥΕΤΗΙΔ

ΠΗΡΕΛΕΤΟΥ

ΝΑΗΠΕΟΔΕΙΩΙ

ΤΩΝΕΙΚΑΙ

ΝΟΙΤΟΤ . . ΤΟΥΕΑ

ΦΕΣΟΑΙ·Α

ΕΛΛΕΩ

ΙΤΩΝ

ΝΜΟΙΜΕΤΑ

ΑΓΡ . . ΛΠ·ΟΤΙΟΕΕ

ΤΥΟΠΟΛΗΤΟΥΟΛΟΥΝΗ

South side of the Eastern Portal of the first Propylon to the great Temple
at Ghirgê.

ΑΙΑ ·· ΕΔΑΕΤΗΕΙΝΕΞΗΤΩΙΒΟΥΛΟΜΕΝ

* . . . ΟΥΤΕΥΕΛΑΜΕΝΟΥΕΚΕΛΕΥΩΔ . . .

..... ΠΕ·ΒΙΤΑΕΤΩΝΝΟΜΩΝΤΩΝ

..... ΩΗΛΩΝΑΝΑΓ ·· · ΙΝΕ·ΙΚΕ

..... ΜΩΙΦΥΣΠΕΜΠΕΙΝ·ΜΟ·ΤΙΚΑΙ

Ο·ΛΕΙΛΑΔΗΝΚΑΙ·ΗΕ

ΔΟΝΑΙΙΝΕΙΕΔΙΑ ·· ΓΙΕ

·· ΑΥΤΩΝΕΙΝΑΙΦΑΝΕΡΟΝ

ΗΜΑΔΟΓΟΥΘΕΙΗΩ

Τ·· ΝΔΙΩΛΑΟ

ΕΘΟΥΣΠΡΟΕ

ΚΑΙΟΑΡΕΣΣΕΡ

Ω·ΛΧ·ΤΑ

Under the Winged Globe. North Front of the Propylon to the Temple
at Sheikh Douchey.

ΥΠΕΡΤΗΣΤΟΥΚΥΡΙΟΥΑΥΤΟ

ΑΕ

·ΚΡΑΤΟΡΟΣΚΑΙΣΑΡΟΣΕΝΕΡΟΥΑ

ΤΡΑΙΑΝΟΥΑΡΙΣΤΟΥΣΕΒΑΣΤΟΥΓΕΡΜΑΝΙΚΟΥΔΑΚΙΚΟΥ

· ΤΥΧΗΣΕΠΙΜΑΡΚΟΥΡΟΥΤΙΔΙΟΥΔΟΥΠΟΥ

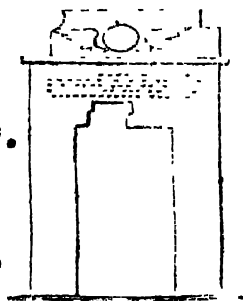
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ΟΙΑΠΟΤΗΕΚΥΕΕΛΕΟΙΓΡΑ · ΑΝ

ΓΕΤΗΝΟΙΚΟΔΟΜΗΝΤΟΥΠΥΛΩΝΟΣΕΥΕΡΓΙΑΕΧΑΡΙΝΕΠΟ
 ΛΙΘ
 ΙΗΕΑΝ . . . ; Ι . ΙΦΑΥΤΟΚΡΑΤΟΡΟΣΚΑΙΕΑΡΧΕ
 ΝΕΡΟΥΑΤΡΑΙΑΝΟΥΑΡΙΣΤΟΥΣΕΒΑΣΤΟΥΓΕΡΜΑΝΙΚΟΥΔΑ
 ΚΙ
 ΝΚΟΥ ΠΑΧΩΝ . Λ

East side of South Portal of First Propylon at Sheikh Douchey

ΘΝΡΑ . ΑΪΡΑΝΨΟΝΔΩΜΗ . ΑΤΟΥΤΗΧ
 εΟCCTOC
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 Ψ ΠΑΡΟCΕΝΝΑΕΨ . ΠΚΕ . . . ΟΜΙΖΟ
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ΑΘ+ . ΑΤΑΙΝΑΙΗΟC C NOICEΠΕ- . ΝΥΠΟΠΑΕΙΔΕΧΕCΟΛΙ
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 ΠΑCΠΑCΨΧΙΡΟΝΟΙCΙΝΑΩ . Μ
 ΠΠΟCΟΛΜΟCΩΝΥΙΟΕΟ . ΟΥ . . Ε Μ . . .

West side, South Portal, of First Propylon at South Douchey.

ΕΑΤΕΡΟΝΗΕ Η
 +ΥΝΕΧΕΕ . Ε . . ΠΟΝΑC C

This consisted of Five Lines utterly uncopyable.

South Corner of East Front of First Propylon to the Great Temple at Ghizeh

ΠΟΣΙΔΩΝΙΟΕΤΡΑΤΗΓΟΣ

ΤΗΣ ΠΕΜΦΘΕΙΣ ΗΜΟΙ ΥΠΟ ΤΟΥ ΚΥΡΙΟΥ ΗΓΕΜΟΝΟΣ

ΕΠΙΣΤΟΛΗΣ ΓΥΝΤΩ ΥΠΟ ΤΕ ΕΤΑΓΜΕΝΩ ΠΡΟΕΤΑ

. ΤΑ ΑΠ . ΓΡΑΦΑΤ ΜΕΙΝ ΥΠΟ ΤΕ ΤΑΧΑΙΝΕΙΔΟ

. ΑΤΑΚΙ . . ΟΙΘΗΤΕ ΚΑΙ ΜΗΔΕΝ ΥΠΕΝΑΝΤΙΟΝ ΤΟΙΣ
ΠΡΟΣ

. ΕΠΙ Ο . . ΕΝΑ ΤΟΥΤΙ ΒΕΡΙΟΥ ΚΑΛΥΔΙΟΥ
ΚΑΙ ΕΑΡΟΣ

. ΚΟΥ ΔΥΤΟ ΚΡΑΤΟΡΟΣ ΜΕΧΕΙΟ . Ξ

. ΗΤΩΝ ΠΟΣΕΙΔΩΝΙΩ ΕΤΡΑΤΗΓΟΙ ΟΛΙΕ

ΤΗΣ ΠΟΛΕΩ ΓΩΙΟ . ΘΗΚΑ ΔΙΛΤΧΕΜΑ

ΡΩΨΑΣ . . ΥΔΟΜΑΙΟΥΝ . ΓΕΜ

ΤΕΙ Η ΜΗΤΡΟΠΟΛΕΙ ΤΟΥ ΝΟΜΟΥ ΚΑΙ ΚΑΘΕ

ΝΑΥΠΕΡΟΘΕΙΝΑΙ ΕΛΑΦΕΟΙ ΚΑΙ ΕΥΣΗΜΟΙ

ΚΑΙ ΡΕ . ΤΙ . ΑΙΝΑΙ ΕΝΙ ΤΑΙΤΑΥ . ΕΜΟΥ .

Portal to S. by W. Front of Temple at "Casl. Zayan," at Gizeh.

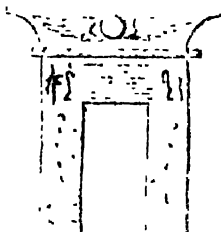
ΑΜΕΝ Η ΒΙΘΕΩΙ ΜΕΓΙΣΤΩ ΙΤΧΟΝ ΕΜΥΡΩ ΚΑΙ ΤΟΙΣ

ΕΥΝΝΑΟΙΣ ΘΕΟΙΣ ΥΠΕΡΚΤΗΣ ΕΙΛΩΝΑΣ ΔΙΑΜΟΝΗΕ ΑΝΤΩΝ
ΕΙΝΟΥ

ΚΑΙ ΕΑΡΟΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΤΟΥ ΕΥΝΝΙΑΝΤΟΣ ΔΥΤΟΥ ΟΙΚΟ
ΥΟΙ ΗΚΟΣ ΤΟΥ ΠΕΡΟΥ ΚΑΙ ΤΟ

ΠΡΟΝΑΟΝ ΕΚΚΑΙΝΗΣ ΚΑΤΕΚΕΥΑΣΘΗ ΕΠΑΟΥΣΙΔΙΟΥ ΠΑΙ
ΟΔΩΡΟΥ ΕΠΙ ΑΡΧΟΥ ΑΙΓΥΠΤΟΥ

ΕΙΣΤΙΜΙΟΥΜΑΚΡΩΝΟΕΙΗΕΤΡΑΤΗΓΟΥΕΤΡΑΤΗΓΟΥΝΤΩ
 ΕΠΑΙΝΙΟΥΚΑΙΠΩΝΟΕ
 ΕΓΟΥΕΤΡΙΤΟΥΑΥΤΟΚΡΑΤΟΡΟΕΚΑΙΕΑΡΟΕΤΙΤΟΥΑΙΝΟΥ
 ΑΔΡΙΑΝΟΥΑΝΤΩΝΕΙΝΟΥ
 ΕΕΒΛΕΤΟΥΕΥΓΕΒΟΥΕΜΕΙΧΟΡΙΟΚΤΩ
 ΚΑΙΔΕΚΑΤΗ .



ANSWER

To some Observations on PROFESSOR LEE'S Translation of an Arabic Inscription.

ON turning over your *eleventh* Number, p. 448, a few days ago, I was a little surprised by meeting with an article by Mr. James G. Jackson on my translation of an Arabic inscription, which had been inserted in Mr. Walpole's *Travels*, Vol. II. p. 450. I have therefore taken the liberty to request the insertion of the following remarks on Mr. Jackson's article, in as early a number of your work as may be convenient.

We are informed by way of prelude to this profound critique of Mr. Jackson, that living languages, such as the Arabic, can never be sufficiently acquired but by a long residence in the countries where they are vernacular, and by a colloquial intercourse with the people by whom they are correctly spoken, &c.

Were I inclined to admit the truth of this, I may next be allowed to ask, in what way does it apply to the translation in question? since Mr. J. has not yet shown that any mistake has been made in this respect. There will, however, be no difficulty in arriving at the object Mr. J. had here in view, which

appears to me to be this :—Mr. J. has resided several years in Barbary, therefore Mr. J. does sufficiently understand this living language; and, vice versa, certain other persons have not resided several years in Barbary, &c., ergo, they do not sufficiently understand this living language. And consequently Mr. J.'s interpretation of the inscription in question must be the true one, to the exclusion of that of such other persons. A tolerably modest conclusion!

But I deny the premises, and consequently the conclusion. Conversation with the natives of Barbary, who speak the worst Arabic in the world, (any more than with those of other nations who speak the Arabic) will never prove sufficient to inform any man accurately in the Arabic tongue. It will, no doubt, enable him to understand, in some way, the dialect of that particular part, but it will carry him no farther; and the man, who depends on such sources alone for his information, must submit to be informed, as will presently be shown is the case with Mr. J., that he has yet almost every thing to learn. Mr. J., it is true, has qualified his expressions a little by adding the word *accurately*. I have reason to believe it is not in Mr. J.'s power to point out the place where this is done: certainly not in Barbary.

He tells us, in the next place, that to point out the inaccuracies in the translations of this bold and figurative language of the East, which occur even in what are called masterly publications of this country, would be not only irrelevant to his present purpose, but uninteresting to the general reader. Why then, I ask, is this said at all, unless it was thought necessary to show Mr. J.'s great knowledge of this bold and figurative language? But I go a step farther, and affirm, that supposing some such errors to exist, it is not in the power of Mr. J. to point them out; and further, that no writer has hitherto appeared, who is guilty of so many as himself, in proportion to the extent of his writings; of which I am ready to give proof.

Our critic informs us, in the next place, that he shall now confine his animadversions to the translation of this Arabic inscription, and endeavour to demonstrate,

1st. That the original Arabic in the construction is neither imperfect nor confused, &c.

2d. That it is perfectly correct, intelligible, and perspicuous, as far as it proceeds, and as it stands in the original, in the possession of Mr. Belzoni.

3d. That Dr. Lee has perverted the meaning of this inscription by the interpolation of several words.

We then have an anecdote copied from Richardson's Dictionary, and then comes the promised demonstration, the first step of which is, "The following is an exact copy of this inscription." This I positively deny: it is no more than the incorrect copy of an incorrect copy, as will presently be shown.

Then follows an incorrect copy of my proposed arrangement, and translation of the inscription: but this I can excuse, because accuracy seems to be entirely foreign to Mr. J.'s habits. After this we have a specimen of Mr. J.'s mode of writing the Arabic in Roman letters, which is sufficient to show, that his pronunciation of the Arabic is such as might be expected to be found among the natives of Barbary, barbarous in the extreme.

Then comes the translation. "And the artist Muhamed ben Hamed, the mason; opened them, and also the artist Athman was present, and the king or prince Aly Mûhamed, at first Walgullak."

Passing over Mr. J.'s orthography of proper names, which is at variance both with itself and the usage of the Arabs, the first word we shall notice is that which he calls *Malam*, signifying, as he affirms, any one skilled in any art or science. I reply, if this word may be allowed to be the participle of the second conjugation active, as I believe to be the case, it must mean rather a teacher, than one merely skilled, &c. It has therefore been properly translated by *master*. Mr. J. thinks, however, that it cannot be a term of office in Egypt; but I believe he has not been in Egypt, as my informant had, and therefore, upon his own hypothesis, his opinion deserves but little credit. We are informed, in the same context, that *Malam*

el Hajar (I suppose معلم الحجر) signifies one skilled in the art of masonry. And again, that *Malam Benüee* is a master builder, or one skilled in the art of building (where *Malam* is translated

by *master*), which in Arabic may perhaps be written معلم بناء. And again, that *Malam el Alem* is one skilled in knowledge or wisdom (معلم العالم, I suppose). Every one of these combinations I make no hesitation in pronouncing to be barbarous. If Mr. J. has authority to the contrary, he can of course produce it. In this part of the translation therefore Mr. J. agrees with me, in one instance; in the rest he is most likely wrong.

"And also, &c." The word ذلك, here translated *also*, is the masculine demonstrative pronoun singular. The intelligent reader, therefore, who does not understand Arabic, will have no

374 *Answer to Observations on Prof. Lee's*

difficulty in perceiving that this translation is neither literal nor correct. Again, "and the king or prince," is no translation of **والملك**, but a paraphrase.

"At first Walgrillak." In my article, published by Mr. Walpole, I had hazarded a conjecture that the word here should be written **اغلاق**, and not **الغلاق**, and which would then allude to the closing up of the Pyramid, and perhaps account for the silence of the historians respecting the first opening of it. Upon the original inscription being again examined, this was declared to be the fact. My conjecture was therefore right in this particular; and the inscription which Mr. J. has called the original, and which he has, in his second proposition, taken upon himself to show is correct, is certainly incorrect. He has in other places called it a fac-simile. This is also false, notwithstanding Mr. J.'s appeal to Mr. Belzoni's book. Mr. Salamé has, it is true, written **اغلاق**; but Mr. Salamé should have acknowledged that this emendation was originally proposed by me. He has, however, made a mistake, and written **لغلاق**, which is not Arabic, for **اغلاق**, which I had proposed. I need not now dwell on Mr. J.'s proposed emendation **لغلاق**, which he thinks the most probable, as every one must see that he has been unfortunate in this conjecture; nor need I show that his translation *Walgrillak* is false.

"What authority Dr. Lee has had," continues Mr. J. "for taking out the last word but one of this inscription, &c. it is impossible for me to conceive; he has, however, by that one transposition (without mentioning others) made it appear that Malam Muhamed, &c. were the first who opened the Pyramids; but this certainly is not expressed in the original." But how does Mr. J. know this? for I presume he has not been within the Pyramid to see the original, and, at present, it is no where else to be found. And if Mr. J. has not seen the original, it may be true that this *Malam*, as he calls him, might have been the first who opened the Pyramid. In my article, above alluded to, I have shown both from Abdallatif and Maerizi that something of this kind did take place in the time of Othman, and that it is probable it could not have taken place before. This Mr. J. has not noticed. Now if no such king as Aly Muhamed can be shown to have existed in Egypt, which I affirm to be the case; and if part of the inscription is incorrect, which I affirm is undeniable; and farther, if the construction of the inscription is *imperfect and confused*, which I also affirm to be the

fact, may it not turn out, upon a third examination of the original, that I have restored some, at least, of the words to their true places? That I have succeeded in one instance has been allowed by Mr. Belzoni in his own hand-writing, which I now have by me; and until I shall have seen a fac-simile of the original, as mentioned in Mr. Walpole's book, I shall not be convinced that the copy given by Mr. Belzoni is correct. But as Mr. Belzoni is not himself acquainted with the Arabic, I have no doubt he has given the best copy he could procure.

Mr. J. tells us, in his first proposition, that he intends to demonstrate that the original Arabic in the construction is neither *imperfect* nor *confused*. I have shown that it is not the original, nor even a true copy of it. Let us now see how it is demonstrated that the inscription is not *imperfect*, &c. We are told in p. 451, "that it is a complete Egyptian fragment, having neither beginning nor end."—And again, "it is to be regretted that the indefatigable perseverance of Mr. B. did not enable him to transcribe what preceded, as well as what followed this *imperfect fragment*." And again, "the word *لولا* relates to what follows, viz. something *not included in this fragment*." Mr. J. therefore, instead of proving that the inscription is not imperfect, has plainly asserted that it is. If he will translate it literally, he will see that it is also *confused*.

Instead of the other two demonstrations promised, our critic has given a false translation of an erroneous inscription; and, instead of giving proof of his erudition acquired in Barbary, has afforded unanswerable evidence that he is a mere Tiro in this bold and figurative language.

Cambridge, June, 1821.

SAMUEL LEE.

P.S. If your correspondents would have the goodness to look into the Cambridge Calendar, they would not give me styles and titles to which I have no claim.

CURSORY OBSERVATIONS

*On the article in the Quarterly Review relative to the
New Edition of Stephens' Greek Thesaurus.*

ALTHOUGH it be at all times an invidious, and generally a fruitless task, to attempt to derogate from established reputation; yet, as I value one particle of generosity and literary honesty beyond all the sterling criticism which ever enriched the pages of a Valckenaer or a Bentley, I cannot forbear expressing, through the medium of your Journal, the indignation which I, in common, I trust, with every man who has a heart in the slightest degree softened by the spirit of humanity; or really interested in the cause of literature, have felt at the attempts to decry the labors of preceding scholars, editors and critics, which have been made by a certain literary Drawcansir of the present day, who is in the habit of tilting, *à la Quichotte*, at all he meets, whether giant or windmill. The critical tactics of this Rev. Gentleman are of a very peculiar nature. and merit at least the praise of consistency. General readers, who, according to the fashionable style of acquiring knowledge, consult the pages of periodical criticism with the design of knowing what the literary censors of the times will allow them to approve, have little conception of a regular and most determined warfare waged through these channels. Such is nevertheless the fact, and it is universally allowed to be so by all who are able to look behind the scenes, and see the wires by which the *nervis mobile lignum* is agitated.

But of all critics, who ever employed the pages of a Review with the insidious design of raising their own reputation upon the prostrate basis of the fame of those who have preceded them in the same path, no one has ever acted so uniformly on this plan as the critical Colossus before alluded to. This design is not manifested merely in the 44th No. of the Quarterly—a number which promises to attain as high a degree of ‘bad eminence’ as the famous 45th of the North Briton. To this there is a particle of secret history attached, with which the public are not generally acquainted, but which may be relied on as perfectly authentic, and which is curious, as it

serves to show the real motive that suggested the compilation of that "lunatic piece of work."

The same design pervades various articles, which are either avowedly written by Dr. Blomfield, or which the peculiar *MAΨ-TAAKTIIΣ* style, so universally adopted by him, justifies us in attributing to the same pen from which the review of Butler's *Æschylus* and the diatribe of the *Quarterly* emanated.

Previous to the publication of his edition of *Callimachus*, the real merits of which are so justly appreciated in the *Jena Review*, he favored us with an account of the very rare Venice Edition of 1555. This was intended to answer two purposes: 1st. to attract the attention of the learned world to the subject of his own forthcoming edition (a favorite manoeuvre of this gentleman), and 2nd. to bestow a little gratuitous abuse on Mr. Dibdin, as a mere reader of title-pages; an insinuation which, to say nothing of its snarling captiousness, comes with a peculiarly bad grace from Dr. Blomfield, who has himself been found *ignoring* a good Greek work, and indeed one of common occurrence *apud auctores bonæ notæ*, having been misled by its omission in the Index to Brunck's *Aristophanes*.

We have also a bibliographical notice of the editions of *Æschylus*, in one part of which this young reviewer, for such he was then, speaks in the following terms of the immortal Ezechiel Spanheim, a scholar who, in depth of learning and critical acumen, far surpassed Dr. B.

"It is well known that this commentator of brazen entrails threatened to edit *Æschylus*; a design which some lucky combination of circumstances rendered abortive."—The perusal of this sentence absolutely excites a kind of ὀρθόθρηξ φάβος, and its author merits, if possible, a severer castigation than he has received from the caustic lash of G. B. in the xlii^{id} No. of the *Classical Journal*;—an article which has had more effect in diminishing that homage of public respect claimed by *soi-disant*, but due only to real superiority, than perhaps Dr. Blomfield is aware of. I should not omit to state that in his article Dr. B. speaks with sufficient approbation of *his own Æschylus*, then in course of publication.

Dr. B. has favored us with a restored inscription of one of Dr. Clarke's Greek Marbles, which had been long before reduced to order by Porson, who in the last line proposed to read ΣΤΝΗΡΩΩΝ in one word. How superior is this to Dr. Blomfield's "flat, stale, and unprofitable" σὺν ἡρώων !

Bentley magnanimously appeals to the judgment of foreign universities, as a method of challenging that justice which was attempted to be withheld from him at home. If this be a fair criterion of merit, the German critiques of Dr. B.'s Callimachus and Persæ will enable us to assign him his true rank among those who have gained celebrity in the walks of Greek criticism; as G. B. has shown us in what esteem we are to hold his possession of an infinitely more valuable quality than mere learning, however genuine and profound—an upright intention and a mind imbued with the firm principles of literary honesty—the *incoctum generoso pectus honesto*. I would recommend to Dr. Blomfield's serious notice the lines of Pope, in the conclusion of his Temple of Fame, which express the moral of the foregoing observations infinitely better than any language of mine.

"Oh! if no firmer basis build my name
Than the fall'n ruins of another's fame,
Then teach me, Heaven, to scorn the guilty bays,
Drive from my soul the wretched lust of praise.
Unblemish'd let me live, or die unknown:
Oh! grant an honest fame, or grant me none!"

P. S. I am informed that Dr. B. meditates *an original compilation*, after the manner of Polyænus, to be entitled *ΣΤΡΑΤΗΓΗΜΑΤΑ ΚΡΙΤΙΚΑ*.

OF THE LATIN HISTORIANS BEFORE LIVY.

PART II.—[Continued from No. XLV. p. 147.]

ONE of the contemporaries of Calpurnius Piso, the last historian mentioned in the preceding part of this sketch, was *L. Cassius Hemina*. He wrote four books of annals, recording, like his predecessors, the events of his native country and city, which he appears to have traced from the early age previous to the building of Rome to his own times. Various passages are quoted from him by Pliny, Gellius, and others, from which we are enabled to conclude that his materials were more copious than those of the earlier historians appear to have been. We are indebted to Priscian the grammarian for the title of his fourth book, *Bellum*

Panicum Posterior, who quotes it as an example of the termination or being common among the earlier writers to both genders. Q. *Fabius Maximus Servilianus*, another contemporary of Piso and Cassius, wrote *Annals*, which are quoted by Macrobius and Servius. He seems, however, to have been more distinguished as an actor than a writer. He was consul with Metellus, U. C. 611; headed the army in Spain against Viriatus with success; and is mentioned by Livy, Florus, Orosius, and Appian. C. *Fannius*, who was quæstor after the year U. C. 614, was a much more distinguished historian. Both Caius and his cousin Marcus Fannius are particularly mentioned by Cicero in his *Brutus*. "Horum ætatibus adjuncti duo C. Fannii Caii Marci que filii fuerunt: quorum Caii filius, qui Consul cum Domitio fuit, unam orationem de sociis, et nomine Latino, contra Gracchum reliquit: sane et bonum et nobilem." And a little after: "Alter autem C. Fannius M. F. C. Lælii gener, et moribus, et ipso genere dicendi durior, is socii instituto (quem quia cooptatus in Augurum collegium non erat, non admodum diligebat: præsertim cum ille Q. Scævola sibi, minorem natu generum, prætulisset: cui tamen Lælius se excusans, non genero minori dixit se illud, sed majori filiae detulisse :) is tamen instituto Lælii Panætium audiverat. Ejus omnis in dicendo facultas ex historia ipsius non ineleganter scripta perspicui potest, quæ neque nimis est infans, neque perfecte disorta." We also learn from Cicero (Ep. ad Att. xii. 5.) that Brutus had paid the no trifling compliment to Fannius of having abridged his *Annals*. He calls this compendium *Bruti Eptomen Fannianorum*. The praise, however, which Sallust appears to have bestowed on the trustworthiness of Fannius far excels the cautious tribute which Cicero pays to his eloquence in writing. Marius Victorinus on the first book of the 'de Inventione,' quoting from the history of Sallust, says Sallust gives the praise of conciseness to Cato,—“Fannio vero, veritatem.” The only entire passage which remains to us of the *Annals* of Fannius, is a moral observation on the deceitful nature of apparent good, as quoted by Priscian, which at least indicates that the Annalists no longer strictly confined themselves to the dry details of their predecessors.

We now come to C. *Sempronius Tuditanus*, who also belongs to this period; his daughter was the mother-in-law of P. Clodius, whose testimony was taken against Milo in that celebrated trial in which Cicero made

his speech pro Milone, a fact which reminds us that we are emerging into a more literary æra. This C. Sempronius was consul U. C. 624, with M. Aquilius. He left certain books of commentaries, the thirteenth of which is quoted by Pliny (xiii. 13.) and A. Gellius. (xiii. 14.) Cicero in his *Brutus*, speaking of his style, says: "Caius Tuditanus, cum omni vita atque victu, excultus, tum ejus elegans est habitum etiam orationis genus." About this time also flourished *L. Cælius Antipater*, one of the most distinguished writers of history before the Augustan age, and who has sometimes been thought not inferior to some of the writers who adorned that period. We learn from Cicero that he wrote a history of the Punic war, and indeed the same information is to be collected from the fragments of his works which remain. Concerning his style Cicero speaks in various places. In his *Brutus* he says: "L. Cælius Antipater, scriptor, quemadmodum videtis, fuit, ut temporibus illis, luculentus." Again more expressly in the 2d de *Oratore*: "Paulum se crexit, et addidit historiæ majorem sonum, vir optimus, Crassi familiaris, Antipater: ceteri non exornatores rerum, sed tantummodo narratores fuerunt." Catulus answers, "Est, ut dicis: sed iste ipse Cælius neque distinxit historiam varietate locorum; neque verborum collocatione, et tractu orationis leni, et æquabili perpolivit illud opus; sed, ut homo neque doctus, neque maxime aptus ad dicendum, sicut potuit, dolavit: vicit tamen, ut dicis, superiores." Again he speaks of him in the *Orator*: "Sed magnam exercitationem res flagitat, nequid eorum, qui genus hoc secuti, non tenuerunt, simile faciamus: ne aut verba trajiciamus aperte, quo melius aut cadat, aut volvatur oratio, quod se L. Cælius Antipater, in procemio belli Punici, nisi necessario, facturum negat. O virum simplicem, qui nos nihil celat! sapientem, qui serviendum necessitati putet! Sed hic omnino rudis." Again, *Lég. 1*, "Fannii ætate conjunctus Antipater paulo inflavit vehementius, habuitque vires, agrestes quidem, atque horridas, sine nitore ac palæstra, sed tamen admonere reliquos potuit, ut accuratius scriberent." It must be recollected that in much of the above criticism Cicero is speaking of Antipater rather with a view to his oratorical style than to his general historical excellence. Of so much value did Brutus consider his history, that he paid it the compliment of an abridgment, as he did to that of Fannius. The Emperor Hadrian likewise does not seem to have been so much offended with the roughness of his dic-

tion as Cicero, for he preferred, it is said, Cælius to Sallust. We should in justice add, that his taste for the rude strength of antiquity led him also to place Cato above Cicero, and Ennius above Virgil. We can agree with him so far as to think that their merits were probably nearly in the same ratio to each other. To Cælius Antipater succeeded *Sempronius Asellio*, also a pretty voluminous writer of history, for we find his fourteenth book quoted by Gellius (xiii. 20). He was a military tribune under Scipio Africanus at the siege of Numantia, U. C. 621. and afterwards published an account of the events of which he was an eye-witness. To this period also are referred the two *Gellii*, *Sextus* and *Cncius*, and likewise *Claudius Licinius*, of whose works we know little more than that they did exist.

Next in order occurs *Junius Gracchanus*, who received his name from his intimate friendship with C. Gracchus, whose equal he was. We learn from Pliny (xxxiii. 2.) that he wrote history. His works are likewise quoted by others. Gracchanus leads us to a much more distinguished character, M. Æmilius Scaurus, Consul U. C. 639, the same who is described by Sallust in his *Jugurtha*. He appears to have been the first Roman auto-biographer, and it is on account of this history of his life that he is admitted here among the historians. It is of this work that Cicero speaks so highly in his *Brutus*: "Hujus et orationes sunt, et tres ad L. Fulvium libri scripti de vita ipsius acta: sane utiles, quos nemo legit. At Cyri vitam, et disciplinam legunt, præclaram illam quidem, sed neque tam rebus nostris aptam, neque tamen Scauri laudibus anteponendam." Tacitus likewise alludes to the life of Scaurus in the commencement of his life of Agricola. "Ac plerique suam ipsi vitam narrare, fiduciam potius morum, quam arrogantiam arbitrati sunt. Nec id *Rutilio* et *Scauro*, citra fidem, aut obtreptioni fuit." The celebrated *P. Rutilius Rufus*, here mentioned, was consul U. C. 649, and, as Tacitus indicates, wrote the history of his own life, probably in his exile at Smyrna. Contemporary with *Rutilius* was *Q. Lutatius Catulus*, who was joined in command with Marius against the Cimbrians in a famous victory U. C. 652. Of his historical work and style Cicero thus speaks in the *Brutus*: "Jam *Q. Catulus*, non antiquo illo more, sed hoc nostro, nisi quid fieri perfectus, eruditus, multæ literæ; summa non vitæ solum, atque naturæ, sed orationis etiam, comitas: incorrupta quædam Latini integritas; quæ perspicui. cum ex oratio-

nibus ejus potest, tum facillime ex eo libro, quem de consulatu, et de rebus gestis suis conscriptum molli ac Xenophonteio genere sermonis, misit ad A. Furium, familiarium suum." Catulus was himself an elegant poet. His extraordinary death is described in the Marius of Plutarch. *L. Cornelius Sylla*, the Dictator, is also to be mentioned in his place; as a biographer or historian of his own times. These commentaries appear to have run to a considerable length; they were however left unfinished by the author, and completed by his freed-man Cornelius Epicadus; though Lucullus is said to have put the last hand to them. Plutarch records, that Sylla dedicated his commentaries to Lucullus, on the condition that he should digest and fit them for publication. However this may be, when we consider the eventful times in which Sylla was so important an actor, and when we consider the extraordinary and conflicting accounts of him, we cannot but regret that scarcely a fragment of this piece of auto-biography remains. Perhaps the most singular and inconsistent character in history is that of Sylla, as depicted by Plutarch and the other historians. So little able is the biographer to reconcile the different actions of this extraordinary individual with the same manners and dispositions, that he observes they appear to be those of two different men. Sylla it seems was a laughter-lover from his youth, but yet would often shed tears of acute commiseration. Still so entirely devoid of feeling was he, that he heard with the utmost coolness the cries of six thousand of his victims who were butchered by his orders, nor suffered them to interrupt the speech he was then delivering to the Senate. He was versed in the most elegant literature of his day, highly polished in his manners, the patron of literary merit, and given to the study of Aristotle; while on the contrary he is said to have surrendered himself to the lowest debaucheries and the meanest and most despicable vices. He squandered estates away on prostitutes and buffoons, but was married twice, and is celebrated for the tender love he bore to his wife Metella, whose affection for him is alike recorded. He waded through blood and crime to absolute power, which he had no sooner obtained than he voluntarily abdicated, and lived to the day of his death in the character of a private citizen. What is still more extraordinary, not only was he never called to an account for his various and atrocious iniquities, but his death was gene-

rally mourned, and the rites of his funeral celebrated with the most signal honors and marks of respect and attachment by the whole Roman people. When no fear of absolute power could influence the conduct of the humblest citizen, the remains of him, who is represented as a monster of cruelty, rapacity and debauchery in his life-time, were borne to the pile on the shoulders of Roman senators, followed by the senate itself, and the entire magistracy of Rome, arrayed in the insignia of their respective ranks, in the midst of the lamentations of the assembled people. The most eloquent man of the age was selected to pronounce his eulogy, and his ashes were finally deposited in the place consecrated to the dust of kings alone.

REMARKS ON

*The review relative to STEPHENS' GREEK THESAURUS
in the last No. of the Quarterly Review.*

HAD the Quarterly Reviewer confined himself to expressions of bitter resentment against Mr. Barker, we should have left him in the hands of that gentleman. But as he has thought proper to include in his censure every one directly or indirectly connected with the Editors and Printer of the *Greek Thesaurus*; and as the *Classical Journal* particular is honored with no small share of his invective, some remarks on the article are imperiously demanded at our hands.

We will not waste our time on the consideration of the question, whether Dr. Blomfield is the author of the article in No. 44. We will however hope that he did not write the whole of it. But to the assertion that Mr. Barker "has lamentably failed in proving that he was the author," we must reply that no fact was ever more circumstantially proved, to the satisfaction of those, who can name the writer of almost every article in the *Quarterly Review*, even when the author may not have betrayed himself by reading the MS. or proof sheets in a public vehicle.

It is well known that Mr. Barker's feelings, wounded to the

quick as they must have been, has expressed himself strongly in a separate work. He indeed λέγει τοῦτως τοῖς πᾶσι, οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ. We regret however that Dr. Bl. should have subjected himself to his charges by intemperate hostility, which went far beyond the ends of critical justice, and even of hypercritical severity. He seems to fall under the description of the Philosopher Favorinus, *Qui maledicit et vituperat, quanto id acerbius facit, tum maxime ille pro iniquo et inimico ducitur*. Whether he will meet with the consequences that follow, it is not our business to determine: *et plerumque propterea fidem non capit*.

The Reviewer begins by a sneer against Mr. Valpy for "adopting the singular plan of connecting his Reply with the advertisements at the end of the Quarterly Review." Why the plan adopted by all publishers should be deemed "singular" in Mr. V. we are at loss to divine. The Quarterly is not the only periodical publication, to which such things are affixed, for the insertion of which the publisher received, according to custom, a fair remuneration.

The next topic of attack on Mr. V. is, that "he has ventured to mix with his complaint some unfounded and unjustifiable reflections on the Rev. Dr. Blomfield, a scholar, whose name can never be mentioned but with respect by every lover of sound literature and honorable principles," and who is represented in another passage as "a learned, sensible and conscientious Divine, exemplary in the discharge of his duties, and remarkably attentive to every moral and christian obligation."—That Mr. V. should "venture" to make "unfounded and unjustifiable reflections" on so exalted a character, is indeed a heavy charge. That charge is aggravated in another part of the article by an accusation of "impertinence" towards Dr. Bl. and of "assailing him with personal rudeness" by a "series of attacks on his *Æschylus*."

Mr. V. has proved by indisputable facts that Dr. Bl.'s attacks on him were the effect of resentment for these criticisms, which are here called "a series of attacks;" that Dr. Bl. was apparently friendly to the New Editor of the *Thesaurus*, and was a contributor to the *Classical Journal*. The Reviewer indeed disclaims all resentment on the part of that "conscientious Divine." Not having ourselves the honor of much personal acquaintance

with Dr. Blomfield, we leave to those, who are best acquainted with him to estimate his mildness, gentleness, and freedom from resentful feelings and vindictive conduct. "To his own Master he must stand or fall." We are therefore little disposed to scrutinise the motives, or question the veracity, of his professed panegyrist. But the reader of the article cannot fail to observe a soreness at the criticisms in the *Classical Journal*, which the author affects to despise; and may clearly perceive the origin and the cause of Dr. Blomfield's hostility. The Reviewer in the last Quarterly, indeed, in speaking of the first article in No. 44, asserts that "therein Mr. Barker has been able to detect no foul language, no opprobrious accusation." Whether Mr. Barker has made the detection, we leave to the readers of his *Aristarchus Anti-Blomfieldianus*. But when the last Reviewer is accusing Mr. Barker of uttering "an untruth" in calling Dr. Blomfield the avowed personal enemy of the Editors of the Thesaurus, we must affirm that if the endeavour to injure the work, by insinuating deception on the part of Mr. Valpy as to his list of Subscribers, is not something very like "avowed hostility," *nil intra est oleum, nil extra est in nuce duri*.

By an inconsistency common to those who defend a bad cause, while the Reviewer affects to doubt whether Dr. Blomfield or himself read the criticisms in the *Classical Journal*, he asserts that Dr. Blomfield was assailed in them with "personal rudeness." Unwilling to imitate the coarse style of an enemy, we shall neither notice his "assurance," nor accuse him of telling "an untruth, the sheer effusion of passion and mortified vanity;" nor will we assert that he "advocates those, who happen to be blockheads." But we will lay before our readers these instances of alleged "personal rudeness," neither extenuating our censures nor magnifying our commendations, from the Nos. in which Dr. Blomfield's name has been mentioned. These passages may not, indeed, to use the civil language of the Reviewer, "pass the bounds of dullness;" but it will be seen how far they deserve to be branded with the name of "impertinence."

"Melioŕem lectionem exegitavit Blomfieldius."

"This Supplement is very ingenious, and well merits the attention of critics: this learned author, nunquam sine laude loquendus, says in his Gloss.—"

"It is a really surprising fact, that neither Mr. Hartung nor Mr. Blom-

field has seen that, if there is any error in the passage of Herodotus, it is the error of the author himself."

"This is indeed an admirable note, and fully illustrates the passage of Longinus."

"Mr. Blomfield's is confirmed by the second passage, quoted from Æschylus."

"Mr. Blomfield has presented us with a text, which, if not pure, is at least respectable; and, in the place of the tedious commentary of Schutz, he has given us the fruit of his reading, which, extensive and accurate, does no little credit to his industry and taste."

"In some instances Mr. Blomfield seems to have neglected to notice whence he obtained his information, nor is due credit always given to the labors of Stephens, Stanley, and Alberti."

"Vellem equidem viam sibi inveni-*set* Blomfieldius unde ex his danielis se eripere potuisset."

"Respondet Blomfieldius his verbis, 'monendi sunt tirones *ἀὲ* non cum voce *ἀέπωνας*, sed cum *ἀέπωνας* capiendum esse.' Atqui monendi sunt editores Æschyli voculam *ἀὲ* arctissime coherere cum *ἐννέδωας*."

"Mr. Blomfield does not seem to have been aware that he had been anticipated by Matthiæ."

"I am by no means inclined to agree with Mr. Blomfield's view of this passage, nor do I see how he can, by legitimate consequence, arrive at his interpretation; for——"

"It reflects no slight credit on the ingenuity and learning of Mr. Blomfield."

"Mr. Blomfield might have spared his sneer at the "Interpretes," for 1. he has not told us how he could translate the Greek in one Latin word, and 2. the "Interpretes" themselves could have no doubt about the general meaning of the passage at least—The following passages may make it doubtful whether Mr. Blomfield be right——"

"This observation throws great light on the passage of Æschylus, and illustrates Mr. Blomfield's interpretation."

"I ventured to question this derivation."

"We congratulate our readers on the appearance of another Play of Æschylus from the distinguished scholar, who has displayed on the present occasion the same ability and learning which pervade his edition——"

"Mr. Blomfield will probably be the last, who will venture to give such an opinion, unsupported, as it is, by any evidence in its favor; when an explanation more satisfactory, and actually supported by the notions of the Greeks themselves——"

"Mr. Blomfield is perfectly accurate in this reading, and the three passages, which he has quoted from this very play, appear decisive. But I am far from thinking with him that——"

"It is easy to disprove this unqualified assertion upon testimony, which Mr. Blomfield himself will scarcely fail to admit."

"What particularly distinguishes this edition is a set of remarks by the learner Mr. Blomfield, which we recommend to the consideration of the original author, and of which we present the following specimen to our readers."

Our readers will recollect that the *Classical Journal* has contained criticisms on the works of many of the first scholars of the age, English and foreign, as well as those of Dr. Blomfield. Among others we may mention the names of BURGESS, BURNEY, BUTLER, BOISSONADE, DOBREE, ELMSLEY, FABER, GAISFORD, HERMAN, KIDD, KNIGHT,

MALTEY, MONCK, PARR, ROUTH, SCHÆFER, SCHWEIGHÜSER, SEAGER, VINCENT, &c. Although their writings were reviewed with equal freedom and impartiality, we do not find that any of those have accused us of "personal rudeness" and "impertinence," or pursued our Printer with implacable hostility. No, they have been found to unite the best dispositions of the heart with the most splendid qualities of the head.

We confidently appeal to our readers, whether it is probable that Mr. Valpy should have wished to act with "personal rudeness and impertinence" to Dr. Blomfield, who had written several articles for the *Classical Journal*, and who had become a Subscriber, and appeared to be a well-wisher, to the New Edition of the *Thesaurus*. Such "a charge," to use the words of the Reviewer, but with a far more apposite application, "will never gain credence except with those, whose grovelling minds are incapable of being actuated by any pure or exalted motives, and who, having studied human nature in themselves, are prone to assign to others movements and dispositions similar to their own." We can assert that Mr. V. has absolutely rejected articles, which he thought severe on Dr. Blomfield,¹ and that his recommendation to all the contributors of critiques has been,—*nunc nominatis parcite verbis*.

The Reviewer exults in the assertion that the article in No. 44 of the *Quarterly Review* was the cause of the alteration and condensation of the plan of the *Thesaurus*. To this boast we may reply in the language of the facetious Fielding, "The assertion made by the gentleman is very pointed, ingenious, witty and elegant; but there is one objection to it,—it is not true." For long before the copy of the article was in the hands of the Printer, we ourselves had recommended the contraction of the plan, and for this purpose three friends of the Editors went to Telford in the July preceding to urge the alteration. We also know that a meeting took place in London in the beginning of August between the Editors and some common friends, in which, after much discussion, it was determined and agreed that the alteration should take place, and it did accordingly take place in the beginning of October. The *Quarterly Review* was published in the middle of March, and we

¹ An instance of this appeared very lately. See Notes to Correspondents, No. 45.

leave the reader to appreciate the value of the insinuation that, "as the paper on Stephens' Thesaurus had been printed some months before the appearance of the 44th No.," the article by Dr. Blomfield must have had no little effect in changing the plan. Thus whatever merit the Quarterly Reviewer may claim for talent and ingenuity, he is by no means distinguished for accuracy. Few readers have an opportunity, or inclination to sift the truth, and he reaps the advantage of his misrepresentation: *καὶ τῷ τινέμενον ψεύδος ὡς κάρπον φέρει.*

It is of little consequence what are Mr. V's publications; they are sure to encounter the hostility of Dr. Blomfield and of his panegyrist. The *Delphin Classics* are honored by them with a consistent share of reprobation. The first project of the republication of that great work was that of a bookseller, and went no farther than a corrected reprint on a magnificent scale in quarto. In this Mr. V. had no concern but in the capacity of printer, although the Reviewer, with his usual correctness, is pleased to call it "his original scheme." This "scheme" was of course stigmatised in a work, in which Dr. Blomfield was concerned; but a change in the situation of the spirited Bookseller was the only cause of its abandonment.

Mr. V's "scheme" is widely different. It comprehends, together with the most correct and approved text, not merely the Delphin Interpretatio and explanatory annotations, but the Variorum Critical Notes, an account of the MSS. and editions of each author, continued from the Bipont and other works, and a more complete display of the Various Readings than can be found in any preceding edition. This last improvement, we have been frequently told, would alone stamp an indescribable value on this publication. To those who value a book merely for its splendid appearance; perhaps the Reviewer's "scheme" might be sufficient; but to him, who reads for information, and who wishes to see the various opinions of interpreters and commentators, and form his own judgment, Mr. V's plan appears to us, and to his subscribers, as the most comprehensive, useful, and beneficial, that could have been devised. In answer to the civil and delicate reflection of the Reviewer, that Mr. V's advertisements have fallen only into the hands of those, who "have the fortune to inhale the atmosphere of Took's Court," we may venture to appeal to any scholar, collector

of the classics, or lover of bibliography, whether he had not seen the Prospectus of this work? Perhaps we might go farther, and ask Dr. Blomfield and his panegyrist, whether in their attacks on this, and other publications of Mr. V., they are altogether free from the "intention," which they so indignantly affect to repel, "of diminishing the fair profits of the Printer." Such, we fear, is the effect of that "unconquerable will, and study of revenge," which too often "lurks unperceived within the human breast."

We have neither room nor inclination to follow the Reviewer in all his floundering in little hyper-criticisms. He indulges his cavilling disposition against Mr. Barker for the common mistakes of a printer in two or three accents. We acted with more candor towards Dr. Blomfield in attributing to that cause his errata, such as the formation of *ἐξαλειφῆναι* from *ἐξαλείβω*, his *crucifigerunt*, and his *μεγάλην βασιλείαν*, which last has been noticed by foreign scholars in no courteous language. *Hanc veniam petimusque damusque vicissim*. We leave to Mr. Barker the task of defending himself. Still less do we mean to write a defence of Professor Herman; for the Reviewer, *fragili quarens illidere dentem, offendet solido*.

The Reviewer is pleased to accuse Mr. V. of "asperity in charging Dr. Blomfield with plagiarism." Mr. V. in his Reply to Dr. Blomfield had only incidentally alluded to his plagiarisms. But the Reviewer is cautiously silent on the article in No. XLIII. of the *Classical Journal*, in which the plagiarisms are exposed in a manner, which he cannot controvert. He is like the sheep, who complained of the sting of a bee, while he was writhing under the deadly bite of a stronger animal. Let him enter the lists with the avowed author of that article, who certainly does not yield in depth of acquaintance with the Greek language to Dr. Blomfield, and who, we believe, will not shrink from the contest. Let him answer the article signed H. in No. XLI. But let him not descend to such a subterfuge as the assertion that these plagiarisms were committed from books, which, "during the interruption of our communication with the Continent, had not been imported into this country, and with which therefore Dr. Blomfield could not possibly have had the least acquaintance." For, although some books on lexicographical subjects, as Mr. Valpy observes in his Reply, could not

be procured without great difficulty, it is well known that critical works and foreign editions of the classics, particularly those in question, could more easily be obtained. He must therefore resort to the process formerly used in logical disputations at Oxford, *Probo aliter*.

But the Reviewer, aware that he does not possess the weapons of truth and justice to combat these assertions, has recourse to an expedient, which he fancies will be more effectual. Instead of attempting to answer the articles in the *Classical Journal*, he attempts to decry the *Journal* itself. If he can extinguish the light, his artifices will escape observation. This attempt has been made on other occasions, but without attaining even a temporary success. The enemies of the immortal Bentley, unable to diminish the weight of his arguments, endeavoured to asperse his character, but truth and justice prevailed, and his excellence was clearly ascertained and universally acknowledged. The Reviewer jocularly calls "Mr. Bellamy, Mr. Jones, and Mr. Barker, and one or two other less notorious personages, the pillars of the *Classical Journal*." The facetious writer, whom we have already quoted, observes that "a man will always speak and write the better on a subject for knowing what he is about." Had the Reviewer attended to this caution, he would have known that Mr. Bellamy has found his strongest antagonists in the *Classical Journal*. Of all the host opposed to him, we conceive that our correspondents Mr. HAILS and KIMCHI have been the most learned and acute, and certainly the most effectual, because their aim was to confute without acrimony, and to expose the errors, without wishing to injure the character, of the Translator. As truth is our object, which is best attained by the collision of opinions and criticisms, we have thought ourselves obliged to give Mr. Bellamy an open field for his defence. We have declared our own dissent from several passages of his translation; but we have expressed our sense of the rectitude of his intentions, and our disapprobation of the *personal* hostility which he has experienced.

The communications which we have received from Dr. JONES have not been so frequent as we wished; for our readers have been gratified only by a few criticisms on Homer, to which his articles have been chiefly confined. In opposition to the Reviewer, who has recourse to sneers, when he cannot use arguments, we consider him as a scholar, not

merely "philosophical" but also, "philological." Of his "Ecclesiastical Researches" we have no knowledge; nor, when we inserted a classical article of Dr. Blomfield, did we inquire what were his religious or political tenets. Our pages contain numberless articles in defence of the religion of our country. But we have no concern with what our correspondents write on subjects unconnected with our Journal. We are liberal enough to be pleased with La Fontaine's Fables, notwithstanding his licentious tales; to admire Voltaire's dramatic and historical works, while we censure his Philosophical Dictionary; to read Hume's History of England with interest, although we disapprove his Essay on Miracles; and to find delight and instruction in the greater part of the articles in the Quarterly Review, while we deprecate the insidious and malevolent invective, which discredits the writings of one or two of its contributors.

Ὡ πότνι' Αἰδῶς, εἶθε τοῖς πᾶσιν βροτοῖς
 Εὐνοῦσα τάναισχυντον ἐξήρου φρένων,

we should not then have occasion to notice the Reviewer's gratuitous attack on this *Journal*. For our readers it is unnecessary to repel an aspersion, which can have no other motive than that of realising the homely proverb on "throwing dirt." They have seen enough of the illustrious scholars, whose names are given to our articles, not to require that we should divulge those, whose communications are anonymous, and who certainly are not inferior to Dr. Blomfield or his panegyrist. Those who are versed in foreign and domestic literary journals, critical essays, and editions of the classics, cannot but have observed that there are few publications of that nature, that do not quote the Classical Journal with credit to that work, and with utility to their readers.

Of the Reviewer's attack on Mr. V., we scarcely know how to speak. "We wish," he says, "to give Mr. V. every satisfaction in our power. We gladly bear our tribute of applause to the liberality, with which he has collected his extensive materials, and we think he gives a proof of the same spirit in the resolution lately announced of increasing the quantity of letter-press in his future numbers to 400 pages." A similar encomium follows on "the

¹ The rise is from 170 to 200 pages, i. e. 400 columns. We presume that the error arises from the hurry of the printer, and not from the intention of the Reviewer to produce disappointment in the public.

beauty and accuracy of his printing," on his education and scholarship, concluding with a recommendation of his press to the London booksellers, for their editions of classical books. This is apparently handsome, and even flattering, to Mr. V. But a miserable reverse follows, which clearly proves his real disposition; *lædere gaudet, et hoc studio pravus facit*. After this praise comes the *sed tamen*, marking the *nigræ succus loliginis*. Mr. V. is accused, not of being surrounded, but of "having surrounded himself" with writers, who "court disputes with persons known and respected in the world." These "persons" can mean no other than Dr. Blomfield; and for the accuracy of this charge we may confidently lay the question,—who did "court the dispute," before the public. The other invective is of a curious nature, and the readers of the Quarterly Review will readily comprehend the intention, with which it is made. We are acquainted with the facts, and must therefore repel the insinuation in the words of Cicero: *Omnis insidiose facta sunt*. We know Mr. V. to be firmly attached to those religious principles in doctrine and practice, which distinguish the publications of his family, and zealous on all occasions, by precept and example, to promote those sentiments. A list of those orthodox writers on religious subjects, with whom he has "surrounded himself," must show the sincerity of his principles and the spirit of the Reviewer.

The Reviewer, in conclusion, gives what he is pleased to call "a little friendly advice." We too will give "a little friendly advice," not to him, or the subject of his encomium, for reasons obvious to those who have read their diatribes; but to the respectable and learned Editor of the Quarterly Review. A work of that kind, conducted with candor and impartiality, is capable of rectifying the taste, purifying the opinions, informing the understanding, improving the manners, and correcting the morals of the country. But it will fail in those great objects if it descends to malevolent personalities, and if, instead of exposing the errors, it endeavours to wound the character, of an author or publisher. We need not remind him that the cause of literature is best promoted by liberality, the interests of government by moderation, and the principles of religion by charity.

ADVERSARIA LITERARIA.

NO. XXVIII.

Fulvius Ursinus.

FULVIUS Ursinus, nobili paterno genere natus, propinquis suis minus gratus exstitit, quod minus justo concubitu natus esset. Sed ab illis spretus, exceptus est a Gentili Delphino Romano, Basilicæ Lateranensis Canonico, et antiquitatis studioso, qui adolescentis ingenium aspexerat et probaverat. Itaque ab eo primum Græcis ac Latinis literis institutus, tum in studium antiquitatis, in quo ille versabatur, compulsus, tantum brevi profecit, ut non æqualium suorum modò, sed superiorum etiam omnium, qui eundem lapidem volyerant, laudem æquarit. Scripsit de familiis Romanorum elegantissime, eruditissimum de Triclinio Romano commentarium, cui Petrus Ciacconus, quicum illi magnus usus amicitiaque, ut dicemus, intercedebat, non pauca addidit; neque liber ille sine hoc auctario editur: emisit etiam diligenter elaboratas enucleatasque animadversiones in Festi Pompeii librum de verborum significationibus, et in Latinos historicos notas. In eo, quod agendum suscipiebat, longam semper moram ac diligentiam adhibebat, quo ab omni parte perfectum evaderet. Neque solum in iis, quæ scribebat, summam dabat operam, ne quid collocaretur, nisi diu multumque excogitatum, nec populari tantum trutina, sed artificis statera examinatum, verum in ceteris etiam rebus eadem erat cura ac diligentia; adeo ut uno eodemque die pluribus se negotiis implicari non sinneret, sed, ceteris omissis, unum eligeret, in quo versaretur, totusque in eo esset: ut non posset illi jure objici, quod iis, qui in plura studia distracti, in singulis minus attento sunt animo, dicitur, Unum age. Pervetustis codicibus, quorum multos in sua bibliotheca habebat, immania pretia faciebat: atque illud accidit perridicule, quod cum, die quodam, Francisco Cardinali Toletò Terentii comœdias ostendisset, easque affirmasset ante annos mille fuisse conscriptas, ac revera essent antiquæ, sed mire depravatæ atque corruptæ, atque addidisset, nullam esse pecuniam, quæ antiquissimi illius codicis æstimationi par esset; proh Deus, Cardinalis inquit, quid audio? equidem malletm codicem unum, quantumvis recens impressum, sed castigatum emendatumque, quam decem alios mendosos et corruptos, quamvis Sibyllæ manu exaratos: risus omnium, qui aderant, est factus, cum viderent, rerum earum pretia, quæ ille in cœlum

efferebat, Cardinalis æstimatione sic concidisce. Hunc postea librum moriens Bibliothecæ Vaticanæ legavit, una cum Francisci Petrarchæ rhythmis, auctoris ipsius manu conscriptis. Farnesianam aulam, duorum Cardinalium, Alexandri et Odoardi, familiaris, ornavit; quorum postremum, bonorum suorum hæredem reliquit; Delphinis, quorum domi fuerat altus educatusque, ac diem supremum obierat, sex aureorum millia legavit; quæ voluit esse grati sui erga illam familiam animi testimonium, unde tot in ipsum utilitates ac commoda provenissent, atque illud idem, in Æde Constantiniana sacerdotium adeptus esset, quo Gentilis, qui in filii eum loco dilexerat, functus antea erat.

Ex J. N. Erythræi Pinacotheca.

Poetical Imitations, &c.

Hesiod quoted in Arist. Ethic. i. c. 2. Lambinus's note.

Οὗτος μὲν πανάριστος ὃς αὐτὸς πάντα νοήσῃ,
Φρασάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνω.
Ἑσθλὸς δ' αὖτ' ἀκείνος ὃς εὖ εἰπόντι πίθεται.
Ὅς δέ κε μήτ' αὐτὸς νοήῃ, μήτ' ἄλλου ἀκούων
Ἐν θυμῷ βάλλεται, ὃδ' αὖτ' ἀχρεΐας ἀνὴρ.

Livy makes Minucius say,

Sæpe ego audiui, milites; Eum primum esse virum, qui ipse consulat quod in rem sit, secundum eum qui bene monenti obediat, qui nec ipse consulere nec alteri parere scit eum extremi ingenui esse.

Cicero in his Cluentian oration says,

Sapientissimum esse dicunt eum cui quod opus sit ipsi veniat in mentem, proxime accedere illum qui alterius bene inventis obtemperet.

And Sophocles in his Antigone:

Φῆμ' ἄγωγε πρὸς βούειν πολὺ,
Φῦναι τὸν ἄνδρα πάντ' ἐπιζήμης πλέω.
Εἰ δ' οὖν, φιλεῖ γὰρ τοῦτο μὴ αὐτῇ ῥέπειν,
Καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.

Swift from myself I run, myself I fear,
Yet still my Hell within myself I bear.

Fairfax's Tasso.

Which way I fly is Hell, myself am Hell.

Milton.

Ὁς Ἐκτορ' ἔσφαλε Τροίας

Ἀμαχον, ἀστραβή' κίονα.

Pind. Ol. 3.

Satyr proudly eminent stood like a tower.

Milton.

Ἀργυροειδὲς δίνας Καὶσταλίας. Eurip.

— Whose flowers among

Wanders the hoary Thames along

His silver winding way.

Gray.

Ἱεροφοῖτις Ἐρινύς. Pestilence that walketh in darkness.

He *creeps* along with *ten little words* in every line, and helps out his numbers with "For to" and "Unto" and all the *pretty expletives* he can find, till he drags them to the end of another line.

Dryden's Essay on Dramatic Poesy.

Did not Pope imitate this paragraph in the following lines:

These equal syllables alone require,

Though oft the ear the open vowels tire,

While expletives their feeble aid do join,

And ten low words oft creep in one dull line.

Κολπώσαντες λῖνα. Mel. Syr.

Belly'd his sails. Shaks. Tro. and Cres.

Λακρυόεν γελάσασα. Hom. Κλαυσίγελως. Xenophon.

As a long-parted mother with her child

Plays fondly with her tears, and smiles in meeting;

So, weeping, smiling, greet I thee, O Earth.

Shaks. Rich. II. Act iii. Sc. 2.

Ἀθηναῖοι δὲ πάντες, καὶ οἱ ἐπιδημοῦντες ξένοι, εἰς οὐδὲν ἕτερον εὐκαίρου, ἢ λέγειν τι καὶ ἀκούειν καινότερον. Acts xvii. 21.

Ἀλλὰ πέραινε μόνον μηδὲ δεδραμένα μὴτ' εἰρημένα πω πρότερον, μισοῦσι γὰρ ἦν τὰ παλαιὰ πολλάκις θεῶνται. Aristoph. Eccl. 217.

And again, v. 587, Τοῦτο [καινοτομεῖν] γὰρ ἡμῖν δρᾶν ἀντ' ἄλλης ἀρχῆς, τῶν δ' ἀρχαίων ἀμελεῖσαι.

The following lines are worth quoting from Euripides, for the two couplets of rhyme and the valuable advice which they contain.

Ὅταν φίλος τις, ἀνδρὶ θυμωθεὶς φίλῳ,
 Εἰς δὴ συνελθὼν, ὄμματ' ὄμμασι διδῷ,
 Ἐφ' οἷς συνήκει ταῦτα χρὴ σκοπεῖν,
 Κακῶν δὲ τῶν πρὶν μηδαμῶς μνείαν ἔχειν.'

Ἵστε λέων ἑχάρη μεγάλῳ ἐπὶ σώματι κύρσας,
 Εὐρὼν ἢ ἔλαφον κεραδὸν, ἢ ἄγριον αἶγα,
 Πεινῶν μάλα γάρ τε κατεσθίσει, εἴπερ ἂν αὐτὸν
 Σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί.

Hom. I. 23, &c.

Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voices, nor abase himself at the noise of them. Isaiah xxxi, 4.

Descriptions of Night.

Hom. II. Θ. 551.

Ὦς δ' ὅτ' ἐν οὐρανῷ ἄστροα φαεινὴν ἀμφὶ σελήνην
 Φαίνεται ἀριπρεπέα, ὅτε τ' ἐπλετο νήνεμος αἰθέρ,
 Ἐκ τ' ἔφανον πᾶσαι σκοπιαί, καὶ πρόωνες ἄκροι,
 Καὶ νάπαι· οὐρανόθεν δ' ἄρ' ὑπερράγῃ ἄσπετος αἰθέρ,
 Πάντα δέ τ' εἶδεται ἄστροα γέγνηθ'· δέ τε φρένα ποιμήν

Euripides, Ion. v. 1060.

Ἴππους μὲν ἤλαυν' εἰς τελευταίαν φλόγα
 Ἥλιος, ἐφέλκων λαμπρὸν Ἑσπέρου φάος.
 Μελάμπεπλος δὲ Νύξ ἀσείρωται ζυγοῖς
 Ὀχημ' ἑκαλλεν ἄστροα δ' αἰμάρται θεᾷ.
 Πλειὰς μὲν βαι μεσοπάρου δι' αἰθέρος,
 Ὅ, τε ξιφίρης Ὀρίαν ὑπερθε δέ
 Ἀρκτος στρέφουσ' οὐραία χρυσήρει πόλῳ.
 Κύκλος δὲ παρσέληνος ἠκόντιζ' ἄνω
 Μηνὸς διχέρης, Ἰάδες τε, ναυτίλοις
 Σαφέστατον σήμαϊον, ἢ τε φασφόρος
 Ἐως διώκουσ' ἄστροα.

Milton's Par. Lost, iv. 598.

Now came still Evening on, and twilight grey
 Had in her sober livery all things clad;
 Silence accompanied; for beast and bird,

'They to their grassy couch, these to their nests
Were slunk; all but the wakeful nightingale,
She all night long her amorous descant sung;
Silence was pleased; now glowed the firmament
With livid Sapphires; Hesperus that led
'The starry host rode brightest, till the Moon
Rising in clouded majesty, at length
Apparent unveiled her peerless light,
And o'er the dark her silver mantle threw.

Virg. *Æn.* iv. 522.

Nox erat, et placidum carpebant fœssa soporem
Corpora per terras, sylvæque et sæva quierant
Æquora; quum medio volvuntur sidera lapsi,
Quum tacet omnis ager, pecudes, pictæque volucres,
Quæque lacus late liquidos, quæque aspera dumis
Rura tenent, somno positæ sub nocte silenti
Lembant curas et corda oblita laborum.

Dryden's Indian Emperor.

All things are hushed as nature's self were dead;
'The mountains seem to nod their drowsy head;
'The little birds, in dreams, their songs repeat,
And sleeping flowers beneath the night-dew sweat.
Even lust and envy sleep: yet love denies
Rest to my soul and slumber to my eyes.

NOTICE OF

ΕΥΡΥΠΙΔΟΥ ΒΑΚΧΑΙ. EURIPIDIS *BACCHÆ*.

In usum studiosæ juventutis recensuit et illustravit.

PETRUS ELM'SLEY, A. M. Oxonii MDCCCXXI.

ON comparing the lists of works on classical subjects published in this country, under the fostering patronage of learned societies, and the zeal of spirited individuals, we should be almost ashamed to confess that our notices of such publications are sadly in arrear, did we not feel that, as the greater part of them are only reprints of works of established celebrity and acknowledged value, they fall within the scope of this Journal only so far as being connected with the more general diffusion of

Classical Literature, in which for the last twelve years our publication has been known to take the most lively interest.

But since even amidst these reprints, there has been occasionally introduced matter not to be found in the original edition, we shall devote a portion of our pages through succeeding numbers to a brief notice of such publications as come recommended by novelties of any kind: and it is in this double character of partly a reprint, and partly, though in greater proportion, an original edition, that we are led to notice Mr. Elmsley's last and recent work.

On his qualification in general for the office which he has undertaken, it is needless to expatiate. Mr. Elmsley's former writings, anonymous and acknowledged, are in the hands and heads of every reader of Greek, and cannot fail to leave an impression favorable to the character of that scholar, whose learning and ingenuity enable him to detect and to correct the errors of the dead; while the living might be improved by the example of his urbanity, and be taught to adopt a tone of feeling, no less useful to the cause than honorable to the cultivators of the *literæ humaniores*, would the *genus irritabile* of Critics but condescend to dress themselves in the glass of one of mildest nature.

Before we enter on the examination of the play itself, it may not be uninteresting to touch on a few subjects suggested by the perusal of the preface.

In the first place we are bound to applaud the modesty of the editor, who, after stating that he has prepared an edition *superioribus aliquanto meliorem*, adds, *licet enim hac laude cumulare libellum, in quo concinnando plus temporis consumi, quam quisquam alius eorum, qui eidem negotio operam dederunt. Sed multum abest, quin studio aut expectationi mee responderit eventus; neque ullum unquam in hoc genere laborem aggressus sum, qui minus prospere mihi cecisisse videatur.*

Nor are we less pleased with the warmth of Mr. Elmsley's praise of an individual, whose name has been more than once connected with this Journal, but whose opening blossoms of fair fame were blighted, and reputation only not destroyed by the buffoonery of one Reviewer, and the pertness of another. In opposition to the opinions of half-bred critics, which sometimes disgrace the pages of even respectable reviews, it is no mean honor to be addressed by an acknowledged scholar, as the man who *ingenio, doctrina, et Græcarum literarum amore vix cuiquam secundus, in Troadum editione, quem pæne puer instituit,*

tatem de se spem excitavit, qualem nemo ante eum huic studiorum generi addictus adolescentulus.

In the second place, we have to express our obligations to the zeal of Mr. E. in collecting facts connected with the history of Greek MSS. still existing in the different libraries of the Continent; and while we congratulate him on the partial success of his exertions on this no secondary point, we feel as acutely as he must the death of all the hopes, so long cherished by first-rate scholars, of finding some venerable documents, which confirming all the better conjectures hitherto made, and preventing all the worse to be made hereafter, might present a text to be neither backed by emendatory, nor tortured still more by explanatory criticism. It seems however that the readers of Euripides must be content to endure whatever audacity and dulness may inflict on a corrupted text, from the want of documents of unexceptionable authority.

Of the five MSS. to which Mr. E. has had access so little is the value, that he does not hesitate to avow, that he should not be surprised were the reader to deny that any advantage had been obtained from the libraries in Italy. In fact, no other opinion could be expected, even before the appearance of this volume, from those whom Mr. E. in his preface to the *Medea* (No. 6.) had led to consider the Palatine MS. (No. 287.) as a transcript of that identical one, which Aldus used as the basis of his edition. Such at least was the impression left upon our minds; and we have only to add that should this conjecture be found eventually to be the fact, it will tend to diminish considerably the regret now felt for the loss of the MS. itself, from which the Aldine copy was derived.

In two only of the five MSS. is the *Bacchæ* found as entire as in the edition of Aldus. But even the Florentine (Laurentian. Plut. xxxi. 1.) was, like the other three, deficient originally, though subsequently supplied from the Aldine edition, whose very typographical errors are faithfully copied. With the knowledge of such a fact, who does not laugh at the sober caution of superstitious editors, unwilling to disturb even a printed text? and who consider that what is supported by a MS. is something too sacred to be touched by profane hands, ignorant all the while of the real value that ought to be placed on either the printed or written copy, and little dreaming that the latter might even be a modern transcript of the former.

Before we leave the subject of MSS. we beg to say a word on the unfounded suspicion thrown out by Brunck against

the veracity of Stephens, who is accused of having quoted readings from MSS. which never existed. A similar charge was made by one Fischer against the same immortal scholar, in the case of the MSS. of Plato, and on no better foundation. We are sorry to find Mr. E. giving his assent to the suspicions of that critic, whose knowledge on points connected with MSS. was so little as to lead him to puff off a miserable Paris copy, (N. 2712.) as one, *quo nec melior nec antiquior alter in Eruditorum notitiam venit*, while he totally neglected another MS. (N. 2713.) in the same library, which is beyond compare the oldest and most valuable MS. of Euripides in every respect at present existing. The real fact we suspect will be found to be, not that H. Stephens collated MSS. himself, but that he met with two *veteres codices*; by which appellation he meant to designate two copies of the Aldine edition collated, probably, by Victorius with MSS., one of which seems to have been the same as that subsequently inspected by Vossius at Florence, and at present preserved at Copenhagen; and the other, a MS. since lost, though similar to the Palatine. This conjecture, that H. Stephens was in communication with Victorius, is confirmed by the fact, that Stephens published the Supplement of the Agamemnon from Victorius's papers; and by observing that the other plays of Euripides, whose various readings were not published by Stephens, and which form the first volume of the Aldine edition, are preserved in two copies, one at Paris and one at Munich, (the last of which is known to be in the hand-writing of Victorius,) little doubt can remain that each copy of the second volume of Aldus, containing, like the first, collations by Victorius, fell into the hands of Stephens, and were afterwards, as being useless, destroyed, and that, consequently, all attempts to recover the second volume must be considered perfectly nugatory. That H. Stephens saw MSS. or collations of MSS. is quite clear; as he was the first to supply more than one lacuna from his MSS., verified by the inspection of other documents, and which supplements were of such a nature as to do away all idea of forgery on his part. But in truth, Brunek's intimacy with Euripides was very little; and on that score we might be disposed to speak harshly of his precipitancy, were we not restrained by the consideration of the great and valuable services, which he has done to Greek literature by his other deservedly esteemed publications.

One point more connected with the preliminary matter, and we have done.

Mr. E., in the Addenda *ad* v. 261, discusses the right of pro-

priorship between Scaliger and Duport to certain conjectures, and expresses a wish to know; *quo auctore tot Scaligeri conjecturas Duporto tribuerit Barnesius*.

If Mr. E. will look into the book mentioned by Mr. Burges in his preface to the *Troades*, p. ix. note ‡, he will discover the source of Barnes' mistakes; and if he wishes to know what is the copy of Canter's edition, to which reference is made in the Harleian MS. 3521. we can inform him that it is the identical one preserved at Leyden amongst Vossius' books, N. 217. from which we have seen a transcript of all the Scaligeriana, done by, and in the possession of, Mr. Burges, who has likewise some MS. notes of Valckenaer more full than those which Mr. Gaisford has communicated to Mr. E., and to which Mr. B. alluded, when he announced his intended edition by the following title:—

Εὐριπίδου Βάκχαι. EURIPIDIS BACCHÆ. Huic editioni versus circiter trecentos haud ita pridem repertos inseruit, notulasque e schedis MSS. Ludovici Casp. Valckenaeri et Joannis Pierisoni evulgavit, suasque addidit Georgius Burges.

In the commencement of this article, we have considered Mr. E.'s publication in the character of a reprint. This expression, however, we deem it requisite to modify and explain. Mr. E. we perceive, intends his edition *in usum studiosæ juventutis*. As he means by the phrase, *studious youth*, young men at the close of their scholastic, or commencement of their academic career, neither of whom have the means of obtaining access to large libraries, he has found himself under the necessity of extracting almost all the notes of preceding editors. But we should do Mr. E. manifest injustice, did we insinuate (for that is the weapon which Reviewers prize, for its security to themselves, and employ, for its powerful effect against others) that the present publication has no value of its own from the introduction of original matter. In fact, from the specimens here and there given, we cannot but think that Mr. E. would have better consulted his fame by pursuing the plan adopted in his edition of the *Acharnenses*, and rescuing his mind from the thralldom of preceding commentators; although we are aware that he would make his edition more popular by seeming not to raise himself above the level of the unpretending editors of the modern school. Yet had Mr. E. aimed at the higher ambition of continuing to imitate the Scaligers and Bentleys of the best days of Grecian literature, he might have left to others the merit of following the steps of John Brodæus, or sitting in the chair of Joshua Barnes.

Amongst the novelties of this edition must be reckoned the Greek life of Euripides, transcribed from a MS. at Milan, containing the first three plays. A similar piece of biography attributed to Thomas Magister is found prefixed to the Aldine edition of Euripides, and another somewhat different in Suidas v. *Εὐριπίδης*, extracted from Hesychius Illustrius *De claris Scriptoribus*. From the collation of these three pieces, a doubt suggests itself, whether the first wife of Euripides was *Χοίριλη* or *Χοιρίνη*. The latter we suspect to have been the real name, and the other a pun upon it, through the word *χοῖρος*, whose signification in Comedy is well known from a celebrated scene in the *Acharnenses*. To the same kind of joke upon Euripides' old and vixen wife, we would refer the gloss in Suidas: *Χοιρίλη, ἡ Ἐκάβη*.

Upon the words *δοκεῖ δὲ αὐτῷ* (*Εὐριπίδῃ*) *καὶ Σωκράτης ὁ φιλόσοφος καὶ Μνησίλοχος συμπεποιημένοι τινὰ, ὡς φησι Τηλεκλειδῆς* *Μνησίλοχος δὲ ἐκεῖνος Φρυγικόν τι δράμα καινὸν Εὐριπίδῃ καὶ Σωκράτης ὑποτίθουσιν*, Mr. E. aptly quotes Diogen. Laert. ii. 18. *ἰδούκει δὲ συμποιοῖν Εὐριπίδῃ θέν Μνησίλοχος οὕτω φησί· Φρύγες ἐστὶ καινὸν δράμα τοῦτ' Εὐριπίδου, ὃ καὶ Σωκράτης τὰ φρύγανα ὑποτίθουσι*: but unfortunately he leaves to others the difficulty of eliciting the words of the comic poet Telechides from such a mutilated representation. Had Mr. E. given us a clue by proposing some kind of conjecture, we might, perhaps, have approximated nearer to the truth than by reading, A. *Πόθεν δ' ἐκεῖνος Μνησίλοχος;* B. *ἢν τις Φρυγῶν* A. *Φρύγες δὲ τί;* B. *καινὸν δράμα τοῦτ' Εὐριπίδου, ὃ καὶ τὰ φρύγαν' ὑποτίθουσι Σωκράτης*, to which last verse, due to the sagacity of Menagius, there lies one objection in the use of the active voice instead of the middle. Compare Aristophanes in Pac. 1026. *Οὐκουν δοκῶ σοὶ μαντικῶς τὰ φρύγανον τίθεσθαι*: where Suidas in *Φρύγανον τίθεσθαι* seems to have read *οὐκ εὖ*.

At the words *μάλα ἔπραττε παρ' αὐτῷ*, Mr. E. writes "*Excidisse videtur εὖ, λαμπρῶς, aut ejusmodi aliquid, ante ἔπραττε.*" We are surprised he should have overlooked an obvious emendation, *μεγάλα* for *μάλα*.

By comparing the words of the Milan biographer, *ἐλέγτο δὲ καὶ βαθὺν πόνον θάψαι καὶ ἐπὶ τῆς ὄψεως φακοὺς ἐσχηκίναί, with those of Thomas Magister, ἦν δὲ σκυθρωπὸς, καθὰ καὶ Ἀριστοφάνης σκώπτων φησιν, Στρυφνὸς ἔμοιγε προσεπειν Εὐριπίδης,*" (which fragment, by the way, Brunck, if we mistake not, has omitted,) a lacuna may be supplied in the *Acharnenses*, v. 395; where from the words of the scholiast, *τοῦ Δικαιοπόλιδος πρὸς αὐτὸς τὴν θύραν Κηφισοφῶν ὑπακούει*, it is quite plain that Cephisophon's name

must have been mentioned in the text. The whole passage as it came from the hands of Aristophanes was doubtless to the following effect;

Κηφισοφῶν. ΚΗΦ. τίς οὗτος; ΔΙΚ. ἔστ' Εὐριπίδης—
 ΚΗΦ. ἔνδον τε κοῦκ ἔστ' ἔνδον, εἰ γνώμην ἔχεις.
 ΔΙΚ. πῶς ἔνδον, εἴτ' οὐκ ἔνδον; ΚΗΦ. ὀρθῶς, ὦ γέρον
 ὁ νοῦς μὲν, ἔξω συλλέγων ἐπύλλια,
 οὐκ ἔνδον, αὐτὸς δ' ἔνδον ἀναβάδην ποιεῖ
 τραγωδίας. ΔΙΚ. ὦ τρίς μακάρι' Εὐριπίδης,
 ὃν ὁ δοῦλος εὖ, καὶ φᾶς σοφὸν γ', ὑποκρίνεται
 ἐκκάλεσον αὐτόν. ΚΗΦ. ἀλλ' ἀδύνατον ΔΙΚ. ἀλλ' ὅμως·
 οὐ γὰρ ἂν ἀπέλθοιμ'. ΚΗΦ. ἀλλὰ κόψον τὴν θύραν
 αὐτός· προσειπεῖν ἦν ἔμοιγ' Εὐριπίδης
 στρυφνός. ΔΙΚ. βαθὺν πᾶγονα θρέψαι λεγόμενος
 ἐπὶ τε προσώπου σοῦ φάκους ἐσχηκέναι,
 Εὐριπίδιον ἄκρυσον, εἴπερ τοῦ ποτε

To those, who know that the slave Cephisophon was reported to assist his master Euripides in the double character of a writer and actor, the joke in the words Κηφισοφῶν ἔστ' Εὐριπίδης, and the allusion in the Εὐριπίδης, ὃν ὁ δοῦλος εὖ—ὑποκρίνεται needs no explanation; nor will the pun in Κηφισοφῶν and καὶ φᾶς σοφὸν be thought unworthy of Aristophanes, who frequently ridicules the similar etymological puns of Euripides. For the alterations, perhaps too violent, made in the text, something ought to be said; but at present the only remark requisite is, that the change of κόψω into κόψον is absolutely necessary. Since if Dicaeopolis had intended unbidden to knock, he would not have called the servant, who now gives, what is wanting in the common reading, an excuse for not calling his master, and going away unseen by him. The words βαθὺν—ἐσχηκέναι are said with a view to apprise the spectators in what dress Euripides will shortly appear; where due care is taken in the mention of φάκους to allude to the trade of Euripides' mother. But we have wandered from the Tragic to the Comic poet of Athens; and, though perhaps out of place, we will observe that in Ran. 1302. Σκολίων Μελίτου καὶ Καρικίων ἀδελμάτων, no allusion is made to a Tragic writer of the name of Melitus, but to Μελίτῃ the first wife of Euripides, and that consequently we ought to read Μελίτους here and in the next verse, Θρήνων τε Χαιρίλων τάχα δηλωθήσεται, instead of Θρήνων χορείων τάχα δὲ δηλωθήσεται; where a similar allusion is made to Χοιρίλῃ the second wife of Euripides; neither of which ladies seems to have possessed a tongue most musical

to the ears of their lord not master; but rather to have imitated, the latter, the squeaking of a sow, while the former might compare herself to the *Καρικῇ μούσῃ*, explained by Suidas, *τῇ θρηνώδει· δοκούσι γὰρ οἱ Κᾶρες θρηνωδοὶ τινες εἶναι καὶ ἀλλοτρίους νεκροὺς ἐπὶ μισθῷ θρηνεῖν· τινὲς δὲ ἐξηκουσαν τῇ βαρβάρῳ καὶ ἀσαφεὶ· ἐπειδὴ οἱ Κᾶρες βαρβαρόφωνοι.*

The epigram at the end of the life is sadly corrupt. Mr. E. would confer a singular favor upon the learned world by explaining or correcting the couplet, *Πάτρις δ' Ἑλλάδος Ἑλλὰς Ἀθῆναι· πλεῖστα δὲ Μούσας Τέρψας, ἐκ πολλῶν καὶ τὸν ἱπαινὸν ἔχει.* For ourselves we are not ashamed to confess our inability to understand Ἑλλάδος Ἑλλὰς, or to see the full force of *καὶ*. Our regret upon this point is so much the greater, as we find that in the hitherto unpublished argument to the play, Mr. E. has been able to extricate himself successfully from the difficulties of a corrupted text. The last novelty of this edition as relating to MSS., is the production of a verse in the body of the play itself, from the Palatine MS: Would that it had been Mr. E.'s good fortune to have discovered other and fuller supplements!

In the notes upon the argument Mr. E. observes, "*Pentheï mors etiam Æschylī Xantriarum argumentum fuit. Suidas v. Ὀκτώπων: ἐν δὲ ταῖς Λισχύλου Ξαντρίαις ἡ Λύσσα ἐπιθειάζουσα ταῖς Βάνχαις φησιν, ἐκ ποδῶν δ' ἄνω ὑπέμχεται σπαραγμὸς εἰς ἄκρον κᾶρα, κίνημα γλώσσης σκορπίου βέλος λέγω. Ad Xantrias alludit Philostratus Icon. p. 790. αἱ δὲ καὶ ξαίνουσι τὸ θῆραμα μήτηρ ἐκείνη καὶ ἀδελφαὶ μητρὸς, αἱ μὲν ἀπορρίγγουσαι τὰς χεῖρας, ἡ δὲ ἐπισπῶσα τὸν ὤν τῆς χαίτης. Cujus testimonium neglexerunt, qui Æschylī fragmenta collegerunt.*" The censure; however, which Mr. E. thus inflicts upon the negligence of the collectors of Æschylean fragments, will appear unmerited in the opinion of those, who deny that any allusion is here made to the *Ξαντρίαι* of Æschylus, and assert that the words in Philostratus are manifestly corrupted from *αἱ δὲ κατοξύνουσι τὸ θῆραμα*, where *κατοξύνουσι* is confirmed by, and in turn confirms, the true reading in Suidas, *ἡ Λύσσα ἐπιθειάζουσα.*

Having thus discussed the preliminary matter, we proceed to the play itself; on which, however, our remarks will be very brief, not from an inability to write a longer article, but an unwillingness to express at every step our disappointment at finding that he, to whom our best hopes pointed as among the first to advance a science, requiring no ordinary powers in the union of laborious industry and inventive ingenuity, should willingly desert the station of a leader to fall into the rank of a common man.

As it is not our intention to enter the wide field of conjecture, open alike to the learned and unlearned, in a play so full of difficulty, we shall confine ourselves to such notes of Mr. E. as seem to demand the Editor's second thoughts.

5. Πάρεμι Δίρκης νάματ' Ἰσμηνοῦ θ' ὕδωρ. The construction, *πάρεμι νάματα* is rare. Mr. E. quotes Cycl. 95. Πόθεν πάρεσι Σικελὸν Αἰτναῖον πάγον. 106. Πόθεν Σικελίαν τήνδε ναυστολῶν πάρεσι. Neither example is in point. In the latter, *Σικελίαν ναυστολῶν* is used like *ναυστολεῖν χθόνα* in Med. 682. and Hipp. 36.; and in the former, Euripides, doubtless, wrote Πόθεν πάρεσ' εἰς Σικελόν—The passage in the Bacchæ is corrupt.

13. Λυδῶν τὰς πολυχρύσους γύας. Mr. E. prefers *Λυδῶν τῶν πολυχρύσων γύας*, denying that the expression *πολυχρύσους γύας* is to be found in Greek authors; but forgetting that, watered as the lands of Lydia were by the golden streams of Pactolus, it was the very country to which that expression ought to be applied.

14. Περσῶν θ'. Mr. E. would read *Περσῶν δ'*. Although in many places the difference between *δὲ* and *τὲ* is obvious and necessary, yet in the present case we neither know the reason nor can we appreciate the value of the change. To minute points, like these, Mr. E. frequently gives undue importance in his notes. We would have him remember that *Aquila non capiat muscus*.

32. Τόγαρ νῦν αὐτὰς ἐκ δόμων ᾤσθησ' ἐγώ. Mr. E. renders *νῦν αὐτὰς eas ipsas*. This version he will find it difficult to support by unexceptionable authority. The reading of *Matthiæ νῦν αὐτὰς* is indisputably true, although neglected by Mr. E.

38. ἀνθρώποις ἦνται πέτραις. Mr. E. conjectures *ἀνορέφους—πέτραις*, and quotes Heracl. 395. *λεπαῖαν δ' ὀφρύην καθήμενος*; but does not observe the preposition there existing, which is wanting here. An emendation the most simple will correct all the difficulty.

41. "Pal. Σεμέλης τε μὲν ἀπολογήσασθαι μ' ὑπερ. Quid velint ista puncta, quæ voces male scriptas indicare solent, conicere nequeo." So Mr. E. We conjecture that the points are wrongly placed, and that Euripides wrote *ἀπολογήσεσθαι μ' ὑπερ*.

70. "Pal. optime ἐξοσιούσθω." We should have been glad to see another example of this compound, whose meaning is not very obvious.

89. ὅν ποτ' ἔχουσ' ἐν ὠδῶν λοχλαῖς ἀνάγκαισι. Mr. E. writes thus: "Ἐχουσα pro οὔσα. Euripides Cycl. 406. ἄλλοι δ'

ὅπως ὄρνιθες ἐν μυχοῖς πέτρας πτήξαντες εἶχον. Aristoph. Ran. 716. Καὶ ταῦτ' ἔχοντες κυμάτων ἐν ἀγκάλαις. But surely Mr. E. has not yet to learn that πέτρας is not to be joined with μυχοῖς; that πέτρας εἶχον is to be compared with τὴν ἔχει χάρον in Soph. Phil. 154.; that ὄρνιθες οἱ ἐν μυχοῖς (for so Euripides wrote,) mean the same as ἐνδόμυχας ἀλέκτωρ in Pindar; and lastly, that the words of Æschylus, ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις, to which Aristophanes alludes, plainly point out the true reading in the parody, Εἰ δὲ γ' ἐξογκασόμεσθα κάπνισμιννούμεθα, Τὴν πόλιν καὶ πάντ' ἔχοντες κυμάτων ἐν ἀγκάλαις, 'Τοτέρῳ χρόνῳ ποτ' αὐτοῖς εὐφρονεῖν οὐ δόξομεν.

165. Mr. E. in the notes under the text, says, "Neque raro particulam δὲ post plures voces collocant Tragicæ, quod Musgravio displicuisse videtur." And in the Addenda, "Exemplum insigne vide apud Nostrum Ion. 1187. Κοῦβις τὰδ' ἦδιν. ἐν χειροῖν ἔχοντι δὲ Σπονδὰς μετ' ἄλλαν παιδί τῷ πεφηνότι Βλασφημίαν τις οἰκετῶν ἐφθέγγετο." He does not, however, see that Euripides probably wrote ἐν χειροῖν δ' ἔχοντι τις Σπονδὰς, ἐπιγελῶν παιδί τῷ πεφηνότι, Βλασφημίαν τιν' οἰκετῶν ἐφθέγγετο.

246. Ταῦτ' οὐχὶ δεινῆς ἀγχόνης ἐπάξια. So Mr. E. has edited from conjecture, discarding ἡν ἄξια, the reading of one Paris MS. which he would not assuredly have done, had he sooner rejected his first idea, that the MS. in question was a transcript of another, where the old reading is preserved. Confirmed as ἡν ἄξια is by the authority of a MS., and supported in part by Hesychius, we wonder at the preference Mr. E. has given to ἐπάξια: and although in Orest. 614., we acknowledge that ἐπάξια approaches near to ἴστ' ἄξια, yet we would there prefer ἡν ἄξια, as the absence of the verb can hardly be dispensed with.

258. Mr. E. seems to think with Brunck, that ἐξερύττο with a single ρ is admissible, *metri causa*, on some occasions. We think that he cannot quote any passage in Iambics and Trochaics, where Brunck's notions on this point are correct.

314. Οὐχ ὁ Διώνυσος σωφρονεῖν ἀναγκάσει. Mr. E. has written a long note upon this verse, we conceive, very unnecessarily. It would have been sufficient, after quoting, as he has done, the reading in X. Π. Οὐ γὰρ θεὸς σε σωφρονεῖν ἀναγκάσει, to state that the excellence of that reading had been pointed out by Mr. Burges in Troad. Pref. p. vi.; who, perceiving that ὁ Διώνυσος was only the interpretation of θεός, has restored the verse of Euripides, Οὐ γὰρ θεός μὴ σωφρονεῖν ἀναγκάσει: a restoration, which, we understand, Pierson and Valckenær in their MS. notes have both proposed from the same authority.

323. Mr. E. quotes Oppian, *Cyneg.* iv. 260. *Περίνας δ' αἰετὴν σέλινος· καὶ κισσὸς ἔρεπτον.* We are sorry that he did not take the opportunity of noting the false quantity in *σέλινος*, which we are unable to correct, except by reading *κισσὸς τε σέλινα δ' ἔρεπτον.*

327. *Μαίνει γὰρ ὡς ἁλγίστα, κοῦτε φαρμάκοις Ἀκηλαβοῖς ἄν, οὔτ' ἄνευ τούτων νοσεῖς.* As Mr. E. has diligently noted even the bad conjectures of preceding scholars, we wonder that he forgot to notice an indisputable emendation proposed in the *Classical Journal*, No. 1. p. 30. *οὔτ' ἄνευ του θεῶν νοσεῖς.* Mr. E. indeed acquiesces in the interpretation of Musgrave, "*Neque nunc, extra vim eorum, animo agrotas.* Significant mentem ipsi pharmacis corruptam esse." But before we can acquiesce in this interpretation, we must learn, what proof there is that the mind of Pentheus was *pharmacis corrupta.*

371. A complaint is often made against the boldness of modern editors of Greek plays in foisting their emendations into the text. If such liberties were only taken upon occasions similar to the present, where *χρύσεια σκῆπτρα* is substituted for *χρύσεια πτέρυγα*, there might be some justice in the outcry raised by the superstitious advocates of the sacred Aldine text. Although this emendation has been long since proposed by Mr. E., few, we think, would approve it when modestly proposed in the notes, and fewer still, when elevated to the text. Mr. E. quotes indeed in his support Herc. F. 1103. *Ἀλλ' οὔτε Σισύφειον εἰσορῶ πέτρων, Πλούτωνα τ', ἤδ' σκῆπτρα Δήμητρος κόρης,* but is not aware that the true reading in that most corrupt passage is perhaps the following: *Ἦπου κατήλθεν αὖθις εἰς Αἶδου πάλιν; Ἀλλ' οὔτε Σισύφειον εἰσορῶ πέτρων, Πλούτωνα τ' ἢ δις κρύπτρα Δήμητρος κόρης Εὐρυσθέως δις δοῦλον ὅσσοις δεῖ μ' ἰδεῖν;* The Latin word *latibula*, exactly renders *κρύπτρα*, and the Greek word *κρύπτρα* would point out that the labor of Hercules was to discover the hiding-place of Proserpine, as well as to drag the dog Cerberus to light. The restitution of the passage in the *Bacchæ* is still left for other hands.

400. *Ἰκοίμαν ποτὶ τὰν Κύπρον | νᾶσον τᾷς Ἀφροδίτας.* Mr. E. wishes to read, *metri causa*, *Ἰκοίμαν ποτὶ τὰν τε | νᾶσον τᾷς Ἀφροδίτας*, conceiving *Κύπρον* an interpretation. We think, however, that as any island, where Venus is worshipped, may be called *νῆσος Ἀφροδίτας*, the name of some island requires to be clearly stated to prevent ambiguity.

451. The emendation *μύθεα*, which Mr. E. attributes to Mr. Burges, has been made and published by Lenting, a young

Dutch scholar of some promise, whose edition of the *Medea*, we believe, though never imported into this country, Mr. E. and other scholars saw at Paris.

453. "Hoc μὲν nullam habet apodosisin. Quōd moneo propter, v. 457. Simillima sunt apud nostrum Iph. A. 73. ἀγερὸς μὲν εἰμάτων στολῇ Χρυσῶ τε λαμπρὸς, βαρβάρῳ χλιδήματι." So Mr. E. who seems not to be aware that the second line is an interpolation from *Troad.* 994. and that in the first we ought to read μάλ' for μὲν.

508. Mr. E. proposes an emendation in *Æsch. Prom.* 86. which he will find recorded in this Journal, No. 1. p. 31.

520. Mr. E. in this and other places is apt to cite as authority passages long since corrected by different scholars. For instance εὐπατέρειαν αὐλὰν is quoted from *Hipp.* 68., although Monk has duly noticed in it's place Gaisford's emendation εὐπατέρει' ἀν αὐλάν.

530. ὦ μάκαιρα Δίρκη. Mr. E. wishes to read, *metri causa*, ὦ πότνια Δίρκη, supporting the emendation by a similar variety in the reading of MSS. in *Ion.* 457. We think it, however, absolutely impossible that πότνια and μάκαιρα could be a mistake, the one for the other. We believe rather that each is a corruption of another word. On comparing the language of different authors respecting the winged Victory at Athens, who does not see that Euripides wrote in the strophe Κορυφᾶς Διὸς χρυσόπτρε Νίκα | μόλε Πύδιον οἶκον, | Ὀλύμπου μακάρων θαλάμῳ | πταμένα πρὸς ἀγναίς, and in the antistrophe Πατρίοισιν αἱ νεανίδες ἦβαι.

603. Although we have hitherto refrained from giving our conjectures upon the play, we are disposed to break through our reserve on this and one other occasion, by proposing an emendation, which we conceive to be rather good: we read then,

Βάρβαροι γυναῖκες, οὕτως ἐκπεληγμέναι φόβῳ
πρὸς πίδα' πεπτόκαθ' ; ἦδ' οὖ', ὡς τοῖκ' ἀβαρχίου
διετίναξ' αὐτὸς τὸ Πενθέως δάμ' ἔγ', ἐξανίσταται
σῶμα, καὶ θαρσεῖτ', ἄσαρκον ἐξαμείψασαι τρόπον.

where ἦδ' οὖ' is the imperative mood; and διετίναξ' αὐτὸς is fully supported by v. 614. Αὐτὸς ἐξέσωσ'. The words ἄσαρκον—τρόπον may be explained by the well-known fact, that persons under the influence of fear look more like marble than flesh.

636, 7. Mr. E. reads ἥσυχος δὲ βασιλικῶν διαμύτων ἦκα, and endeavours to support the ellipsis of the preposition ἐκ by quoting *Soph. El.* 324. Μὴ νῦν ἔτ' εἴπης μηδὲν ὡς δάμων ἐρῶ Τὴν σὴν ὁμίλῳ; but he does not seem to be aware that the true reading is ὡς δοκεῖν, ὅρα—when ὡς δοκεῖν is used in the same way as ὡς εἰκάζειν and similar expressions.

711. "Hodie inter omnes constat recte dici τὸν pro ὃν, apud Tragicos." Mr. E. should have excepted Euripides. The passage in the *Bacchæ* is corrupt on more accounts than one.

746. Mr. E. rejects ἢ σὲ ξυνάψαι, the reading of a better MS., for ἢ σὺ ξυνάψαις, that of a worse. In Hipp. 1186. Euripides wrote καὶ θᾶσσον ἢ λέγειν τιν', not λέγοι τις. The particle ἂν in this formula cannot be omitted.

767. Mr. E. seems to think the reading in Hel. 1095. Παρῆδι τ' ὄνυχά φόνιον ἐμβαλῶ χροός is correct. We think, on the other hand, that χερός, the emendation of preceding scholars, is indisputably true.

887. The scholiast on Aristoph. Ran. 100. quotes from the *Alexandria* of Euripides καὶ χρόνου πρόβαινα ποδα. Mr. E. reads ποῦς : we prefer τὸν πόδα.

1033—1040. Mr. E. thus writes : "Seidlerum laudo, quod potius proodos, mesodos, et epodos fingit, aut versus excidiase statuit, quam eos imitatur, qui eodem carminum monostrophicorum odio imbuti, carmina prisus nova veteribus substituant." We suppose that Mr. E. here alludes to a discovery promulgated in the pages of this Journal, respecting the law of versification adopted by Æschylus, Euripides and Aristophanes in their Epodes. That the invention is liable to some objection, may be conceded, without allowing its total fallacy. The fact is, that although the author has pushed his principle farther than he ought; it will still be found a powerful engine in the correction of passages corrupt beyond the reach of common art. For example, in this very play Mr. E. testifies, that in v. 151., after ἐπιβρέμω, the MS. Laur. has the words ἐπὶ λίγῃ ἤχῃ inserted, with a gl. περισσόν. From these words, which Mr. E. seems to consider an unmeaning interpolation, a reading may be elicited, every way worthy of Euripides, and capable of supplying a lacuna which the very law of Epodes, above alluded to, enabled Mr. Burges to detect; and had he been acquainted with the existence of such a supplement, howmuchsoever deformed by the carelessness of transcribers, he would doubtless have restored the genuine words of Euripides, by reading,

Τῶν χροσοφόροιο χλιδᾶ •
μῆλ' περ' ὅπως λιγυρᾶς λαχῆσ-
ι βαρυβρόμων
ὑπὸ τυμπάνων

and rejecting Τὸν Διόνυσον as a manifest interpretation of the words τὰν Εὐρίαν. He might have, moreover, quoted not a few passages, where ὅπως has been corrupted in various ways, and

have supported the phrase *ἐπὶ λιγυρᾷ λαχῆσι* by similar expressions from different authors.

Although we cannot congratulate Mr. E. upon a great accession to his fame, from the publication of the present volume, we doubt not that in his already announced edition of *Sophocles* he will realize all the hopes of his warmest admirers, and silence all the petty cavils of envious critics.

LITERARY INTELLIGENCE.

PREPARING FOR THE PRESS.

The Rev. J. W. Niblock, of Hitchin, is preparing for the press a *Greek Gradus*, containing several thousand words not hitherto noticed by preceding Prosodiasts, with quotations and references, showing the quantities of the doubtful Vowels, &c. &c. The work is calculated for a Lexicon as well as a Gradus.

IN THE PRESS.

Aristarchus Anti-Blomfieldianus, or, A Reply to the Notice of the *New Greek Thesaurus*, inserted in the 44th No. of the Quarterly Review. By E. H. BARKER.

Part II.—In this second Part will be found critical remarks on *Lobeck's Phrynichi Eclogæ*, *Creuzer's Commentationes Herodoteæ*, *Mr. G. Burges's Æschyli Supplices*, *Osann's Philælog Grammaticus*, *Dr. Maltby's Ed. of Morell's Thes.*, and other works.

In the Appendix will be given extracts from the MS. Lexicon of Eudæmus, and a complete Index of all the new words which have been discussed or noticed in the New Gr. Thes.

LATELY PUBLISHED.

Mr. Priestley has just published a new and complete edition of *Euripides* in 9 volumes, octavo, price ten guineas, and some copies on large paper, fifteen guineas. We hope to give some notice of it in our next.

Mr. G. Burges has lately edited the *Supplices* of Æschylus, pr. 8s. and means to give a complete edition of the remains of that Tragedian.

The *Clerical Vade Mecum*, or Ogle, Duncan, and Co's Catalogue of Oriental and Theological Books for 1821.

The Rev. F. WRANGHAM has just published a new Version of the First Four Books of the Odes of *Horace*. We hope to notice this at no distant period.

Iamblichus on the Mysteries of the Egyptians, Chaldeans, and Assyrians. Translated from the Greek by Thomas Taylor.

This admirable Work is replete with Information derived from the Wise men of the Chaldeans, the Prophets of the Egyptians, the Dogmas of the Assyrians, and the ancient Pillars of Hermes. And it is also the most copious, the clearest, and the most satisfactory Defence extant of the genuine Theology of the Ancients. One volume octavo.—250 Copies only are printed.—Price 16s.

The Life of W. Sancroft, Archbishop of Canterbury, compiled principally from original and scarce documents. With an Appendix, containing Fur Prædestinatus, Modern Policies, and three Sermons by Archbishop Sancroft, also a Life of the learned H. Wharton, and two Letters of Dr. Sanderson, now first published from the library at Lambeth, by Dr. G. D'O'LY. 2 Vols. Octavo, 24s.—We hope to give some extracts in our next.

Pinduri Carmina juxta Exemplar Heynii. Quibus accesserunt Notæ Heynianæ, (interpositis quibusdam Benedictinis;) Paraphrasis Benedictina; et Lex. Pind. ex integro Dammii Opere Etymologico excerptum, et juxta serie dispositum. Digestit et edidit Henr. HUNTINGFORD, LL. B. Collegii B. Mariæ Winton. prope Winton. Socius. Ed. 2. Excudit R. Watts, Sumtibus T. Cadell et W. Davies, Londini, 1821. 8.

The best notice, which we can give of this useful work, will be to quote the Preface to this edition :

“Favore Eruditorum quo minus indigna videretur hæcce altera, quam illa prior Pindarici, Benedictini, Dammiaui Voluminis Editio, summis viribus fuit allaboratum. Quantum sane per humanam licebat incurram integritatē textus servandæ animum oculosque vigilanter intendimus; et quo studiosæ juventuti ad sensus poëtæ sublimis intelligendos plus adhuc opis daretur, auctiorem Annotationum Benedictinarum excerptimus numerum. Accedunt denique Variæ quædam Læctiones, a viris cell., *Ricardo Bentleio* et *Isaaco Casaubono* excogitatæ, quæ hactenus quidem in Museo Britannico repositæ, nunc primum publici juris fiunt. De Varlis Lectt. inserendis consilium a doctissimo sagacissimoque in scriptis æstimandis judice, *S. Parr*, benigne communicatum secuti sumus; easdem vero in Museo Britannico fuisse asservatas nobis indicaverunt, et in usum nostrum tran-

scribendas curaverunt, viri. eruditi *E. H. Barker, H. J. Todd, H. H. Baber, et J. Bailey.* His igitur benevolis in nostro opere parando adjutoribus sincero animo conceptas habemus agimusque gratias."

These MS. Notes of Bentley and Casaubon are prefixed to the work, and occupy 6 pages. We would particularly direct the attention of the reader to the *Diss. in Pindari Primum Pyth. habita Cantabrigie in Scholis Publicis A. D. MDCCCL. a Cnl. Barford, M. A., Collegii Regalis Socio*, as a piece of exquisite Latinity. We trust that Mr. Huntingford will now take up some other Greek author.

Rules for the Pronunciation of the *French Language.* 12mo. Price 1s. 6d.

This little work gives a fuller system of rules than any Grammar of the language. It is enlivened by some philological Notes, of which we insert a specimen :

These words were anciently written *arrest, conqueste, frste* (s is preserved in *fustin*). So *ho.meste, requeste, tempeste, teste* from the Latin *testa*. The Latin Language, according to some Italian etymologists, had two dialects, one polished, the other vulgar; the former derived from the Greek, the latter the original Etruscan. The difference is observed in *caput* and *testa*, *calix* and *cupa*, *equus* and *cubaltus*, *felus* and *catus*, *os* and *bucca*, &c. The modern languages, corrupted from the Latin, adopted the latter words, as we find in the Italian and French, *testa, tête; coppa coupe; cavallo, cheval, gatto, chat*, &c. In the time of Justinian, according to the same authorities, this dialect began to prevail in general conversation.

The old English poets sometimes followed the French scansion; thus Shakespeare, *ach-es*, *Tempest*; *chan-ge-ling* and *moon-es*, *M. N. Dream*; *command-e-ment*, *M. of Venice*, &c.

In singing, *e* mute final is pronounced like *e* in *master*. In the South, it is pronounced *o*, or *ou* French.

The mute *e* sometimes makes a separate syllable in English singing also, when the completion of the time requires it; thus,

Jog on, jog on the footpath way,

And merrily bend the stile.

A merry heart goes all the day;

Your sad tires in a min-ute.

W. Tale.

Ignorant of this analogy, some editors of Shakespeare have written *stille-a, mile-a*.

It was formerly the rule, as it is in English, that no word ended in *i*; hence *lui, mas mari, loi, moi, roi*, were written *luy, may, mary, loy, moy, roy*. But time shortens not only words, but letters; hence the Latin *lyema, lacryma, sylva*, have been often for convenience and celerity written *liema, lacrima, silva*. Some neologists, for the same reason, write *himen, himne, hipocrite, martir, sillabe, sinfare*; and *hiver* is always so written. So that it is probable, that *y* will hereafter be used only to express *ii*, as

joyeux, moyen, payer; and even these words have been lately written *joieux, moien, paier*.

The change of *l* into *u* is common in French, thus *à le* is changed into *au*, *de le* into *du*, *à les* into *aux*, *aval* into *avuu*; and *mal* is made *maux* in the plural. So in its derivation from other languages, *aube* from *albus*, *baume* from *balsamum*, *chaud* from *calidus*, *chaux* from *calx*, *faux* from *falx*, *haut* from *altus*, *taurpe* from *talpa*, *Gautier* from *Walter*, *Renaud* from *Rinaldo*, &c.

French Grammarians call nasal *m* and *n* vowels, and *m* and *n* with their natural sound, consonants. This may be true respecting *m*, which ancient Grammarians, as Priscian and Quintilian, call an obscure sound. That it might be considered as making the preceding vowel a nasal vowel in Latin, is proved by the elision of it before a word beginning with a vowel. It is short also before a vowel, when it is not elided, as in *circumago*. But *n* probably was not nasal, as it was never elided, and was generally long.

We ought to add that the author has introduced a new name for *y*, which he calls *ye*, instead of *i grec*.

A Grammar of the Sanscrit Language, on a new plan. By the Rev. William Yates, (dedicated, by permission, to the most noble the Marquis of Hastings), in one volume octavo.

THE peculiarities of the Plan which has been adopted to render this Work more compendious and easy, will be discussed in the Preface; it may not be improper, however, to give a general outline of them here. The following are the principal:—

THE former system of rejected letters has been discarded, as unnecessary and exceedingly perplexing;—a distinction has been made between general rules and their corresponding exceptions, and the latter will be printed in a smaller type;—the received scheme for the permutation of letters has been altered, to make it agree as much as possible with the letters of the alphabet;—instead of laying down rules for the formation of each mood and tense, as totally unconnected with the rest, all of them have been formed from the three principal parts of the verb;—the verbs have been divided into primitive and derivative, and subdivided into common, deponent, and active; and verbs of the first kind, as they are used in the three voices, have been selected for examples of the different conjugations;—compound words have been divided, not as before in an arbitrary manner, but according to the distinct denomination of the words they form—and, throughout the Grammar, a corresponding order has been preserved between the Etymology and Syntax. It may lastly be mentioned, that in compliance with the usage of European grammarians, and on account of the important rank which poetry holds in this language, a comprehensive and systematic view of Prosody has been introduced, which forms the fourth part of the Work.

On account of the similarity which exists between the structure of this language and that of the Greek,¹ the plan pursued in this work will be found to agree very much with that adopted in Greek Grammars; so that, although not entirely new in itself, it will readily be acknowledged as new in its application to this language. The present age is too much enlightened by experience to urge, against this or any other attempt, the stale objection, that innovation in what has been established by long custom is justly to be suspected, if not entirely disregarded: for, in this case, there would be an end to all latitude of inquiry, and a complete stagnation of ideas in the moral world; and the man who made any improvement, either in science or literature, would have only to deplore the freedom of thought he had exercised in deviating from an ancient tract, so far as that tract appeared to deviate from reason and truth; and to lament over that time as lost, which had been spent in shortening what was tediously long, and smoothing what was offensively rough.

The Work will be printed on fine yellow wove Demy Paper: price in boards, 2l. 10s. A few copies will be printed in the best style on superfine Royal Paper, price 4l.

Philemonis Grammatici quæ supersunt vulgatis et emendatiora, et auctiora, edidit Fr. OSANN, Professor Jenensis. Accedunt Anecdota nonnulla Græca. Berolini, 1821. 8. pp. 345.

The work is dedicated to Mr. Barker, in the following terms: "E. H. Barkerio, digno H. Stephani Æmulo, cui Thesaurum Linguae Græcæ absolutissimum Posteritas debet, hæc Symbolas offert Editor." The Prolegomena extend to p. xlii. and relate—1, to Philemo Grammaticus—2, to his Lexicon Technologicum, and 3, to this new edition, and the additions which it contains. We cite the following passage from the Prolegom. p. xli.:

"De Codd., e quibus in notis passim inedita Lexicorum fragmenta adponuntur, accuratior tum sermo habebitur, quum

¹ This similarity in a number of important particulars cannot fail to strike any one, who takes the trouble to compare the two languages. It is very observable in the declension, genders, numbers, and cases of the nouns;—in the comparison of the adjectives, and the declension of some by three and others by two terminations;—in the peculiarities of the pronouns;—in the number of the conjugations; the original and derivative verbs; the three voices; and the formation of the tenses, especially in the use of the augment and reduplication;—in the method of deriving words;—in the manner of forming many compounds;—in the general structure of the language, as it regards both its concord and government;—and also in a great part of the poetry.

ipsa integra Lexica cum aliis nonnullis e variis Germaniæ, Galliæ, Italiæ Bibliothecis a me descripta, uno tanquam Lexicorum corpore in lucem emittentur: quod spero mox futurum. Epitmetris ad finem adjectis is, qui Prolegom. legit, locum hic dari non mirabitur. Denique addendum notas in Philemonis Lex. auctore Britanno Anonymo, Carolo Jac. Blomfield, nisi conjectura fallit, ad quarum calcem sigla R. W. adposita est, quin frugi esse viderentur, omniaque Philemonem spectantia simul hac in Edit. contineri vellem, integras in notis nominato ubique auctore repetendas curavi, perpaucis exceptis, quæ locum scriptoris alicujus sisterent, et sine dispendio sensus concisius afferri possent."

In the notes the reader will see many proofs of extensive reading, accurate observation, original remark, acute criticism, and liberal sentiment. Perhaps some of our correspondents will favor us with a regular notice of the work.

Cleomædis Circularis doctrinæ de sublimibus Libri II. Gr. recensuit, interpretatione Latina instruxit, R. Balforei suasque Animadversiones addidit Jan. Bake. Leidæ. 1820.

Theocriti Carmina cum veteribus scholiis ad fidem optimarum edit. recensita. Annotationem Criticam in scholia adjecit J. Geel. Amstel. 1820.

Isocratis Arcopagiticus. Lectionis varietatem et Annotationes addidit Jo. Theod. Bergmann. Leid. 1819.

Joh. Rud. Thorbeke Commentatio de Perfecto Oratore e sententia Ciceronis, &c. Traj. ad Rhen. 1820.

De Ratione qua Sophocles Veterum de Administratione et Justitia divina notionibus usus est ad Voluptatem tragicam augendam; Specimen Academicum inaugurale Publico ac Solemni examini submittit P. Van Limburg Brouwer. Leid. 1820.

Observations sur les inconveniens du système actuel d'Instruction publique en Europe, et surtout en France, et sur les moyens d'y remédier; par F. G. Pottier, Professeur, etc. Paris. 1821.

Wesseli Alberti Van Hengel Oratio de Religionis Christianæ disciplinæ veræ ac nativæ eloquentiæ uberrima nutrice; publice habita d. 8. Jun. 1818, cum Theolog. et Hist., Eccles. professionem in Ill. Athenæo Amstelæd. auspicabatur &c. Amstelædami, 1818. 4°.

Commentationum Latinarum IIIæ Classis Instituti. Regii

Belgici Vol. alterum. Amstel. 1820. 4°. This volume contains: 1. Ph. G. Van Heusde Diatribe in Civitates Antiquas; 2. Jo. H. Pareau Commentatio de indole nobilissimi poematis Arabici, *Kasida-al-Mansoura*; 3. Dav. Jac. Van Lennep Commentatio de Judæorum origiue Damascena, ad Justin. xxxvi. 2. cum Jo. Willmet Annotationibus; 4. R. Koopmans Expositio conjecturæ quam in Tacit. A. liv. 73. fecit S. A. Gabbema; 5. Dav. Jac. Van Lennep de Daphnide Theocriti et aliorum Disputatio; 6. G. Bilderdyk Epistola de Cbllatione Legg. Mosaicarum et Romanarum, necnō Specimen emendationis Edicti Impp. Diocletiani et Maximiani contra Manichæos; 7. Dav. Jac. Van Lennep Commentatio super Horatii Epist. ad Bullatium Lib. 1. Ep. 11.; 8. D. Jac. Van Lennep Commentatio ad Marmor Literatum Atticum.

Religion der Karthager; Von D. Fried. Münter, Bischof von Seeland, Prof. der Theologie auf der Universität zu Kopenhagen, &c. &c. Kopenh. 1821. 4°.

Ἐκ τῶν Πρόκλου Σχολίων εἰς Πλάτωνος Κρατύλον ἐκλογαί.

Ex Procli Scholiis in Cratylum Platonis excerpta. E codd. edidit Jo. Fr. Boissonade. Lipsie, 1820.

An historical account of the public library in Vienna has lately been published—*Kurzgefaßte Beschreibung der Kaiserlichen Bibliothek in Wien*, by which it appears to have originated in the year 1440, consisting only, at that period, of some MSS. which the Emperor Frederick IV. had purchased. It is indebted for its first organization to the poet laureate Conrad de Celtes, who in 1495 was appointed librarian to the Emperor Maximilian I. Since that time it has been successively augmented by the incorporation of other libraries and collections of MSS. including those of Conrad, Busbeck, Fuggen, Tycho Brahé, Baron Hohendorf, the Prince Eugène of Savoy, Apostolo Zeno, &c. as well as the collections which had been before formed at Ambras, Inspruck, and by Mathias Corvinus, King of Hungary. The immense building which it occupies at present was constructed in 1723 by the Emperor Charles VI., and since its transfer thither it has been made public. The literary treasures it contains are divided into four principal classes: the collection of MSS.; that of engravings; the *incunabula*, or *principes editiones*, and modern works. Among the scarce objects in the first classes is a geographical chart, the most ancient known, called the Table of Peutinger, dated in the 13th century.

A hieroglyphical MS. of Mexico, done upon 65 leaves of deer-skin. *Hilarius Pictaviensis de Trinitate*, on Ægyptian paper of the 4th century. Several MSS. on parchment, colored purple, with gold and silver letters. The original MSS. of *Jerusalem Delivered*, by Tasso. The original act of the Roman Senate for the abolition of Bacchanals, dated in the year 1806 before the Christian era, engraved on tables of bronze. The collection of engravings is about 30,000, filling 800 cases, of which 217 contain portraits, and 25 miniatures painted on parchment. In the number of *incunabula* are seven Xylographic works (i. e. printed with wooden characters). The total number of printed volumes amounts to 300,000. This library is open to the public for six hours every day, but in the true spirit of the present Austrian monarchy, the curiosity of readers is thwarted by a prohibition to read many of the books, and the persons in attendance strictly observe the injunction.—See our account of it, No. XLV. p. 52. by Dr. Noehden.

WORKS PUBLISHED BY H. W. HAHN,

HANOVER.

1. *Antiqua Historia ex ipsis veterum scriptorum Latinorum narrationibus contexta*. Edidit Jo. Godofr. EICHHORN.

Tomus 1. *Historia Asiæ et Africæ*. Gottingæ, in Libraria Ruprechtia, 1811.

Tomus 2. *Historia Europæ*. Lipsiæ, in Libraria Hahniana, 1811.

The selections in these volumes from the Latin historians are so arranged as to present connected accounts of the different nations and states most conspicuous in ancient times. By the study of these volumes two important ends will be obtained; a clear insight into history, and an acquaintance with many elegant Latin writers. Among these the following may be enumerated: Pomponius Mela, Justin, Tacitus, Suetonius, Pliny, Eutropius, Curtius, Paterculus, Livy, Florus, Corn. Nepos, Val. Maximus, Gellius, Quintilian.

The following is an outline of the work :

Tomus 1. A. De rebus Asiaticis: Scytharum, Babyloniorum, Assyriorum et Medorum, Persarum, Parthorum, Bactrianorum et Armeniorum, Indorum, Arabum, Ebræorum, Phœnicum, Syrorum, Asiæ Minoris et Ponti. B. De rebus Africanis: Ægyptiorum, Carthaginiensium, Numidiæ, Mauritaniz, Cyrenes.

Tomus 2. C. De rebus Europæis: Græcorum; (principatus Atheniensium, Lacedæmoniorum, Thebanorum, Macedonum, VOL. XXIII. Cl. II. NQ. XLVI. 2 D

Romanorum :) de rebus populorum veteris Italiæ, Galliæ Cisalpinæ, Græciæ Magnæ: de rebus Romanorum, Galliarum, Hispaniæ et Lusitaniæ, Britanniæ, Germaniæ: Imperii Romani occidentalis finis.

The editor informs us that he undertook the work from a conviction that it would prove conducive to the interests of education; the result of his experience as head of two public schools at Ohrdruff and Jena, and finally as Professor in the Academia Georgia Augusta. He has executed it with great ability; and evinces an intimate knowledge of the Latin historians, whose works he has so judiciously interwoven, that one writer supplies the deficiencies of the other, and from a combination of the whole a complete body of history is presented to our view.

We extract two observations from the Preface as explanatory of the plan pursued by the editor:

“Antiquis historiæ catholicæ auctoribus, veluti Trogi Pompeii epitomatori, Justino, solenne erat, rebus unius populi pro fundamento positis reliquarum gentium historias artificiose intexere, qui ordo perplexus adolescentibus, in historiæ antiquæ tirociniis adhuc versantibus, non potest non magnam per ætatem molestiam creare. Quare consultius visum est, missa artificiosa hac rerum dispositione, veterum scriptorum narrationes ad imperiorum gentiumque ordinem disponere. Nec tamen in magna illa scriptorum Latinorum strage licui ipsis auctorum classicorum verbis omnium temporum vicissitudines et casus pertexere; sed hic ibi segmenta e scriptoribus recentioris memoriæ, veluti ex supplementis Livii Freinsheimianis petita, interponenda fuere, quibus superstitum Latinorum historiarum auctorum lacunæ explerentur, id quod aliqua opus habere videtur excusatione.”

“In ipso locorum ex scriptoribus classicis depromptorum delectu cavendum erat, ne stylus justo crebrius variaret, id quod adolescentibus, parum adhuc in legendo exercitatis, molestum fuisset. Qua de causa historiæ filum ex uno eodemque, quam diu licuit, antiquo scriptore deduximus, locosque ita digerendos censuimus, ut quæ non solum ad unum populum, verum etiam ad unam terram et regionem pertinebant, proxime jungeremus, quo id consequi voluimus, ut ætati adultiori, quæ plura mente sua complecti potest, rerum in aliqua terra ab initio historiæ usque ad gentium, qualis aiunt, migrationem per multa sæcula gestarum conspectus ob oculos poneretur; scholarum autem magistris auctor et suator essem, ut omnem historiam per certas temporum periodos dispicerent, cursumque suum historicum ita interciderent, ut duplex oriatur stadium, alterum ad Cyrum usque pertingens, alterum ad

gentium migrationem, quorum prius non ante transiliant, quam omnes Asiæ, Africæ et Europæ regiones, historiæ memorabiles, perlustraverint."

2. *Corpus Historicorum Latinorum*. Cura et Studio Dr. Frider. Ernest. Runkorf, Bilsfeldensis Gymnasii Directoris, et Dr. Joach. Diteric. Godolt. Seehode, Hildesensis Gymnasii Rectoris. Tomus quintus, Velleium Paterculum continens. Hanoveræ, Sumptibus Fratrum Hahn, 1815.

C. Velleii Paterculi Historiæ Romanæ Libri duo. Textu recognito, insigniori Varietate Lectionum, Indicibusque adjectis, edidit Arminius Hemartus Cludius, S. S. Theologiæ Doctor, Hildesensis Superintendentens. Adjectæ sunt Dav. Ruhnkenn Notæ integræ

This edition of Paterculus is prepared with great care and accuracy. The paper and typography are far superior to those of continental publications in general, and would be creditable even to an English press. It forms the 5th volume of a series of the Latin historians edited uniformly with the author before us, under the superintendence of the two scholars above mentioned. We extract from the Preface the following judicious observations on the accentuation of Latin words, in which respect the editors have adopted a method unusual in German publications, but undoubtedly contributing greatly to perspicuity.

"Quod autem ad voces attinet, quæ eisdem literis hodie in impressis poni solent, licet diverso sensu adhibeantur, nec omnes prorsus eodem modo pronuntiandæ sunt; (nam aliquid interest inter *hoc* et *hòc*, *hic* et *hîc* (here), *tantum* et *tantùm*, *satis* et *satîs*, *super* et *supèr*, *solum* et *solùm*, *modò* et *modô*;) quidni servemus in adolescentium commoda, quâ nos præverunt viâ antesignani illi antiqui, Scaligeri, Lipsius, Vossii? Voces quidem utique serviant auribus, literæ verò etiam oculis. Quidni? Si in impresso legit adolescens *cum*; qui sciat, utrum sit *quum*, an *cum*—tum, an verò præpositio *cum*? quæ tamen literis ita discerni possunt, ut, quo sensu hic occurrant, nullâ sit mbris, sed primo intuitu appareat: cf. Quintil. 1, 7. Noltien. in lex. antubarb. parte orthogr. v. *cum*. Item, si legitur *una*, quid est? nominativusne, an ablativus, an adverbium? Atqui distingui potest *una*, *unâ*, et *unà*. Idem tamen sonant, ais: idem etiam Germanorum *seyn* et *sein*, aliæque voces, in quibus tamen oculis id damus, ut sensu diversa, quantum quidem fieri potest, literis distinguamus, rectè arbitantes, scripturam servire proximè oculis. Quæ igitur sit causa, cur nolimus accentu sive signo aliquo distinguere ablativi primæ declinationis *a* longum a brevi nomi-

nativi, *victoria* a *victoriâ*; abl. *hòc, qui*, a nominativo *hòc, qui*; adverbia, *pòst* (postea), *antè* (antea), *circà*, *supèr*; a præpositionibus *post*, *ante*, *circa*, *super*; adverbium *licet* (quamvis, etsi) a verbo *licet* (concessum est); adverbium *satis* a substantivo *satis*, adverbium *tantum* ab adjectivo *tantum* quantum, adverbium *modò* ab ablativo substantivi *modo*, adverbium *quòd* (quia, quoniam) a neutro relativi *quod*, adverbium *eò* (ideo, et in eum locum) a verbo *eo* et ablativo pronominis, adverbium *quàm* ab accusativo relativi *quam*, adverbium *meritò* ab ablativo substantivi et participii *merito*, tertiam personam pluralis perfecti ab infinitivo, ut *tribuere* a *tribuere*? Quid? si Tacitus dicit, "*Germania satis fera*?" quis sensus se offert? *Germany sufficiently fruitful*, aut, *Germany fruitful in corn*? Dubitabis. Sed exempla potius ex Velleio nostro petamus. Si legit adolescens, sit in impressis est, 1, (2.) 11, 2. *cum comœatu petito* qui (quî?) scit, utrum *quum* intelligendum sit, an præpositio *cum*? 1, 12, 7. *ante inversam*, utrum *ante* sit præpositio, an adverbium temporis? 2, 122, 3. *continua triennii militia*, utrum *cont. mil.* nominativus sit an ablativus? 2, 80, 2. *circa portus*. utrum *circa* sit præpositio, an adverbium? item 2, 82, 1. *cum ante notum se Liberiam patrem appellari jassisset*. utrum *ante* sit præpositio, an adverbium? item 2, 114, 4. *juventutem paullo ante servilitatem minatam Italiæ*: utrum intelligendum *paulo antea*, an *ante servitutem*? 2, 89, 6. *scriptor impensurus operam in id solum opus*, utrum *solum* sit substantivum, an adjectivum, an adverbium? 2, 88 2. *non minus Agrippa Cæsari carus*, utrum *Agrippa* sit nominativus, an ablativus? 2, 87, 2. *fuit et fortuna et clementia Cæsaris dignum quod*, de quo idem valet.

"Quid causæ est, cui nolumus Græca edi sine accentibus? quia persuasum habemus, utiles esse accentus non ad justiore pronuntiationem solum, sed etiam ad facilis inveniendum accipitibus in locis sensum. Quia etiam in Latinis hoc damus discipulorum imbecillitati, ut us in locis, in quibus distinctionis defectus eos impeditet, distinctiones ponamus? Accentus adeo non ubique, ut in Græcis, ponendi erunt, sed tantum ubi opus esse videtur; quo neque impensæ librarii augentur, neque elegantiae textus nocetur."

With respect to the MSS. of Paterculus, the editors remark: "non nisi unus, quantum quidem huc usque constat, Velleii codex repertus est; nam neque Mediolanensis ille codex, cujus nanciscendi spem Georgius Merula Rhenano excitaverat, neque is, quem Labbeus in Bibliothecâ novâ Manuscriptorum in bibliothecâ quâdam, libro primo integro, inventum tradit, usquam apparuit et cum eruditis communicatus est." This single MS

was accidentally discovered in the year 1515, by Beatus Rhenanus, in the library of a Benedictine monastery in Upper Alsace, who employed a friend to transcribe it; who, as the editors inform us, "*officii sui partes non minus festinanter, quam segniter implevit.*" It appears to be no longer in existence, since the exertions of Ruhnken, assisted by his friends, failed in discovering any traces of it; so that the Editio princeps (Basileæ, in ædibus Jo. Frobenii, 1520.) must now supply its place.

We will conclude this notice with the observations of the editors on the Latinity of Paterculus:

"*Latinitas Velleii nonnullis criticorum parum probata est; in quo quidem concedendum videtur, esse, quæ jure quodammodo reprehendantur, e. g. ut prædictum. quo nimis sæpe usus est, pro, ut supra diximus, et ut ante, ubi non vult docere; quo tempore, sed quamdiu quis vixerit, ante annos p. anno ante cet., amplius p. plusquam, naturaliter p. ut par est, cet.; sed prædicere hoc sensu etiam positum esse a Columella, Justino, Plinio, Quintiliano, Ruhnkenius demonstrat ad 11. 2. præscriptum autem, quod Burmannus taxat, Ed. pr. loco laudato exhibet quidem, sed lectio est a malâ manu secundum Ruhnkenium l. l. Quod reliquum est, quum Velleium et brevitatis et orationis variandæ studiosum videmus, valde dubitandum est, an ab eo profectum sit hoc ad fastidium usque recurrens, ut prædicimus, quod nec brevitati, nec festinationi scriptoris convenit, nec orationem variandi studio respondet, quum, si provocare voluisset ad jam tradita, quot modis potuisset variare formulam! Quâ de causâ existimo, glossatorem hanc formulam sæpius intrusisse. Si legimus annis p. annos: quis præstat, lectionem codicis aut genuinam fuisse, aut recte explicatam? Ante annos autem est locutio e vitâ communî petita, ubi dicebatur v. c. ante diem tertiam Calendas, pro die tertio ante Calendas. Quo sensu sæpius adhibitum est a Velleio amplius, etiam invenitur apud Ciceronem ut pro Rocc. Com. c. 8. An quid si amplius biennium est? in Verr. 1, 14, 4. quum eum amplius centum cives Romani cognoscerent. Plura exempla v. in Gesneri Thes. T. 1. col. 316. lin. 48. sqq. Naturaliter autem, pro, ex rei naturâ 1, 17, 1.; p. ex naturâ hominum 2, 92, 5; pro, ob ingenii naturam, etiam hoc aut fere hoc sensu inveniri apud Senecam, Columellam, cet. v. etiam in Gesn. Thes. Peregrinam, rusticam, et plebeiam dictionem nusquam deprehendimus, et prorsus vanum est, nec exemplis evictum, Velleium castrense dicendi genus, ut Casp. Barthio visum est, sibi indulgisse.*

"*Latinitatem autem Velleii probavere viri, quorum hæc in re gravissimum est judicium, Muretus, qui historiam a Velleio*

tersè imprimis eleganterque conscriptum, esse confirmat ad Cic. Orat. Catil. 3, 10. Cellarius in præfatione, qui dictionem ejus plane Romanam atque elegantem esse ait, Rubkenius in præfatione T. 1. qui venustum ei et exquisitum loquendi genus tribuit, quamquam fateatur, sibi displicere nimis frequentatum acutarum festivarumque sententiarum aucupium.

“ Si quem juvat, quæ carpi possint, in medium producere, næ ille facilis in stilo, quàm in dictione, quæ reprehensione digna videri possint, inveniat. Aliquid inexercitati et durioris apparere in stilo hominis a primâ adolescentiâ in castris versati, non mirum. Interdum longiores insertiones periodos turbant, aut obscurant sensum, aut flumini orationis officiunt: tamen ut plurimum benè narrare Velleium haud negandum est, et acumina ejus habere, quo delectetur.”

3. *Corpus Historicorum Latinorum.* Tomus XIII. Eutropium continens. Eutropii Breviarium Historiæ Romanæ. Recognovit, potiorum lectionis diversitatem annotavit, Indices rerum ac verborum copiosissimos adiecit Georg. End. Willh. Grosse, Philosophiæ Doctor et Artium Liberalium Magister, Gymnasii Stendaliensis Corrector. Hannoveræ, Sumptibus Fratrum Hahn, 1816.

Respecting this edition of Eutropius it will be necessary only to state, that it differs in no respect in plan or execution from that of Paterculus. We shall therefore content ourselves with extracting from the learned Editor's Preface, the following character of the style of Eutropius, as the part most likely to prove generally interesting:

“ Usus est in conscribendo libro suo, quæ decebat maxime, tenui, aperta et perspicua oratione, sic ut detracto omni fere cultu ornatuque exquisito, exceptis nonnullis locutionibus, veluti 5, 8. *insatiabili ira victoris consumi*; 8, 4. *orbem terrarum edificare*; et ib. cæ 15. *hostes generis humani*, sine verborum numerosiore mensura, periodorum ambitiosa structura contextarumque sententiarum productione res ipsas seorsim exponeret et lectorum animis, parvis distinctas spatiis, objiceret. Quod si vero singulas partes et verba ipsa verborumque formulas intueamur, obviam sunt utique nonnulla, antiquiori ævo aut plane ignorata aut alio frequentata sensu, quæ, quum singulatim notata et recensa sint vel in notis vel in ind. 2., ut continuo quasi oculorum obtutu prospici possint, verbo hic tantum afferam. Referenda huc videntur: *dubietas, medietas, nimietas, locupletator*; *favorabilis, incivilis, aliquanta plur.*; *ignobiliter, ignominiose*; *remandare, subjugare*; *præfectura urbi*; *compu-*

tatio, voracitas, Tuscja; inhonorus, transitorius; aegritudo, (ad corpus relatu), genitura, matrimonia, necessitudines; commodus, (aptus), exosus pass., privatus, (privatus habitus, Gr. ιδιωτικὸν σχῆμα: privata vita, Gr. ιδιωτικὸς τρόπος, βίος); com- mode; distrahere, (vendere, verbum J.Ctis sollemne, obvium ap. Suet. Calig. c. 39. Vesp. c. 16.), merere; fiscus, exsequiæ, (de cadavere), trichinium, alius, (pro alter, de duobus,) medius, (mediocris); extrinsecus, (præterea, insuper), medie; actuarius, advocatus fisci, corrector, domesticus, (σωματοφύλαξ,) judex, (de quovis magistratu majore,) magister scrinii, præses, (legatus, proconsul,) rationalis; sumere purpuram; mansuetudo, tranquillitas, in honorum titulis; strata, (sc. via); committere absolute, implere certamen, ordinare consules, — pacem, pati nau- fragium, revehere triumphum, valet mites; cadere alicui ad pedes, sedere alicui supra brachium; latrocinari navibus, petere aliquem aliquid; respondere scq. quod; promittere seq. inf. præf. conjug. periphr., aliaque ejus modi."

The above idioms and peculiarities are explained most fully and satisfactorily in the *Index Latinitatis*.

4. *Corpus Historicorum Latinorum*. Tomus VIII. Q. Curtium Rufum continens.

Q. Curtii Rufi de rebus gestis Alexandri Magni Macedonum Regis Libri x. Textum denuo recognovit, insigniorem lec- tionis varietatem et brevem Commentarium perpetuum, Sup- plementis Freinshemii et Indice Rerum appositis, adjecit Joh. Chr. Koken, Scholæ Holzmündensis Director. Lipsiæ, in Librariæ Hahna, 1818.

The notes in this edition are not so copious as in the Pater- culus and Eutropius, but are well adapted to the elucidation of the more prominent difficulties of the text. Freinshemius' Sup- plement to the two lost books of Curtius has been added. An *Index Latinitatis* appears to us a desideratum: the editor has accounted for the deficiency by saying that he considered it su- perseded by the accompanying Commentary; but this, for many very obvious reasons, is too hasty a conclusion.

We will direct the attention of the many learned and inge- nious writers in the *Classical Journal* to two passages in Cur- tius that labor under considerable obscurity:

Lib. v. c. 11. Bessus, quamquam erat Græci sermonis igna- rus, tamen stimulante conscientia indicium profecto Patronem detulisse credebat: et interpretis Græci relato sermone *exempla dubitatio*. Alii *interpreti Græco*. The editor thus annotates: "Hæc apto sensu carent. Malim: *interprete Græco relato*

sermone. Licet enim testes essent remoti, et sine interprete sermo haberetur, tamen e Græcis ipsis, quibus, ut suis, Patron confidebat, forsân aliquis propius steterat, exceptaque illius verba perfide Besso retulerat. Manet tamen aliqua obscuritas, nescio an ipsi Curtio tribuenda."

Lab. IX. c. 8. Quarto deinde die secundo amne pervenit ad oppidum, qua iter in regnum erat Sabi. The editor here remarks. "Locus corruptus, cui qui audaces mutationes veretur, vix mederi tentet. Ascriptum esse ab insipiente librario multi suspicantur."

5. *Q. Horatii Flacci Opera recensuit et illustravit* Frid. Guil. DOERING. Editio secunda, auctior et emendatio. Tomus primus. Lipsæ, sumptibus Librariæ Hahnianæ, 1815.

The merits of this edition, and the learning and abilities of the editor, are too generally acknowledged to require any comment. We will therefore, for the sake of brevity, proceed to the consideration of a few passages in which the readings adopted differ from those commonly received.

Carm. Lab. 1. Od. 3, 18. The editor has admitted into the text Bentley's correction *rectis oculis* for *sicis oculis*. *Fixis oculis*, which is Cunningham's conjecture, conveys the same meaning, and, inasmuch as it approaches nearer to the corrupt reading, appears preferable. We cannot however but express surprise, that, in opposition to Bentley, he should read in l. 20. *alta Ceraunia* for *Acroceraunia*. Baxter indeed has done the same, but the alteration appears to rest on the single authority of Lactantius ad Stat. Theb. 6, 156. which is rendered suspicious by the circumstance of the common reading being retained by him in two former instances, namely, ad Theb. 1, 33. and 3, 121. We refer our readers to the very convincing note of Bentley.

Od. 6, 18. *Strictis pinguibus*, for *sectis* has been adopted, *Bentleio jubente*. It is singular that Francis should have preferred the frigid antithesis (if such it may be termed) to be exerted with great difficulty from the common lection *sectis*:

"Untaught to raise the martial string,
Of feasts, and virgin fights we sing;
Of maids, who when bold love assails,
Pierce in their anger—pare their nails."

III. 2, 1. The editor reads, "*Angustam amice pauperiem pati*," which is undoubtedly defensible on the authority of MSS. and early editions; but is as certainly destitute of any satisfactory meaning, and not consistent with the style of Horace in general.

There are few, we believe, who would not prefer with Bentley *amici*, though it may be a new *sumpsimus* for an old *mumpsimus*. His lively remark, "Cur enim adeo *amice*? satis profecto est si *patitur*," is almost sufficient to decide the point. In l. 5. of this Ode, the editor has hazarded an alteration in the text, by the omission of *et*; the passage generally stands thus:

"Vitamque sub divo et trepidis agat

In rebus."

We will give his reasons in his own words: "In omnibus Libb. MSS. et Editt. legitur: *Vitamque sub divo et trepidis agat In rebus*, nec ullus interpretum particulam *et* ante *trepidis* superfluum plane esse, et orationis simplicitatem turbare, animadvertit. Verum enim vero, cum extrusa particula *et* sensus est multo concinnior: '*et vitam in rebus trepidis* (h. e. quando reipublicæ periculum imminet) *sub divo agat*,' haud mihi religioni duxi eam delere, nec ea deleta me vim fecisse poetæ putavi." To this expulsion of the particle *et*, we must for several reasons withhold our assent:—1. The metre is rendered very inharmonious, and is scarcely to be defended by the line iv. 14, 17. *Spectandus in certamine Martio*. 2. The two prepositions, the copulative being removed, almost bid defiance to construction. 3. The explanation given by the learned editor is far from satisfactory. The meaning intended to be conveyed by Horace appears to have been in general terms this: Let a youth be inured to the inclemencies of the weather, and accustomed to scenes of danger; and thus, when a war breaks out, he will be likely to distinguish himself, and to render services to his country.—Is it probable that Horace should have recommended this initiation to commence then, when imminent danger threatened? In that case, what would he have proved but a tiro in the field, a raw recruit, incapable of steadiness or resolution?

iv. 8, 17. *Non stipendia Carthaginiis impiæ*. Thus the editor has very vigorously endeavoured to remove the corruption lurking in the common reading *incendia*; but it is remarkable that he should have entirely omitted to notice the correction of Cunningham, which appears to us to deserve the preference, viz. *ipendia* or *impendia*.

Epod. 2, 27. The editor has adopted the elegant conjecture of Markland, *Frondesque lymphis obstrepunt manantibus*, for the more usual reading, *Fontesque*, &c. This emendation is strongly supported by a passage in Propertius, iv. 4, 3. *Multaque nativis obstrept arbor aquis*. "Markland's note is imperfectly cited in what is called Dr. Combe's *Variorum* Edition of Horace, and it is there erroneously assigned to Dwyer. Certainly *fontes lymphis manantibus* do not seem Horatian, and

it is worthy of remark, that *nemus, arbor, frondes obstrepunt*, are proper and poetical Latin. Thus in Propert., whom Markland cites, *arbor obstrepat*, and we add Ovid Fast. 6, 10. *Est nemus arboribus densum, secretus ab omni Voce locus, si non obtreperetur aquis.*—British Critic, Oct. 1813. p. 403.

Epod. 17, 81. The editor has followed Bentley's edition, in which for *Plorem artis in te nil habentis exitum?* we have *Plorem artis in te nil agentis exitum?* He remarks on this passage: "Eodem redit, quod conjecerat *Jacobsius*: *Plorem artis, in te nil valentis, exitum?*" This may have been a conjecture of Jacobs; but it actually appears in Francis' Edition, and the text is there stated "to have been corrected according to some ancient copies and editions."

In conclusion, we remark that the editor very candidly acknowledges considerable obligations to the researches of Mitscherlich, and that a dissertation on the metres of Horace, communicated by a friend, is prefixed.

NOTES TO CORRESPONDENTS.

We have received *Puerilia*, &c. and shall give them an early insertion.

We do not exactly agree with the author of the article on Sappho as to his proposed metrical arrangements, although we have given it a place in this No.

We thank *Juvenis* for his advice, which, he will observe, we have already followed in part.

The Life of J. J. Reiske in our next.

* * As several Subscribers have again complained of delay in the receipt of their numbers, it becomes necessary to repeat that no neglect lies in the publication, as the Nos. are *always* published on the 1st of January, April, July, and October.

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TO THE BINDER.

Let the long plate front page 265; the *Profile*, page 266; and the *Topographical Sketches*, page 270.

